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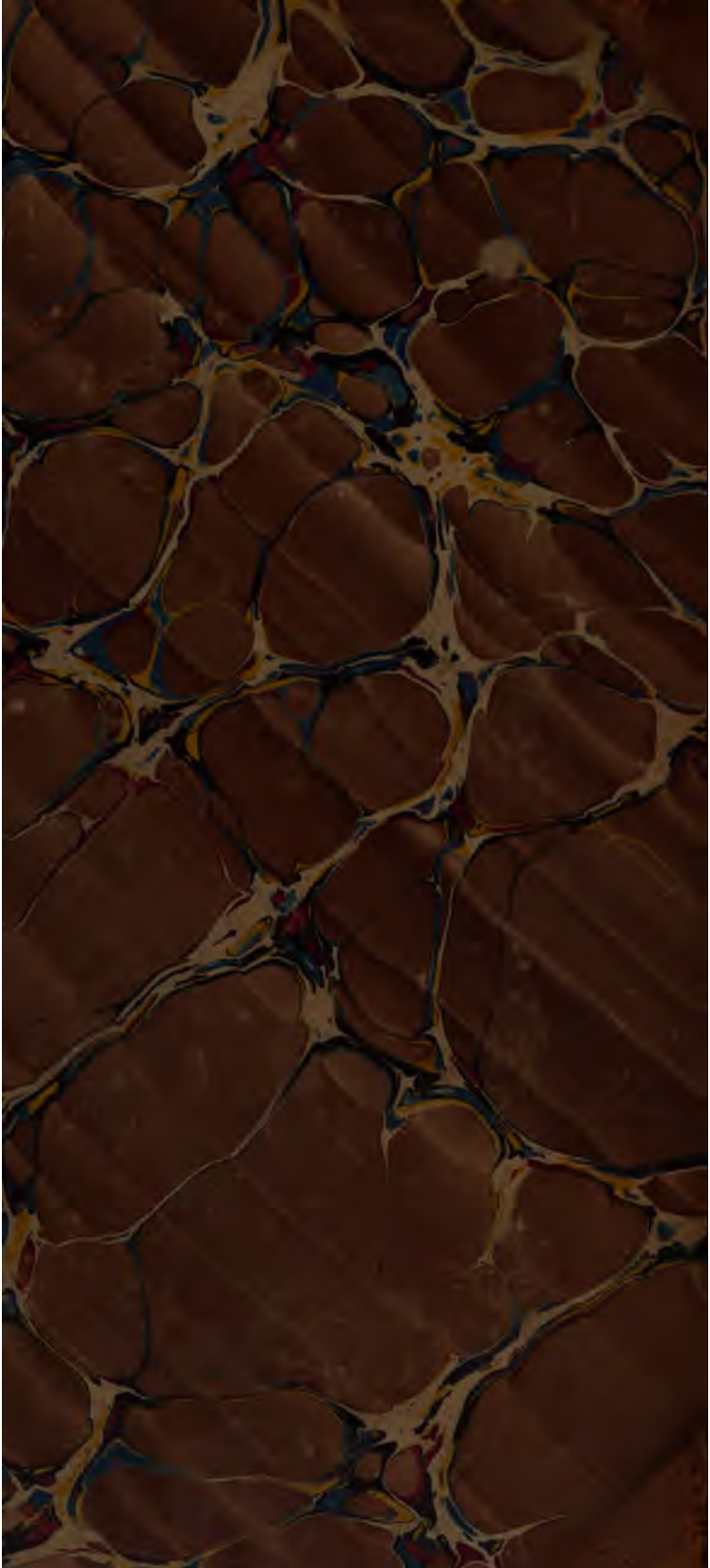

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REMARKS UPON THE CHARACTER AND PUBLIC LIFE OF MR. CORNELIUS.

IN forming an estimate of the character of an individual, there are always two classes of influence to be taken into the account. In the first place, the providence and Spirit of God are to be distinctly recognized. Men are not unfrequently placed in such circumstances, that they can hardly avoid acting a distinguished part. They came into existence at that very moment when the world was ripe for change. They had only to fall in with a current, which had received its direction long before they were born. Or, perhaps, some slight incident occurred in the early part of their history, which was entirely out of the range of their contrivance, but which essentially modified their whole subsequent course. The fathers of New England, though endued with almost prophetic sagacity, were, notwithstanding, deeply indebted to the providence of God. The persecutions which they suffered in England, compelled them to leave it. A spirit of adventure and foreign discovery, had been, for several years, abroad in Europe. Coming from a small island, over a wide ocean, and landing on a great continent, they would naturally feel an enlargement of soul. The idea must have been forced upon their minds, that they were to be the parents of a new race, the patriarchs of a new continent. They were also frequently the subjects of remarkable and entirely unforeseen deliverances.

It is important to look upon the history and character of men, in this aspect. A main part of our object in reading biography, should be to trace the operations of the providence of God. If we lose sight of that, we shall certainly be in danger of paying idolatry to a few distinguished names. In Washington's character, there was a singularly happy combination of qualities, which were in part the result of his own effort and self-discipline. Still, God gave to Washington, powers of body and of mind altogether unusual, and placed him in circumstances, where those powers were nurtured and developed.

In the second place, however, men are free agents. Almost unbounded scope is given to them for industry, energy, and constant acquisition. There is a very great disparity among individuals in the same profession, with equal original powers, and with the same opportunities, because one will make those efforts which another refuses or neglects to make. God does not give wisdom to the thoughtless, nor energy to the idle. He dispenses his favors providently, as well as bountifully. It is a most interesting fact in the divine administration, that the industrious and observant man should meet with that favorable conjunction of circumstances on

which success often depends. There are placed before us, not only general promises of aid, but the strong probability that we shall meet with some of those unforeseen events, which will enable us to confer eminent benefits on mankind. It was the patient and thoughtful Newton, to whom was revealed the beautiful order of these material heavens. It is the laborious experimentalist who effects the most important discoveries in any of the sciences. The celebrated inventions in the arts, were the product of intense and long continued thought. So it is in the spiritual world. We do not attain to distinguished usefulness by accident or by miracle. Our hearts must be divested of pride and self-sufficiency, and our hands must be ready for effort, before we can discover and take advantage of the openings in the providence of God.

In order, therefore, to give a consistent view of any man's character, we must keep in mind the two classes of facts and influences to which I have adverted. Mr. CORNELIUS was, in some respects, a self-educated man. If he had original force of character, he was never accustomed to put any blind dependence upon it. He knew what his powers for doing good were, and how they might be strengthened and perfected. Through his whole public life, he manifested uncommon industry, and a methodical and intelligent application to his various duties. At the same time, it cannot be denied that he was indebted to extraneous influence, and to the arrangements of that Power, who ruleth over all. In the following remarks, it is proposed briefly to consider his character and public life, under both the aspects which have been mentioned.

One of the most striking attitudes, in which Mr. Cornelius is presented to our minds, has respect to his bodily organization. While this was doubtless affected in various ways, by his regimen, and his attention to the rules of exercise and temperance, yet it was to be regarded pre-eminently as a gift of the Creator—and it was a gift of surpassing beauty and proportion. It is not transgressing the bounds of truth, to say that he had *all* the qualities which compose a perfect human form. If, when gazing upon that form, an emotion of envy has arisen in our hearts, the emotion has been checked by the thought, that such powers were accompanied with corresponding responsibilities—and that a failure fully to employ them in the service of their Creator, would be attended with great guilt. All the parts of his frame were, if we may so express it, *in keeping*. The effect of one feature or limb, was not heightened by contrast with the deformity of another. On the contrary, each was rendered more attractive by being in harmony with others. A remarkable trait in his personal appearance, was the variety and quick succession of emotions which he exhibited through the medium of his countenance. The operations of his mind were in an extraordinary degree visible through that natural mirror. We have seen feelings of grief, of affectionate confidence, of intense solicitude, and of exulting hope, depicted on his features, with such strength and vividness as to mock all delineation either by pen or pencil. It was like the crossing and re-crossing of light and shade over a harvest field. This circumstance helped him to retain command of the eye and the attention, when addressing a public audience. It was a passport to the hearts of men. The thoughts and feelings which were communicated by his language, were beaming and burning on every feature. The lines and colors of his countenance were the handmaids and interpreters, and, in many cases, the harbingers of what fell from his lips. The structure of his frame, and his general aspect was that of dignity. He was formed to be a *leader* in any enterprize in which he might be engaged. His erect position and majestic frame

impressed every beholder. It won the esteem of those, who had no sympathy with his religious opinions. It enabled him to declare the truth of God, in the presence of great men, without hesitation and without detriment to his cause. It also awakened a strong interest in his behalf in the most unenlightened and depressed classes of society, with which he came in contact. Accompanying and enforcing all the preceding qualities was his *voice*. It was one of uncommon clearness and compass. It could reach the most distant auditor with perfect distinctness, and fill every corner and niche of our largest edifices. It had not, perhaps, the delicacy and flexibility of tone which some voices possess. Still it was not deficient in these qualities. He produced the most powerful effects upon our feelings by the employment of the milder and lower intonations. There was occasionally a subduing tenderness, which was in strong and delightful contrast, with some preceding exhibition of overwhelming power. His clear and sonorous voice was to him as a public agent, a powerful auxiliary. Very few individuals who have lived in this country, have been called to address audiences more numerous, or convened in edifices more diverse in form and size.

The character of his father, was another circumstance worthy of distinct consideration. This excellent man had passed through scenes, which had imparted to him great energy and firmness. Early in life he had engaged in the service of his country, without the cordial concurrence of his family friends. He escaped from a long and severe imprisonment in a British jail, by his boldness and ingenuity. He maintained, during the latter period of his military career, a consistent religious profession, and to the close of a long life, he upheld the institutions of the gospel, in the face of much discouragement and opposition. This determined character he impressed upon his son. Perhaps the consideration that he was an *only* son, led him to guard more carefully against the dangers, by which a father in such circumstances, is surrounded. At all events, the course of discipline which he adopted, was manly and decisive, and the effect on the character of the youthful subject was great and salutary. It imparted a vigor and determination to his mind and whole character which never forsook him.

In this connection, it is important to dwell, for a moment, upon a fact in his religious history. The remark has been sometimes made, that when God intends to employ an individual in a sphere of distinguished usefulness, he so orders it that his conversion is marked and unequivocal. This assertion is not meant to imply that there must be, in all cases, very deep convictions of sin, or corresponding emotions of joy, or an immediately decisive alteration of any kind. The change in Baxter, Buchanan, and Martyn, was so gradual, that the time when it commenced was not obvious to themselves or to others. At length, however, the evidence that they were Christians was to themselves distinct and full. Martyn said that he could no more question it than he could his own existence. The different manner and circumstances of this great change must exert a decided influence on the whole subsequent life. Persevering effort for the salvation of others, is not consistent with prevailing doubts in regard to one's own safety. What would a soldier be worth in the day of battle, if he followed his commander with hesitating and doubtful steps. A person must be rejoicing in hope, and, in some measure, confident of his high calling, before he can do good to all men as he has opportunity. It is of great importance, therefore, that a Christian should commence his course with as much impetus as possible from the circumstances of his conversion. The very recollection of the "marvellous change," will inspire him with new ardor

in his pathway to heaven. With this signal advantage did Mr. Cornelius enter upon his religious course. His conviction of sin was uncommonly deep and thorough, and his first exercise of faith in the Saviour, cordial and soul-transforming. The reality of the change was clear to his own mind as well as to those of others. A consciousness of love to Christ diffused a sweet serenity through his soul, and armed him with courage for the day of conflict. He often referred to this period as emphatically a season of grace and peace—a foretaste of never ending joy. Darkness and doubt, indeed, occasionally visited his soul within a short time after his conversion, but they only made the recovered beams of the Sun of Righteousness more pleasant and vivifying. He possessed in some good measure the feelings of Paul, when he deduces from his confident expectation of eternal life, the sublime inference, WHEREFORE WE LABOR.

Mr. Cornelius entered on his religious life, at a period when many circumstances must have combined to produce a strong impression on a heart so susceptible as his. It was an era in the history of Christianity. The churches of Christ were just beginning to realize the great fact that their religion is to be *propagated* among all nations. The first company of missionaries had just departed to carry the gospel to India. Mills had commenced his career of seraphic benevolence. Our Western States were becoming known, as, in many parts, scenes of moral desolation. An unaccustomed interest was awakened in behalf of the children of Africa. The glow and freshness of youth was upon every thing which had respect to the propagation of Christianity at home and abroad. There had been no period like it, since the reformation. The preceding years of the nineteenth century were, comparatively, a season of apathy. At the present time, the subject of the evangelization of the world, has become, to some extent, a matter of sober calculation, and of fixed principle. The fact, therefore, that Mr. Cornelius entered upon the Christian life, at the time in which he did, shaped, in no inconsiderable degree, his whole future destiny. It gave a tenderness to his feelings, and an enlargement to his views, which would have been attained, probably, in no other circumstances.*

His familiar acquaintance with a few such men as Mr. Evarts and Dr. Worcester, it is generally supposed, contributed, in no slight degree, to the formation of his character. Frequently as he enjoyed such opportunities, and highly as he valued them, they could hardly fail to leave a deep impression on his inquisitive mind and susceptible heart. We are inclined to the belief, however, that the intercourse which he enjoyed with those venerated men, though highly important, did not essentially modify his character. He learned from them, indeed, many lessons of practical wisdom. They corrected the decisions of his inexperienced youth, and helped him to control his feelings, by giving additional clearness to his conscience, and strength to his judgment. At the feet of Dr. Worcester, especially, he always delighted to sit, and listen to the words of wisdom, which dropped as honey from his lips. Yet his character, as to all its main features, was formed, before his acquaintance with the individuals in question. He never manifested a sounder judgment, or a more enlightened zeal, than on his mission to the Indians, when hardly twenty-two years old. That agency brought him into connection with men high in civil life, yet he acquitted himself of all his difficult undertakings with uncommon fidelity and prudence. His resources were developed very early in life. He did not need that protracted experience, which many

* He read, at this time, with singular delight and profit, the Memoir of Mrs. Harriet Newell.

others must acquire, before their powers can be safely, and to the highest degree, employed. The effect of his intercourse with more mature minds, consisted in giving a uniformity to his character, and in correcting his judgment in the lesser circumstances and occasions of life.

We are now prepared to consider some of the traits in his character, in the formation and culture of which he exerted a more direct agency himself.

The versatility of his powers was uncommon. There are very few species of labor, intellectual or physical, in which he would not have excelled, had he pleased to have given his attention to them. He could turn instantly from one employment to another. He had that ready address, that self-possession, attractive personal appearance, acquaintance with the modes of intercourse in society, firm muscular power, excitableness of emotion, which qualified him to discharge, with entire success, a great variety of complicated duties. He did not possess, as he was ever ready to acknowledge, very copious stores of science and literature. Still, he had the mental ability—the stamina of a scholar—power of laborious investigation—of seizing upon fundamental principles—of subjecting a topic to logical analysis and generalization. Had he seen fit to accept of his appointment of Theological Professor, at one of our more important colleges, he would, doubtless, have qualified himself to have discharged its duties, with eminent ability. On one occasion, he had opportunity to show his mental resources, on the field of controversy; with what success need not here be mentioned. His sermon on the Trinity, is a happy specimen of clear and simple illustration, and of condensed thought, on a subject which has been frequently involved in unnecessary darkness. His executive powers were so remarkable, that it has been sometimes supposed that he resorted to his study with strong reluctance. But the fact was the reverse. A mind so intelligent and inquisitive, was certainly capable of acquiring habits of abstraction, and of severe and protracted thought.

The entire harmony of his character was as remarkable as the versatility of his powers. He was a faithful and an affectionate friend, a valuable counsellor, lovely and interesting in all his social relations, ready to sympathize in every form of human calamity, and to take a real and effective interest in the concerns of others. He rejoiced in the extension of civil liberty and the rights of man. He was an impressive preacher of the doctrines of the cross, and an eloquent advocate of every philanthropic enterprize. At home or abroad, among strangers or friends, in the great congregation, or on the solitary journey, there was a delightful consistency of feeling and conduct.

But it may be well to consider, more at length, some of the qualities of his character, which have just been enumerated. For a professional man, his acquaintance with the affairs of common life and business, was uncommonly extensive and accurate. He adhered to the maxim, that what was worth doing at all, was worth doing well. He conducted his pecuniary accounts with great regularity and neatness. The various public documents, which were intrusted to his care, were arranged with order and intelligence. His style of penmanship, if not distinguished for elegance, was very neat and perspicuous. To the most minute details of the office, to the most laborious examination and arrangement of documents, he submitted with entire cheerfulness. This intimate acquaintance with the *details* of a system, enabled him to act with confidence and energy. The effect of such knowledge, and such habits on his conscience, was by

no means inconsiderable. The tenderness and power of that faculty are often greatly lessened by the loose and desultory manner of transacting pecuniary concerns, which many professing Christians adopt. A great revolution in the habits of men, in this particular, will be effected when they will bring their conscience beneath the clear and searching light of God's law. They will see and feel that a Christian character, in its proper meaning, can be maintained only by doing at the right time, and in the right manner, every duty which devolves upon them.

Closely allied with the preceding trait was integrity. Of the property of the church, which was intrusted to his care, Mr. Cornelius was a faithful steward; conscious that the prosperity, if not the very existence of our benevolent associations, is depending on the rigid honesty of those, who have the disposal of the public funds. He had evidently studied this subject, with much seriousness and attention. Instead of subjecting himself to the charge of delinquency and carelessness, he, perhaps, erred on the other extreme. He frequently mentioned to the writer of this article, that he never performed a journey of considerable length, in behalf of a public object, without a sacrifice of his pecuniary interests. When urged to adopt efficient measures to secure a more comfortable pecuniary support, he was accustomed to bring forward in justification of his conduct, the example of Paul, who gladly relinquished his own rights that he might put no hindrance in the way of the gospel. We have rarely known an instance of honesty more scrupulous, of integrity farther beyond the reach of suspicion, accompanied, at the same time, with great, and, considering his circumstances, munificent liberality.

Mr. Cornelius possessed, in a striking degree, the power of inducing others to co-operate with him, in the accomplishment of his plans. It was very difficult for an individual, however fortified in an adverse opinion, to resist his eloquent persuasions. One secret of his success, in this particular, was his personal experience in deciding questions of duty. He had fully investigated those considerations by which all men of religious principle are wont to be guided. He could also state a question to every description of minds with remarkable clearness. He did not carry his point so much by the invention of new arguments, as by a luminous presentation of the obvious and ascertained facts and arguments belonging to the question. We have been surprised at the facility with which men of moderate capacity, apprehended his meaning. He had none of that vanity which causes a man to hunt for original thoughts and modes of expression, at the expense of perspicuity and impression. He was willing, also, to reiterate the same great motives and arguments, when an ambitious spirit, or personal intellectual benefit, would have tempted him to have taken a different course. Such, moreover, was the vigor of his imagination, and the strength of his feelings, that he could clothe a subject in rich and attractive colors. He was deeply interested himself in whatever business he undertook, and this enabled him to present it to others in its most impressive forms. His object was not, however, attained by overstatement, or by an enumeration of unimportant circumstances, but by showing the prominent aspects of the question in their bearing on the salvation of the world. And here it may be remarked, that he ever *retained* the friends and auxiliaries which he had secured to his cause. Those who had bestowed of their substance, bountifully, at his solicitation, welcomed his return. He had qualities, which made it delightful to be associated with him—a deep and sincere interest in the welfare of others, even in minute particulars—unaffected kindness of manner—great delicacy of feeling—

freedom from every species of envy and jealousy—the practice of heartily commending others, when it could be done with truth—and a confident belief in the certain and glorious triumph of the enterprize in which he was engaged. This last circumstance was very apparent. He was accustomed to dwell upon the encouraging aspects of his course. Some excellent men, by allowing their minds to fasten on the apathy of real Christians, on the avarice of mercenary professors of Christianity, and on the appalling obstacles in the way of success in the unbelieving world, exceedingly impede their usefulness. They become timid, gloomy, jealous, if not misanthropic. They rarely mingle with their harsh complaints and denunciations, the soft words of persuasion and encouragement. They do not follow the example of Paul, who commended his brethren whenever he could do it in consistency with truth. Mr. Cornelius acted on the principle of the Romans, never to despair of the commonwealth. He threw around him an air of cheerfulness and hope. This example animated the bosoms of his coadjutors. They felt inspired by the presence of a leader, who was so confident of victory, and so able, with the blessing of God, to secure it.

One of the traits in his character to which his success in public life was greatly owing, was the union of sound judgment and ardent emotion. A stranger, after listening to his public addresses, might conclude that however efficient he might be in action, he would not be uncommonly discreet in counsel. But the important public measures of his life, will bear the severest examination. In matters comparatively unimportant, errors in judgment might be discerned. But whenever a great interest was at stake, no man would submit to more patient deliberation. We will select a striking instance of his forethought, at the very commencement of his public career in 1818.

At the time in which he visited the councils of the Creek and Cherokee Indians, for the purpose of inducing them to co-operate in the establishment of schools and missions among their people, the government of the United States were endeavoring to induce the Indians to remove west of the Mississippi. Soon after the arrival of Mr. Cornelius in New Orleans, a friend in Tennessee informed him, that a report was in circulation in that State, that he had used all his influence while with the Indians, to persuade them not to sell their lands and emigrate, according to the wishes of the government of the United States; and further, that on the strength of this report, the Governor of Tennessee had written to the Secretary of War, cautioning him to guard against the influence and designs of Mr. Cornelius. This intelligence, totally unexpected as it was, did not lead him to act unadvisedly, nor to delay acting promptly. It happened most providentially that when he had visited the Indian tribes, two or three Tennessee merchants were in company with him on their way to New Orleans, and had heard all his communications with the Indians, as he had acted solely through the medium of an interpreter. He immediately procured affidavits from these merchants, fully disproving the charges which had been made against him, and forwarded them to the Department of War. This measure at once corrected the misapprehension, and restored to him the confidence of the government. On his return to Washington, he deposited in the records of the Secretary's office, a document, containing a complete view of the whole case. Such judgment and prompt action, in an inexperienced youth of twenty-one, is certainly not common. If the inquiry is made for the cause of this maturity of judgment in an individual who had feelings so ardent, the reply would be, that it was doubtless in part to be attributed to an original structure of his mind. He

was also in the habit of carefully consulting the opinions of others. When a case of great importance came before him, no one was more anxious to receive the light which others could scatter in his path. He was habitually accustomed, also, to look to the Lord Jesus Christ, in whom are all the treasures of wisdom and knowledge. He did not cultivate simply a general feeling of dependence upon him. He had an abiding conviction of the real existence and presence of the Saviour. He cherished, in a remarkable degree, the belief, that every circumstance, however minute, which has reference to the prosperity of the church, is under the special care of its Great Head. Lord, what wilt *thou* have me to do, contained a sentiment, which was ever on his lips, and which was deeply engraven on his heart. His prayers, without degenerating into trifling minuteness or tedious prolixity, were marked by an intelligent enumeration of those particulars which were best calculated to awaken his own feelings, and by a solemn recognition of the interest which his Redeemer felt in all the plans, that respected his own glory and kingdom.

Those, who were conversant with Mr. Cornelius, must have been struck with the enlargement of his views and the philanthropy of his feelings. This was apparent and prominent in all the relations which he sustained. He looked above and beyond local feeling, and party prejudice, and sectarian selfishness, and national antipathies. He was emphatically the friend of the human race. No circumstance ever filled him with more unaffected sorrow than the prospect of divisions among the churches of Christ. He felt that all, who had been redeemed by the blood of Christ, should show their high calling by living at peace with one another. This catholic spirit was not attained by any sacrifice of principle. He loved the great doctrines of the gospel, and on them alone placed his hope of eternal life. Still he held the truth in love. He made his very attachment to the peculiar doctrines of Christianity, the occasion of more fervent and expansive regard to all who were rejoicing in the same precious faith.

It might be inferred, perhaps, from the preceding remarks, that *energy* must have been one of his prominent characteristics. This enabled him, by the grace of God, to accomplish in a few year, great results. He seems to have had, especially during the last years of his life, a strong impression of the brevity of human existence, and a belief that if he intended to do anything for his fellow men, it must be done *now*. It was interesting to see how active his mind was in providing against any relaxation or intervals in his engagements. He was as solicitous to anticipate and forestal labor, as many others are rest and amusement. His mind was ingenious and fertile in discovering expedients, on an elevated scale, for doing good. At the time of his death, he probably had plans and objects in view, which would have required in their execution, a much larger space than is allotted to man upon earth. This promptitude of character was essentially aided by some of his personal habits. While in the prosecution of an enterprize, he rarely intermitted his work, for the sake of examining his motives. Such a step would have evidently weakened and retarded his efforts. For the time being, he threw himself, and all his capabilities of mind and action, into the enterprize before him. Previously to entering on his labors, he carefully examined the state of his heart, and frequently set apart an entire day for spiritual preparation. When his engagement terminated, he faithfully reviewed the condition of his soul, and sought repentance for those things which had been repugnant to his profession. Though this method of self-examination might not be expedient to such as have favorable opportunities, daily, yet in a public

agent, it is altogether the wisest course. Such a man, while rapidly journeying from place to place, compelled to accomplish, within a given period, a great amount of business, has no time nor place to stop, and critically investigate his motives. He must make prayer and self-examination a stated and special work. The energy in the character of Mr. Cornelius was increased by the thorough knowledge of his duties, which he at all times possessed. He did not toil in ignorance or misapprehension. He obtained a clear idea of the specific work before him, and made skilful arrangements for its prosecution and completion. Of course he rarely wasted his energy, and suffered little from any despondency of mind, consequent upon such waste. His energy, however, did not partake, in the least, of obstinacy or fierceness. He had gentle feelings and truly delicate sensibilities. Often did he bind up the broken heart, and heal the wounded spirit. He loved to administer the consolations of the gospel at the bedside of the sick and dying. No acts of his life are cherished with more grateful remembrance, by his flock at Salem, than those performed on such occasions. It was not an affected or an official display of sympathy. It was the outpouring of a heart full of tenderness. In his intercourse with his family there was a mingled expression of dignity and kindness. The authority of the parent was sweetly blended with the amenity of a friend and companion. It is in the *social circle* where a breach has been made which time will never close. *There* has been the crushing of fond hopes. The mere respect and esteem, which a general acquaintance with him could not fail to produce, may be forgotten; but the circle of friends, who knew him intimately, will need something more than the lapse of time, or intercourse with the world, to efface their sorrow. May He, who is the Resurrection and the Life, establish with them his covenant of peace.

Mr. Cornelius, though he was called away before he reached the middle period of life, did not live in vain. He gave a noble testimony to the fact that Christianity is an inward principle, controlling the heart, moulding the life, and effectually subduing every adverse interest. Wherever he went, he carried the conviction that he was not laboring for himself, but for his Lord and Master. He had fixed his eye on the conversion of all mankind to Christ. When he first entered on his religious life, this was the idea which took possession of his soul. He felt that he had experienced the grace of God *only*, that he might bring others to partake of the same blessed grace. Doing good became *the passion* of his soul. For this he expended the energies of a muscular frame, of a comprehensive intellect, and of a fervent spirit, till death interrupted his work, or rather changed its sphere. With earthly passions he had, indeed, to contend. With the warfare between the "spiritual man," and the "heart which is by nature desperately wicked," he was intimately conversant. Still he kept his eye fixed upon the divine Redeemer, and in his strength, went forth to the conflict. The motto, which he formally adopted, and upon which he acted, was, "I keep under my body, and bring it into subjection, lest after having preached to others, I myself should be a castaway." The most powerful means, which he adopted for this purpose, was *doing good*—laboring for Christ. In this course, he sacrificed ease, prospects of worldly competence, and literary hopes.

God, in his holy sovereignty, has taken him away. He teaches us most affectingly that he can do without us or any of our services. The utter vanity of all earthly dependences was never more impressively exhibited. Who now can feel that any man's existence is indispensable for the

advancement of the Christian cause? Who will not now place a more entire confidence in Christ? Who will not, while he adores the profound mystery of God's providence, give himself to his work with redoubled energy? If we are followers of them, who have fought the good fight, we shall soon join their society. A blessed company is collecting around the throne. Rapidly are the redeemed of the Lord gathering from their wide dispersion, and sitting down to the marriage supper of the Lamb. The ties, which connect us with heaven, are constantly increasing. "There our best friends and kindred dwell." There is our glorious Redeemer. Let us so live that when the Bridegroom cometh, we may go out with joy to meet him.

For the Quarterly Register.

UNPUBLISHED LETTER OF GORDON HALL.

In the following extracts from letters of the late Rev. Gordon Hall, missionary at Bombay, we hear a voice, as from another world, calling upon the young men in our colleges and seminaries of learning, to go forth for the salvation of the perishing nations of the heathen world. They were addressed to the "Society of Inquiry respecting Missions, at Andover;" but are equally applicable to every candidate for the ministry, and to every young man, whose duty it may be to prepare for the sacred office. They have lain concealed among other letters of the Society too long. May they now be read with pious candor, and humble prayer, by every student, and produce the effect so ardently desired by the writer. T.

"There are among you, brethren, some who have not yet decided whether it be their duty to go to the heathen or not. To such, I can say, beloved brethren, I know how to sympathize with you. Such, for a long time, was the anxious state of my own mind on the same subject. But now it astonishes me, to think that I so long hesitated on a subject so plain. It was no doubt my sin, though perhaps somewhat extenuated by circumstances which no longer exist. When my mind was first exercised on the subject, I knew of but one in the country, who thought of becoming a missionary to the heathen; and he has not as yet, to my knowledge, engaged in the work. Besides, through all my inquiries, until I had decided on the subject, it was not known that any support could be obtained in our country. I bless God, that notwithstanding all that opposed, I was enabled to decide as I did. I verily believe it will be matter of joy to me through eternity. Should you make the same decision, brethren, I have no doubt you will find the same satisfaction in it.

"But you are not decided. Each of you anxiously inquire, 'Lord, what wilt thou have me to do? Shall I go to the heathen?' Here historical inquiries and geographical knowledge are of little avail. The decision must be made in view of *one single command*, and *one single fact*. Jesus Christ, the God of our salvation, has commanded his disciples to 'go into *all the world*, and preach the gospel to *every creature*.' This is the *command*. But even at this day, there are *six eighths* of the population of the globe, to whom the gospel *has not been preached*. This is the *fact*. In view of this *command* and of this *fact*, how ought you to decide?

"Eighteen hundred years ago, Christ gave this perpetual command; and to quicken his disciples in the obedience of it, he gave them the most

consoling assurances of assistance, and promises of unbounded reward. But from century to century, so remiss have been his disciples in obeying the command, so unwilling to go into *all* the world, and preach the gospel to *every* creature, that, may we not with propriety, consider the Holy Trinity as saying, 'Whom shall we send, and who will go for us?' Is it your duty to reply, 'Here am I, Lord, send me'? This is the inquiry, and how simple! What have protracted researches to do with such a decision? When the Apostles first received their commission, was it an extensive knowledge of the population, religions, manners and customs of the various nations, to whom they were bid to go, which led them to obey the command? Was it a retrospective view of the former success of religion in this guilty world, or was it the prospect of an easy entrance unto the heathen, and a secure and comfortable residence among them, which made them so ready to go forth, at the command of their Redeemer? No: it was their love to Jesus, and their reverence for his authority, which forced them to exclaim, 'Wo is unto me if I preach not the gospel,' as I have been commanded. It is when missionaries form their decisions on the same ground, that they eminently glorify Christ, and build upon a foundation which no storms can shake.

"I have been led to these remarks, from an apprehension that there are young men, who are pursuing missionary inquiries in a too general way, with a kind of indefinite expectation, that by and by something may transpire, some further knowledge of countries or events may be acquired, or the subject may be presented in some new attitude, which will render their decision easy and safe. Any such expectation, it appears to me, tends only to darken the mind, and to confuse and enervate its operations.

"The subject is more plain and easy of decision at the present day, if possible, than at any former period. What has been found and acknowledged a *truth* in England, and in some of the other European states, is now found by experiment to be true in America. God has promised, that he that *watereth*, shall be *watered* also *himself*.

"This gracious promise he has verified, by uniformly causing religion to flourish among nations at home, in the same proportion in which they are active in promoting missions abroad. The whole subject, then, is brought into this narrow compass:—The great mass of mankind have not yet heard the gospel preached;—the standing command of Christ to his disciples is, 'go and evangelize all nations;' and to prompt them to a full compliance, he gives the assurance, both by his promise, and its fulfilment, that by their exertions for the salvation of the heathen, they do most effectually labor for the salvation of their own countrymen. In this simple form, let the subject be viewed. In this simple form, let it come to the reason, the conscience, and the feelings of every one, who is looking forward to the gospel ministry. How can the conviction be resisted? How can the decision be doubtful?

"Dear brethren, bear with my freedom. Placed as I am, in the midst of so many millions of perishing heathen, and knowing from the promise of Jehovah, (Prov. xi. 25,) 'The liberal soul shall be made fat, and he that watereth, shall be watered also himself,' that your coming forth would tend to promote religion at home, surely I have a claim on your indulgence.

"Allow me, then, to speak freely. To me, it appears unaccountable, how *so many* young men, by covenant devoted to Christ, can deliberately and prayerfully inquire, whether it is their duty to become missionaries,

and yet *so few* feel effectually persuaded that it is their duty to come forth to the heathen! It tends greatly to the discouragement of those who are already in the field. While so great a proportion of those, who examine this point of duty, deliberately decide that it *is not their duty*, to engage in the missionary work, what are we to think?

"In general, those who excuse themselves from the work, must do it for general reasons, which would be as applicable to others as to themselves, and which would excuse those who have gone forth to the work, as well as themselves. Therefore, must not those men who thus excuse themselves, think either that those who engage in the missionary work do wrong, or that themselves who decline it, do wrong?

"Here it would ill become the solemnity of the subject, to cavil and quibble, and say; 'What! shall we *all* go to the heathen? Then what will become of our own countrymen?' Let such quibblers beware how they mock the faithfulness of God. When *thousands* have gone forth to the heathen, and God has failed to fulfil his promise, that he that watereth, shall be watered also himself, or when he shall not have caused religion to flourish among the people at home, in proportion as they labor for the heathen abroad, then, and not till then, let the objection be heard.

"Some seem to speak as though a man must have some secret or special call, before he can decide in favor of being a missionary. If, on rational grounds, he feels persuaded that he ought to be a minister *any where*, and if he *feels disposed* to go to the heathen, I should think that no other call than this, unless in extraordinary cases, can reasonably be required. I have doubted whether I ought to be a missionary; but it was for the same reasons, for which I ought to doubt, whether it was right for me to be a *minister any where.*

"Brethren, you see that I think there are good reasons, why you should become missionaries to the heathen, and of course good reasons why I should desire it. Certainly I do. And I greatly long to see every one of you strenuously exerting himself to diffuse the same sentiments among all the pious young men in the country.

"Form *great* plans, and execute them with great *zeal* and *prayerfulness.* Every thing that can be desired, *might* be done by exertion with God's blessing. Seize every possible opportunity for impressing the subject upon the mind of every pious youth. But I must stop.

"Brethren, pray for us. May the Spirit of God be with you, guide you in all your deliberations, and make you the instruments of winning many souls to Christ.

"Your affectionate brother and fellow-servant,

"G. HALL."

NOTE.—There are in the United States, 1,500,000 members of evangelical churches. Supposing the average number of members in a church to be 75, it would require only one man from each church to supply the whole heathen world with one missionary to every 30,000 souls. This would be a number sufficient to place a Bible in every family, and with the aid of the press, and native assistants, make known the gospel to every creature. If, then, all the churches were animated with the spirit of Jesus Christ, could they not furnish *men* enough to supply the world with missionaries?

Again: suppose each church member to contribute $5 a year to purchase the Bibles, and support the missionaries. The sum would be $7,500,000. The expense of giving the Bible to every heathen family, in 30 years, would be $3,333,333 a year, leaving $4,166,666, which would support 6,944 missionaries, at a salary of $600 a year. If the number of church members should continue to increase in the same ratios as at present,

it would be, in 1837, not far from 2,280,000. Contributing, as before, $5 a year, they would support 13,127 missionaries. In 1842, ten years from the present time, the number of church members would be not less than 3,300,000, and they would support 21,944 missionaries, or more than enough to give the gospel to every human being. The work, then, can be done. For who can doubt the ability of the members of the churches generally, to give $5 a year for this object? Almost any one might save it from the expenses of the table, or of dress, by the practice of a little more economy, or self-denial; or might earn it by a little increase of industry. Christians pay much more for articles of mere luxury and fashion, than would be necessary to defray the expense of evangelizing the world. T.

COMPARATIVE STATE OF INSTRUCTION IN EUROPE AND THE UNITED STATES.

In the July number of the Annals of Education and Instruction,* there are some interesting observations upon the condition of the literary institutions of this country, compared with those of Europe. The article was communicated to the American Lyceum by Mr. Woodbridge, the Editor of the Annals. The opportunities for the profound study of every branch of science and literature in Europe, are greatly superior to those in our own country. The princes of many of the smaller states of Europe, whose power or talents do not permit them to become conspicuous by their conquests or political influence, find a wide field for distinguishing themselves, by becoming the patrons of the arts and literature. How striking and painful the contrast is in our own country, need not here be mentioned. "An unhappy jealousy," remarks Mr. Woodbridge, "exists against the attempt to elevate the standard of science and literature, lest they should be made the instruments of establishing a literary aristocracy. It is forgotten, that even in despotic governments, *the nation of literary men* has ever remained *a republic*." Another encouragement to the profound studies to which the scholars of Europe devote themselves, arises from the fact, that in many countries it is the *surest*, if not the *only* road to distinction. The offices of state are assigned by inheritance or patronage, in such a manner that most of the community are forever excluded from the hope of becoming statesmen." "But in the United States, the road to distinction and wealth, is through an active or political life. Every citizen is called upon to take a part in the political, social, and religious concerns of the community, and every one, who possesses high intellectual power, is called upon to an extent, which absorbs all the time and strength which is not demanded by the labors necessary for subsistence." At the close of the preliminary observations, of which we have given a slight sketch, Mr. Woodbridge presents the following tabular statement of the number of students in the universities and colleges of the respective States of this country, and of the principal nations of Europe. The materials for the former, were derived from the American Quarterly Register, and for the latter, from the Weimar Statistical Almanac for 1831—a work of high authority.

It is a matter of regret, that our government do not embrace in the decennial enumeration of the inhabitants, statements respecting the common

* We take this opportunity to commend to our readers, the Annals of Education, as a work of great and increasing value. Such a publication should not languish for want of pecuniary support. Philanthropic men, in our towns and counties, could hardly render a more essential service to the cause of education, than by circulating gratuitously several copies, according to the population of their respective districts.

schools, and the number of pupils, academies, high schools, colleges, and professional schools. In this way, a literary census of great value might be taken, with very little trouble or expense. From period to period, it would furnish a most satisfactory exposition of the state and progress of literature and education, and materials for comparison between the several divisions of the country, and between this country and Europe.

Comparison of the Number of Students in the United States with that of the Countries of Europe.

The number of *Academical* Students in the United States is here estimated at 3,475; Theological Students, 663; Legal, 88; Medical, not far from 2,000. They belong to the several States as here apportioned. For want of data, however, the Medical and Legal Students were divided among the various States according to their respective population.

American States.	No. of Stud.	Proportion to Inhab.		*European Countries.*	No. of Stud.	Proportion to Inhab.	
				Scotland	3,249	1	683
Massachusetts	770	1	792				
				Baden	1,399	1	816
Connecticut	327	1	960				
				Saxony	1,360	1	1,040
New Hampshire	241	1	1,118	England	10,549	1	1,132
				Hanover	1,203	1	1,303
				Bavaria	2,593	1	1,312
				Tuscany	909	1	1,402
				Spain	9,867	1	1,414
				Prussia	6,236	1	1,470
Vermont	186	1	1,509				
Maine	238	1	1,611				
New Jersey	193	1	1,661				
				Wurtemberg	887	1	1,731
South Carolina	325	1	1,789	Sweden and Norway	2,687	1	1,732
				Portugal	1,604	1	1,879
Pennsylvania	688	1	1,928				
New York	986	1	1,940				
Rhode Island	50	1	1,944				
				Netherlands	2,998	1	1,979
Maryland	175	1	2,554	Sardinia	1,722	1	2,420
Virginia	457	1	2,650				
Kentucky	249	1	2,766	Switzerland	767	1	2,655
Georgia	173	1	2,985				
Mississippi	45	1	3,040				
North Carolina	233	1	3,170				
Tennessee	211	1	3,245				
Ohio	285	1	3,290				
Louisiana	46	1	3,335				
Delaware	23	1	3,336				
				Denmark	578	1	3,342
Alabama	84	1	3,634	Naples and Sicily	2,065	1	3,590
				Austria	8,584	1	3,786
Missouri	28	1	5,003				
Indiana	65	1	5,101	France	6,196	1	5,140
Illinois	28	1	5,624				
				Ireland	1,254	1	5,767
				Russia	3,626	1	15,455

Sections of the United States.				*European Countries.*			
Eastern States	1,748	1	1,118	England	10,549	1	1,132
Middle States	1,995	1	1,844	Portugal	1,604	1	1,879
Southern States	1,485	1	2,612	Switzerland	767	1	2,655
Western States	957	1	3,516	Naples and Sicily	2,065	1	3,590
United States	6,185	1	2,078	Western Europe	69,634	1	2,285

In reviewing this table, we shall perceive, that in accordance with an opinion often expressed, Scotland gives more of her youth a collegiate education than any other country in the world. Baden, Massachusetts, and Connecticut, fall little short of this standard; and these are the only countries in the world, according to these estimates, which have one collegiate pupil for less than 1,000 inhabitants. New Hampshire, according to the calculation of the American Quarterly Register, is the only American State besides, in which there is more than one for 1,500; while in Europe, Saxony, England, Hanover, Bavaria, Tuscany, Spain, and Russia, all have a proportion greater than this. It must not be forgotten, however, that the Universities and Colleges of Spain furnish nothing which deserves to be called, a truly liberal education. Vermont, Maine, New Jersey, South Carolina, Pennsylvania, New York, and Rhode Island, composing all the Eastern and three of the Middle States, and one of the Southern, have one student for less than 2,000 inhabitants, in which they are rivalled by Wurtemberg, Sweden, Portugal, and the Netherlands. Most of the Southern and Western States have from 2,000 to 4,000 inhabitants to a student. In this proportion, the highest compare with Switzerland, and the rest with Denmark, Naples, and Austria. The most recent Western States have only one to every 5,000 inhabitants; and still are placed on a level with France and Ireland. Russia, stands alone among the civilized countries of the world, and only gives a liberal education to one person in 15,000 of her population.

As a mass, it would appear that the Eastern States provide the advantages of a collegiate education, such as they are in the United States, for a greater proportion of their population than England, or any European countries except Scotland, Baden, and Saxony. The Middle States are as well provided as Wurtemberg, Sweden, and the Netherlands. The Southern States will compare with Switzerland in this respect; and the Western States, with all their destitution, are as well supplied with liberally educated men, so far as *numbers* are concerned, as Denmark and Austria.

The comparative state of Common School Instruction is very different from that of Collegiate Instruction. In this, the United States have the pre-eminence, whether we compare them with the mass of European countries, or select individual examples. The Edinburgh Review admitted many years since, that 'The great body of the American people is better educated (instructed) than the mass of *any European community*.' The following table derived from the best sources, shows the proportion of children who receive Common School Instruction to the whole population, in several European countries, and in several of the United States, and furnishes statistical evidence of the truth of this remark.

Proportion of Pupils in Common Schools to the whole Population.

	Pupil. Inhab.		Pupil. Inhab.
Wurtemberg	1 to 6	New York	1 to 3.9
Canton Vaud, Switzerland	1 to 6.6		
Bavaria	1 to 7	Massachusetts, Maine,	
Prussia	1 to 7	Connecticut, estimated	1 to 4
Netherlands	1 to 9.7		
Scotland	1 to 10		
Austria	1 to 13	All New England, at	
England	1 to 15.3	least	1 to 5
France	1 to 17.6		
Ireland	1 to 18	Pennsylvania, New Jersey	1 to 8
Portugal	1 to 88	Illinois	1 to 13
Russia	1 to 367	Kentucky	1 to 21

It will be seen in examining this table, that the proportion of children, receiving Common School Instruction in New York and the Eastern States, is greater than in any country of the civilized world. So unusual is the proportion in New York, that Schwartz, the distinguished German historian of education, could scarcely believe it correct. In Pennsylvania and New Jersey, whose destitution is the subject of so much well-founded regret and anxiety, the mass are still better taught than in most countries of Europe better than in Scotland

itself; and even the Western States will soon have as much of common instruction as France. Still we should feel, that the neglect which may be for the time, safe in a despotism, is ruinous in a republic; for it undermines the basis of free institutions.

NEWSPAPERS.

IN 1827, there appeared, in the United States, 25,000,000 numbers to 11,600,000 inhabitants; in Great Britain, 483 different newspapers and other periodicals to 23,400,000 inhabitants; in Sweden and Norway, 82 journals to 3,866,000 inhabitants; in the States of the Church, 6 newspapers to 2,598,000 inhabitants. (Stockholm, with 78,000 inhabitants, has 30 journals; Rome, with 154,000, only 3.) Denmark, to 1,950,000 inhabitants, has 80 journals, of which 71 are in the Danish language; 23 are devoted to politics, 25 to the sciences. Prussia has 12,416,000 inhabitants, and 288 journals and periodicals. (Berlin has 221,000 inhabitants, and 53 periodical works; Copenhagen has 109,000 inhabitants, and 57 journals.) The Netherlands have 6,143,000 inhabitants, and 150 journals. In the German confederation (excluding Austria and Prussia), there are 13,300,000 inhabitants, and 305 journals; in Saxony, to 1,400,000 inhabitants, 54 newspapers; in Hanover, to 1,550,000 inhabitants, 16 newspapers; in Bavaria, to 3,960,000 inhabitants, 48 newspapers. France, with a population of 32,000,000, has 490 periodical works (660 printing establishments, 1,500 presses; in Paris, 81 printing establishments, or 850 presses). In Paris alone, containing 890,000 inhabitants, there are 176 periodical works.—As curiosities in this branch of literature, we may mention the newspaper established in Egypt by authority of Mohammed Pacha, printed at Boulac, near Cairo, and containing a report of all public transactions of consequence. February 21, 1828, appeared the first number of the Cherokee Phœnix, a weekly paper, published at New Echota, Georgia, partly in English, partly in Cherokee Indian. In British India six gazettes are published in the Bengal dialect.

The following account will show the gigantic apparatus of a London daily paper. The copy-right of the Times has been calculated at from £100,000 to £120,000; but it would be difficult to affix a correct value to such an establishment. If it be true that the share-holders have sometimes divided a net profit of £24,000 per annum, the capital must be estimated at a much higher rate. Employed upon each morning paper, there are an editor, a sub-editor, from ten to fourteen regular reporters, at salaries from four to six guineas per week, each; from thirty to thirty-five compositors in the printing office; one or two readers, who correct the proofs as they come from the compositors; a reading boy, whose duty it is to read the copy aloud, whilst the reader makes his corrections upon the proof; a printer; and a certain number of men and boys to attend to the printing machine, and to take off the papers as they fall from the cylinders; a publisher and sub-publisher; two or more clerks in the office, to receive advertisements and keep the accounts; a porter, a number of errand boys, &c. The salary of an editor, upon a respectable morning paper, is from £600 to £1,000 per annum; and a sub-editor receives from £400 to £600 per annum. Besides the regular reporters of a newspaper, there are several occasional, or, as they are called, "penny a line" reporters; from the circumstance of their furnishing articles of intelligence at a fixed price per line, viz. 1½*d.* or 1½*d.* They are not attached to any particular newspaper. The aggregate charge for copy furnished by these persons forms a considerable item in the weekly expenditure of a newspaper. The salaries paid by a first-rate morning paper weekly, to its editors, reporters, and others on the establishment, do not amount to less than £180 per week.—*Encyc. Amer.*

REVIEW.

Church Psalmody: a collection of Psalms and Hymns, adapted to Public Worship. Selected from Dr. Watts and other authors. Boston: Perkins & Marvin. pp. 576.

POETRY and Music, though reckoned as fine arts, are yet nearly coeval with our race, and have their seat deep among the original elements of our being. And they are capable, when skilfully applied, of producing so powerful effects on the feelings and conduct of men, that we may well presume God intended they should hold a prominent place in that economy of influences which he has appointed for the government of the world, and for the training of immortal minds for a better state of existence. They have been resorted to by all nations where oral instruction chiefly was practised, as affording the best helps in diffusing and transmitting whatever was deemed valuable information. History, laws, the knowledge of useful arts, have been reduced to measure, and set to music, and thus, in song, conveyed abroad, and handed down to after ages. And the reason is, there is something in this measure accompanied with music, which gives the subject greater power over the mind. It serves to arrest attention, and to obtain for what is delivered a more secure lodgement in the memory and the heart. Indeed every one knows that sentiments borne to the soul in tones of varied melody and blended harmony, soften and subdue resistance, make a deep and vivid impression, awaken new trains of emotion, and lead captive those who would not have moved at the call of simple naked truth.

Fletcher of Saltoun said, that if he could be allowed to furnish the ballads of a country, he would ask no further means of fashioning the public sentiment. The principle involved in this remark is equally applicable to the subject of Church Psalmody. Next to the Bible, and the discourses drawn from it, the psalms and hymns which we use in our acts of worship, fashion the religious sentiment of the community, and give a character to the piety which is cherished. Go to the thousands of our solemn assemblies, and listen to the songs which make so great a part of their service, accompanied now with the organ's loud peal, and now breathed in soft whispers, and see the tide of emotion rising or falling, rolling in one direction or another, in correspondence with what is uttered, and say if here is not a power of immense importance to the welfare of Zion. It has not yet received the regard to which it is entitled.

Every attempt to improve this important branch of worship should therefore be hailed as an omen of good. The improvers are benefactors to their race. Eternity shall show the happy results of their labors.

In the secular world, poetry and music have gone hand in hand in the course of improvement. But in the ecclesiastical department, poetry, at least in modern times, seems hardly to have kept pace with its sister art. While the church has a supply of music of a high character, there has long been a paucity of first-rate sacred poetry. The greater part of the more eminent English poets have not attempted anything—or very little—of this description. They have found other subjects more congenial, it is to be supposed, with their taste. Those who have attempted something, appear often to less advantage here, than in their other productions. As Johnson has said of Waller: "His sacred poems do not please like some of his other works." And as he has said again, in regard to Denham's metrical

version of the Psalms of David: "In this attempt he has failed. But," adds the critic, "in sacred poetry who has succeeded?"

Johnson has given what he considers the reasons why sacred poetry so frequently thus falls below what it seems at first view might be expected. "Contemplative piety," he says, "or the intercourse between God and the human soul, cannot be poetical. Man admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer.—Faith, invariably uniform, cannot be invested by fancy with decorations. Thanksgiving, the most joyful of all holy effusions, yet addressed to a Being without passions, is confined to a few modes, and is to be felt rather than expressed. Repentance, trembling in the presence of the judge, is not at leisure for cadences and epithets. Supplication of man to man may diffuse itself through many topics of persuasion; but supplication to God, can only cry for mercy. Of sentiments purely religious, it will be found that the most simple expression is the most sublime. Poetry loses its lustre and its power, because it is applied to the decoration of something more excellent than itself.—The ideas of Christian theology are too simple for eloquence, too sacred for fiction, and too majestic for ornament." (Lives of the Poets.)

After all, it may be questioned whether this great man has not circumscribed the operations of the sacred poet within too narrow limits, and thrown around the subject some difficulties which were the creations of his own imagination. What is properly denominated "contemplative piety," constitutes but a small share of the topics for sacred poetry. The field through which the heavenly muse may range, includes the whole disclosures of revelation. And what more magnificent and thrilling themes for poetry, than many of those here opened to our view? What more inspiring than the visions which are here given us of heaven? What more affecting than the ravages and consequences of sin, in this world and in that which is to come? Where can be found, among men, loftier exploits, or more heroic sufferings, than have been witnessed in many of the servants of God? And what in the universe beside, is so suited to move all the sacred passions of the soul, as the condescensions and toils, the sufferings and triumphs, of the Redeemer, with the promised glorious results of his mediation? Nor do the more contemplative affections of the pious heart so utterly reject poetical modes of expression. True, they do not seek—especially those of a penitential character—do not seek ornament. But ornament and poetry are not always synonymous. Emotion and poetry are more nearly allied. And emotion is one of the very common elements of pious intercourse between the soul and its God. Had we room, we might show by many apposite quotations, that faith, and penitence, and love, and thankfulness, are capable of being uttered in poetry of a high character, and that poetry is a channel through which they very naturally flow out towards their appropriate objects. These affections, existing in a vigorous state, constitute that very emotion from which poetry takes its rise.

The grand reason, then, why we have not more sacred poetry of the high character desired, cannot be that the subjects of religion do not furnish the material. It is to be sought in another cause. And that cause has been in part already mentioned. Many of the most eminent poets, it has been observed, have attempted nothing in this line. They have not employed their talents in the service of the sanctuary. Some who have made the attempt, seem not to have been, from their own experience, sufficiently acquainted with the emotions of piety, to know how to supply them with the most appropriate language. They have written rather from

theory, than from feeling. And most who have written seem, while in this department, not to have put forth their energies, as in other cases. They appear to have felt that, as the subject was great and good, this rendered it of less importance to expend labor in setting it forth. Look at Cowper. Accustomed to write well on other subjects, and frequently too throwing off a piece very happily in sacred poetry, yet in this last he often seemed to feel that any form of expression would answer—that the excellence of his subject would make amends for the absence of all other excellence. The same was true, in a measure, of Watts. The piety of his own mind seems sometimes to have been satisfied with imagery, or an arrangement of words, which, in the case of other minds—perhaps less pious—operates as a real hindrance to devotion. "It is sufficient for Watts," says the critic above mentioned, "to have done better than others what no man has done well." Newton has left many pieces on experimental piety which are a rich legacy to the church. They breathe the child-like simplicity of his own spirit. Yet he has not a few of the blemishes above alluded to. Doddridge is chaste and pure, yet frequently somewhat artificial, and wanting in that tenderness and *unction* which many branches of sacred poetry require. Many others, as Toplady, the Wesleys, Steele, and James Montgomery, have made valuable additions to the stock of sacred poetry, each contributing from the peculiar treasures of his own mind, yet no one furnishing us with all that is excellent. Our own Dwight has done some things in the best style. His different versions of the 88th psalm are of this description. That in long metre is one of the first specimens of pathetic expostulation.

If the preceding remarks are just, it will be seen that we need not despair of having sacred poetry of as high a cast as is found in any other department whatever. The subject is adequate to sustain it, and consecrated talent can produce it. It will be seen, too, that, in order to serve the church in the best manner in this respect, we must not restrict ourselves to the productions of any one man. We must gather flowers from every field where they may be found. The psalms and hymns of Watts, were, for a long time, the only psalmody commonly met with in our churches. But a new spirit is beginning to show itself on this subject. Several attempts have been made of late to enlarge and enrich our body of church psalmody. Dwight gave a modification of it, with some additions, which increased the purity and elevation of its character. Worcester's Watts and Select Hymns is a valuable body of sacred poetry—more so than any which the American churches had previously seen. Another attempt of the same kind has given rise to the production whose title stands at the head of this article.*

It is no part of our design to obtain a reputation for this book at the expense of others; a crime which has been too often attempted in the world of poetry and authorship. As Orrery says:

> "Poets are sultans, if they had their will;
> For every author would his brother kill."

Rather would we say in the language of Denham, a little varied, with whom, indeed, this beautiful allusion of Orrery had its origin:

> "Nor is thy fame on other's ruins built,
> Nor need thy well earn'd title the foul guilt
> Of eastern kings, who, to secure their reign,
> Must have their brothers, sons, and kindred slain."

We hope that every laborer who has toiled in this department, will meet his full reward.

* Compiled by Lowell Mason and David Greene, of Boston.

It cannot be deemed unfair, however, to notice a few things in regard to the publication before us. Its design has been thus stated by the compilers.

"It has been their aim and hope to make a selection of psalms and hymns of a highly lyrical character, in respect to sentiment, imagery, language, and structure; possessing sufficient elevation and dignity to render them specially adapted to public worship on the Sabbath, and possessing, at the same time, such a variety of subjects and metres, and such a degree of simplicity, warmth, and animation, as should render them suitable for use in all social religious meetings, and in families. They have aimed, also, to render the selection particularly copious in those classes of hymns which are specially adapted to this period of revivals and of religious benevolent institutions and labors, and to various important occasions."—(Preface.)

The number of metrical pieces in the psalms is 454. The number in the common version of the psalms by Watts is 338; giving a preponderance, in respect to the psalms, in the book before us, of 116 pieces. The hymns in the three books of Watts, amount to 365. Those appended to the psalms in the compilation before us, amount to 731; making the whole number of pieces contained in this compilation 1,185; exceeding those contained in Watts' Psalms and Hymns by 411.

Of the pieces, more belong to Watts, than to any other author. In the psalms, Watts is the basis, only he is compressed, to make room for versions by other hands—some of them of high value. In the hymns, too, the marrow of Watts is retained, only it is reduced into a narrower compass by the removal of unpoetical and useless stanzas which had fallen from him. And by this removal room is made for a great variety of matter, which every reader must pronounce rich in thought, and rich in poetic excellence. The arrangement of the hymns is new, and according to the order suggested by the nature of the subjects: a convenience which the original Watts does not afford.

Take the Church Psalmody together, the pieces are short. Three, four, five stanzas, is the usual number which they contain. This is an excellence. It is with singing, as with preaching: long performances tire. Short, and to the point, is the best rule in ordinary cases, in both employments.

It is not to be supposed that the compilers have proceeded in such a manner as to please every body in every instance. In compressing Watts, they may have sometimes left out a stanza, which another would wish to see retained. In altering phraseology, they may have sometimes done what another will not think an improvement. Many of their alterations, however, all will acknowledge, are valuable.

In regard to variety, both of subjects and metres, we cannot but think that the present book exceeds any other which is before the public. The design of the compilers has been to gather from every source whatever is most rich in sacred song, and best adapted to the various wants and occasions of the present interesting day, and to compress it into one body of convenient size for common use in our sanctuaries. And we think they have executed their task in a manner worthy of high commendation.

We should not do right to omit, that there is in the lines and stanzas generally a mellifluous character, rendering them highly adapted to the purposes of musical expression. This is a point in regard to which the compilers seem to have labored much, and they have evidently not labored in vain.

Prefixed to the Psalmody is an index of first lines, and also an index of subjects succinctly and lucidly arranged. There is moreover in the preface, which is full of important suggestions in regard to church psalmody, a table of marks for musical expression, such as are in common use in the

music books, which marks are scattered likewise in the margin, by the side of the different lines and stanzas as they are needed, through the whole work, so that they are ever present to the eye of the performer, admonishing him how he is to sing. Were all who compose our choirs thorough masters of music, and sufficiently imbued with its spirit, such marks would be less needful. Their own judgment and taste would guide them right. Under the existing state of things, however, some familiar directions for musical expression, such as are used in the book before us, cannot be viewed otherwise than as a valuable help in conducting the songs of the sanctuary.

In conclusion, we cheerfully invite those who may be wishing to supply themselves with church psalmody, to an examination of this book. In a number of churches, we understand, it has been adopted. We are not unaware that changes in church psalmody can be made but slowly. What has become venerable by long use, is not easily laid aside. And we rejoice that it is so. In this fact we have a safeguard to our valuable institutions. Still we cannot but think that all who shall acquaint themselves with the book before us, will find it of such a character that it may be adopted without any loss of important sentiment when compared with others, and with no small improvement upon most others as to purity of diction, poetic emotion, copiousness and variety of matter, and general adaptedness to the exigencies of public and private devotion.

REV. CHARLES WOLFE.

Few individuals that have possessed the various and exalted merits of Wolfe, have been so little known. One reason is, he loved and sought obscurity. But his character and example are eminently instructive. On this account they ought to be seen, that they may be admired and imitated. There are especially some points in his history, worthy the attentive regard of those who are aspiring to the sacred ministry. This fact is a sufficient apology for introducing a sketch of him into the Register.

Wolfe was born in Dublin, 1791, and was educated at the University in his native place, where he took the degree of bachelor of arts in 1814. Soon after the commencement of his connection with the University, his intellectual character began to exhibit features of singular beauty and strength. As a classical scholar he attained a distinguished rank. In scientific investigation, though science was not with him an object of primary regard, his progress was marked by depth and strength. In the mind of Mr. Wolfe, we discover an admirable combination. There was finished eloquence, associated with solid robust vigor. He was a scholar of noble attainments, a poet of high creations, and a philosopher of remarkable acuteness. There was breadth to his views, and variety to his capacities and tastes. He perused and dwelt upon the Analogy of Butler, with as keen a relish, as he did upon the Paradise Lost of Milton.

Thorough, far-reaching investigation, was a prominent characteristic of his mind. He could pass over nothing lightly. "The examination of a single metaphysical speculation of Locke, or a moral argument of Butler, usually cost him more time and thought, than would carry ordinary minds through a whole volume. The peculiar constitution of his intellect led

him, rather to investigate the grounds of an author's hypothesis, and satisfy his own mind upon the relative probabilities of conflicting opinions, than to plod on patiently through a long course, merely to lay up in his memory the particular views and arguments of each writer, without consideration of their importance or foundation."

But in connection with these high endowments, and extensive acquisitions, there existed a most lovely modesty, an instinctive shrinking from the notice and applause of the world, a trait which I exhibit distinctly on account of its connection with, and its influence upon his subsequent professional course. Wolfe was the author of that justly celebrated ode, "The Burial of Sir John Moore." It was the production of his college days, and even then cost him no particular effort. After he had written it he threw it aside, under the impression probably that its merits would assign it no higher place, than the rubbish of his writing desk. It was finally brought before the public by accident. Soon it became extensively published, and excited high and universal admiration. Inquiries were immediately made for its gifted author. For a considerable time, no one appeared to claim it. At length false pretensions were avowed. But whilst the honor of the production was greedily caught at by ambitious deceivers, the real and unpretending author reposed in the obscurity he loved. He said nothing, and he seemed not to care who bore away the credit of his productions, if they would leave him in quietness. Here we see the man. And the same humble, admirable spirit shone out with a still brighter lustre in the minister of Jesus.

In 1817 he received ordination. It appeared to be a sincere consecration. He evidently at that time brought his talents and acquisitions, and laid them all at the feet of his divine Master. As a preacher of the gospel, he ever exhibited the spirit of the gospel. He sought not great things for himself. He was ready to go where his Lord should call him. To the high or to the low, to the rich or to the poor, he was willing to administer the truths and the consolations of the gospel.

He was finally settled in Castle Caulfield, the principal village of the parish of Donoughmore, with a large charge, scattered over an extensive region of wild hilly country, abounding in bogs and trackless wastes. The people were mostly poor and uncultivated. None of them, he says, rose so high as the class of gentlemen, but there is a good number of a respectable description. The greater part, however, were in the lower walks of life. To them he cheerfully devoted his time and talents. Amongst them he most faithfully labored till disease compelled him to retire. His character as a minister, was peculiarly pleasing and instructive.

True Christian self-denial constituted the most valuable and prominent trait. It was impressively exhibited from the commencement to the completion of his course. For the welfare of souls, he was willing to forego the dearest temporal comforts. If he could but win souls, he was content to be wretchedly poor. If he could but lead others to a building of God, an house not made with hands eternal in the heavens, he would cheerfully submit to the meanest and most inadequate accommodations. Such were his accommodations in the field of his labor. "He seldom thought," says his biographer, "of providing a regular meal; and his humble cottage exhibited every appearance of the neglect of the ordinary comforts of life. A few straggling rush-bottomed chairs, piled up with his books, a small rickety table before the fire place, covered with parish memoranda, and two trunks containing all his papers—serving at the same time to cover the broken parts of the floor—constituted all the furniture of the sitting-

room. The mouldy walls of the closet in which he slept were hanging with loose folds of damp paper."

But this is not all. We find in his history still higher exercises of this stern Christian virtue. I refer to his readiness to abandon his fond literary pursuits, and the cherished pleasures of refined intellectual society. Though his relish for these things was intensely strong, he did not indulge it at the expense of conscience and of duty. He chose rather the pleasure of doing good, and cheerfully withdrew from nearly every source of intellectual and social gratification.

Herein his example speaks with a lovely and impressive force. Wolfe has nobly led the way, from the hall of science, from a proud standing on the heights of literature, into the field of humble obscure ministerial labor. Here we see a man of the most finished cultivation, cheerfully coming down to what are deemed the mean and the vulgar, that he might enlighten and bless them. This surely partakes of the spirit of Him, who, to save the lost, laid aside the glories of heaven, took upon Him the form of a servant, and became obedient unto death. It is a spirit which must be more generally and largely imbibed, before this dark and guilty world will be blessed with the beams of truth and salvation. It is a wrong idea, and ought to be reprobated and abandoned, that the more learned and eloquent of our candidates for the sacred office, must devote their powers exclusively to the gratification and improvement of the wealthy and cultivated societies, whilst those of smaller resources and less brilliant address, must perform their ministry with those who cannot appreciate these higher endowments. The present is no time for such a sentiment to prevail and exert an influence. It is a time of enterprise. We live in a depraved world, which must be converted. Men of strength must take hold of this work and push it in all its departments. They must take the torch of truth and plunge into the gross darkness which settles upon such multitudes of the people. Paul did not stay at Rome, nor at Corinth, nor at Athens. If he had, millions now in glory might have been wailing in the pit.

Wolfe is an example of pleasing success. In his ministry it is seen that a man of eminent learning and taste may labor with great advantage and blessed results amongst a plain unlettered people. It is sometimes said, and more frequently thought, that men of but little intellectual furniture will do as well if not better amongst the chaotic and uncultivated materials of common life, than those who have had a more thorough mental training.

The experiment of Wolfe constitutes a perfect refutation of this most absurd idea. If we follow him in his labors, we find no situation in which his thorough intellectual discipline proved an injury, or an embarrassment. His learning did not chill his piety; this was warm and practical. It was benevolent and disinterested. He loved the souls of men. He sought not theirs, but them. His learning did not make him lofty and arrogant in his bearing. He was affable, affectionate, and condescending to the last degree. He could come down to the humblest of his flock, adopt himself perfectly to their capacities, and enter most kindly into their sympathies. "The lower classes of the people," says his biographer, "were much engaged by the affectionate and the simple earnestness of his deportment toward them. In his conversations with the plain farmer, and the humble laborer, he usually laid his hands upon their shoulder, or caught them by the arm, and while he was insinuating his arguments, or enforcing his appeals, with all the variety of simple illustrations which a prolific fancy could supply, he fastened an anxious eye upon the coun-

tenance of the person he was addressing, as if eagerly waiting some gleam of intelligence to show that he was understood and felt.

His learning did not render his pulpit ministrations abstruse and unintelligible to the common mind. They were plain, fervent, and acceptable. It is an unfounded notion that a person of high and thorough cultivation, must necessarily be above the comprehension of those who have had but few advantages of education. Thorough discipline is the very thing which will enable a minister to be entirely intelligible to the more ignorant of his hearers. His conceptions of truth will be clear, and his manner of communicating it distinct and simple. He will understand mind in all its states, and on this account he will be enabled to adapt himself to the meanest capacities. It is the direct tendency of a thorough discipline to reduce a person to simplicity. A mature scholar can come down naturally and easily. He is not afraid to hazard his reputation by being a plain common-sense man, who thinks and talks like other men.

This was the case with Wolfe. With all his learning and refinement, he was lucid and simple as childhood in his communications. The meanest of his flock understood and felt the power of his instructions.

Wolfe was diligent in the duties of his holy calling. He appeared to watch for souls as one that must give account. He was faithful and active in pastoral visitation. In connection with this, he cherished a deep sense of the importance of close study. He made his preparations for the pulpit, under an oppressive sense of responsibility. Every sentence was recorded with care, because it was to exert an influence on the destiny of *souls*. By this carefulness he rendered his addresses simple, pointed, and impassioned. He looked at and dwelt upon the truth, until by its action his feelings were warmed and elevated; until his heart was so full of it, that it poured forth its warnings and persuasions with a subduing effect.

I have alluded to the success of the ministry of Wolfe. He was successful in two respects. His labors were beneficial to his own soul, and to the souls of many of his people. There is danger that the spiritual interests of a preacher will suffer on account of his very intimacy with religion. Religion sometimes becomes a profession instead of a personal concern. It becomes a profession to pray, and warn the impenitent. The consequence is, truth is sometimes coldly regarded, and coldly presented. Not so in the case of the honest, faithful minister. Not so with *Wolfe*. When he became a preacher, his Christian character received a strong and blessed impulse. His professional intimacy with religion was the means of a more rapid advance in holiness. The more he dwelt upon the realities of revelation, and the more he urged them upon the attention of his people, the deeper the hold they had of his own heart. The more he preached Christ, the more of his spirit did he receive, the more of his image did he reflect. The influence of a ministry conducted in this spirit, will be felt in the hearts of those who are the objects of it. God will certainly bless it. God did bless the ministry of Wolfe. Many in the course of it were awakened more seriously to regard the concerns of eternity. The sanctuary, before neglected to a great extent, became thronged by those who were eager for the words of eternal life. There, words distilled with sweet and solemn persuasion from this devoted preacher's lips. They reached the hearts of many, and became there, through the Spirit's agency, the words of life and salvation. Numbers through the instrumentality of Wolfe, it is believed, will sing and triumph to eternity.

Though useful, his ministry was short. In the spring of 1824, after a season of most exhausting labor in his scattered parish, which disease had

been desolating, his own constitution exhibited symptoms of being seriously affected. His complaints were pulmonary. It was judged advisable that he should retire from the arduous duties of his station. He consented with the extremest reluctance. His people loved him with ardent affection.

But the measures employed to save an invaluable life, were unavailing. God in his wisdom had determined, not to lay him aside, but to remove him, as we believe, to a more exalted sphere of usefulness. We are too apt to think, when our pillars are struck down and borne away, that God has no other temple to be sustained, and adorned, than the one his grace is rearing in this present world.

Wolfe lingered till the 21st of Feb. 1823, when he expired. His end was peace. His trust was in the Saviour; his treasure and his affections in heaven. He had no fear, for he knew in whom he had believed. "Close this eye," said he to a friend, "the other is closed already," and shortly his spirit was in another scene. Surely may we join in his dying exclamation, "Thou, O God, will keep him in perfect peace whose mind is stayed on thee."

How blessed the termination of the devoted Christian's course. Examples are multiplying of the Saviour's faithfulness to those who faithfully serve him in the toils and trials of his kingdom. Evarts and Cornelius have added their testimony with a thrilling effect. There is a moral sublimity in the dying scenes of such men, which throws into insignificance the deified departure of those who like Nelson fall amid the achievements of worldly glory. There is an admonition too in these repeated strokes of the destroyer. God can spare from this field his most efficient servants. Usefulness is no shield against the shafts of death. We who preach are dying ministers of dying people. We stand at the entrance of eternity. Frequently are we summoned down to the shores of that ocean to see some member of our charge launch away upon its dark and fearful bosom. Soon we must go after them, and meet them at the tribunal of omniscient judgment. Happy if we then find that our duties were DONE. What motives we have to diligence, what calls to effort. What bright examples allure us in the path of benevolent activity. Let us then be followers of them who through faith and patience inherit the promises.

STUDY OF GREEK LITERATURE.

(Continued from page 290, Vol. IV.)

GREEK literature should be studied for the knowledge and practical mastery of our own native tongue. A philosophical knowledge of English is impossible, without acquaintance with a language from which more than fourteen hundred words are immediately derived, and if we trace etymologies through the Latin, nearly forty thousand. It is also impossible to know the compass and depth of English literature, without being scholars in Greek. The revival of classical literature, as if "coming to create new worlds," reduced the unformed intellectual waste to order and beauty through all Europe: it was the providence of God that commanded it, and forthwith light

> Sprung from the deep, and from her native East
> To journey through the airy gloom began.*

* Paulus Langius, who lived in the fifteenth century, dates the arrival of Manuel Chrysoloras in Italy, with the Greek learning, in 1389. In 1470, George Tifernas first taught Greek in Paris. Erasmus learned it at Paris, and translated the Hecuba of Euripides, and much of Lucan, and Gaza's Grammar, expressely 'ut plures alliceremus ad studium Grecanici Sermonis.'—"As if appointed to perform its emulous part

But nowhere did it produce richer results than in England. The old English literature, the rich, massy architecture of the true English mind, is all Greek in its spirit. In habitual communion with Grecian intellect, the ruling minds of England, in the first era of her true greatness, grew to a majestic intellectual stature. The student of that age finds himself in a sphere, where his emotions are somewhat like those of Brennus and his soldiers, when they advanced into the midst of the hall, around which the venerable priests and senators of Rome, in their robes of state, with white flowing beards, and the sceptre of office in their hands, were seated in silent dignity. Master spirits are around him, their aspect commanding and sublime, their dress heavy with the magnificence of former ages, their movements of a godlike majesty, their features shining with the expression of a great indwelling soul. At that time, the practical great men of active life, the distinguished statesmen, the great lawyers, the men who ruled in commotion, were minds disciplined and invigorated by familiarity with Greek literature. Even as far back as the age of Henry VIII, Sir Thomas More, the noblest mind in England, was a proficient in its study.*

(with the art of painting) in the great theatre of public improvement, Classical Literature re-entered Europe at this period, in its richest and most attractive shape, and with all its interesting novelties; for, above fifty years before the capture of Constantinople by the Turks, Greek literature was introduced into Italy after an absence of seven hundred years. Spreading thence into France, Holland, and Germany, as that catastrophe multiplied its teachers in the exiles, whom every one pitied, and whom the great nobly cherished, and crossing in due time our channel into England, it established every where new habits and objects of intellectual gratification. Studied even by the aged, (bishop Fisher, beheaded with Sir Thomas More, applied to it at the age of 40,) as it had been by the half-murmuring Cato in Rome, it diffused a taste for elegance of style, for discrimination and delicacy of expression and meaning, and for an aspiring philosophy of thought, which was too stimulating, and often too rash, not to excite the alarm of the well intentioned, and at last the enmity of those who, for selfish purposes, wished the torpid submission of the human mind to be its unaltering condition, and its contented degradation. As these studies spread, they were found to occasion distinction as well as gratification. The higher clergy delighted in a variety of attainments, and abandoned their pompous ignorance, to imitate in their own language the graces of Athenian elegance; while the powerful laity became as desirous to found and endow universities, as they had been in the preceding centuries, to build churches and monasteries."—*Turner's Modern History of England. Book II. Chap. I.*

* The following passages from one of More's familiar and affectionate epistles, present an interesting picture of his mind and heart. His grandson introduces it with these words:

"I set down here a most excellent letter of Sir Thomas More's to Doctor Colet, which beginneth thus:—

"As I was lately walking in Cheapside, and busying myself about other men's causes, I met by chance your servant, at whose first encounter I was marvellously rejoiced, both because he hath always been dear unto me, and also especially for that I thought he was not come to London without yourself. But when I had learned of him that you was not returned, nor minded to return of a long space, it cannot be expressed how my great joy was turned into extreme sorrow and sadness: for what could happen more troublesome unto me than to be deprived of your most grateful and moral conversation, whose wholesome counsels I was wont to enjoy, with whose delightful familiarity I was wont to be recreated, by whose weighty sermons I have been often stirred up to devotion, by whose life and example I have been much amended in mine own, finally in whose very face and countenance I have settled my trust, and confidence of my progress in virtue.

"I pardon you the more easily that you do delight to remain still in the country where you are, for you find there a company of plain souls void of all craft wherewith citizens do most abound. Whereosoever you look, the earth yieldeth you a pleasant prospect, the temperature of the air refresheth you, and the very bounds of the heavens do delight you. You find nothing there but bounteous gifts of nature, and saint-like tokens of innocency. Yet I would not have you so carried away with those contentments, that you should be stayed from hastening hither; for if the discommodity of the city do pester you, yet your parish of Stepney, of which you should have great care, may afford you like delight to those which you now enjoy, from whence you may quickly return to London as into your own, where you may find great matter of merit.——There come into the pulpit at Paul's, divers men that promise to cure the diseases of others, but their lives do so jar with their sayings, that when they have preached a goodly process, they rather provoke to anger than assuage any sore; for they cannot persuade men that they are fit to cure others, when themselves (God wot) are most sick and crazy, which causeth them that have abused sores not to endure to be touched or lanced by such ignorant physicians. But if such a one be accounted by learned men most fit to cure, in whom the sick man hath greatest hope, who doubteth then that you alone are the fittest to cure their maladies, whom every one is willing to touch their imposthumes, and in whom that confidence every one hath, both you have heretofore sufficiently tried, and now the desire that every one hath of your speedy return may manifest the cause more evidently. Return, therefore, my dear Colet, at least for Stepney's sake, which mourneth your absence no less than a child doth for his mother; or else for London's sake, in respect it is your native country, whereof you can have no less regard than of your own parents. Finally, although this be the least motive, return for my sake, who have wholly dedicated myself to your direction, and do most earnestly desire your return. In the mean while I pass my time with Grocine, Linacre, and Lilly; the first, as you know, the director of my life in your absence; the second, the master of my studies; the third, my most dear companion. Farewell, and see you love me as you have done hitherto."—Life of Sir Thomas More, by his great grandson Cresacre More. p. 29—34.

"The age did not present," says the modern editor of More's life, "at least in England, three more learned, more useful, or better men, than Grocine, Linacre, and Lilly. Grocine was many years older than More. He was the divinity reader at Oxford, and the first who taught Greek literature in that university. Linacre was the famous physician of that name, and had been More's tutor in Greek at Oxford; and Lilly, who was nearer More's own age, was distinguished by his attainments in Greek literature, and his accuracy as a grammarian."

Edward the VI. was himself a Greek scholar, and in his reign it was "that classical studies began to supersede those of the old schoolmen and canon law." Turner, (Modern History of England, Book II.

The Walsinghams, and Raleighs, and Cecils, and Bacons, and Hookers, of queen Elizabeth's time, were knit to intellectual strength in this atmosphere;* and in the degenerate age of Charles the Second, it was only the profound classical scholars of England, who preserved her virtuous literature from extinction. Among them, and in the age immediately preceding, were the greatest preachers and scholars that have ever lived:—Barrow, and Taylor, and Burnet, Clarendon, Selden and Hyde, Stillingfleet, Usher and Boyle, Lightfoot, Leighton and Hall, Whitaker, Field and Donne, Sir Matthew Hale, John Evelyn, the friend of Jeremy Taylor, and the model of an English scholar, gentleman and Christian, Bedell, Hammond and Walton, Milton, Marvell, Bates and Howe, Henry, Cudworth, Owen, Newton, Henry More, Calamy, Reynolds, Bull, Wallis, Pocock, and very many others but little inferior to these reigning planets. The classical erudition of these men gave them a reach of thought and a grasp of knowledge, which make this age look back upon them with wonder. Barrow is an example of the union of Greek erudition with the exact sciences. He filled the Greek Professorship at Cambridge in Trinity College; and when he was advanced to the mastership of Trinity, the king said he had given it to the best scholar in England. It was the men of classical knowledge and discipline, who grappled with the learned infidels, that at one period infested English literature; nor would any other men have dared to attempt it. Ralph Cudworth was a man of such acquisitions, that entering on his 'Intellectual System of the Universe,' the student's feelings are like those of a traveller

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Chap. VII.) quotes Ascham on this fact—"that for oratory they were applying to Plato, Aristotle, and Cicero, as the fountains of loquens prudentia. That they were familiarizing themselves to Herodotus, Thucydides, and Xenophon, as the three lights of chronology, truth, and Greek eloquence. That the Greek poets whom they took delight in were Homer, Sophocles, and Euripides; the first as the fountain, and the two others as the streams, of intellectual diction and learned poetry; and found these more fertilizing to their minds than Terence and Virgil, whom they had before chiefly read."—Ep. 219.

"Sir John Cheke had been made by Henry his Greek professor at Cambridge, when he founded the lecture in 1540, and greatly promoted the revival of literature there. Str. Cheke, 13—26. He read privately in his chamber, to those who would attend, the poets and orators above mentioned, and also Socrates, and Plato, and was preparing to add Demosthenes and Aristotle. Ascham's Toxophilus, p. 24."

Lady Jane Gray was a lover of Greek. "Never did the female mind more fairly, yet unassumingly, assert its equality to our own, in the attainment and use of both the dead and living languages, and in the comprehension and enjoyment of their richest compositions, than at this period of their emulous cultivation. We have the knowledge and authority of one of their ablest judges in our venerable Ascham, to justify our admiration of this distinguished girl for her talents and acquisitions, when we find him describing her to his friend Sturmius, as mastering at the age of sixteen, both the profundity of Plato and the eloquence of Demosthenes, and as being fond of the learned works of his German correspondent. It is more extraordinary still to read, that calling unexpectedly the year before at her father's seat at Leicester, when she was only fifteen, he found her in her chamber, reading for her amusement the celebrated Phædon in Greek, and so understanding it as to excite his highest admiration. She had then also obtained the power, not only of writing but of speaking Greek, and offered to correspond with him in Greek, if he would write to her in that language from the imperial court to which he was departing. Her master was Dr. Elmer, whom Ascham highly praises for his 'humanitatem, prudentiam, usum et rectum religionem,' as well as for his knowledge in Greek and Latin."—Mr. Turner inserts from the 'Schoolmaster' of Ascham the following curious account of her tutor. "Her parents, the duke and duchess, with all the household gentlemen and gentlewomen, were hunting in the park. I asked her why she should love such pastime? Smiling, she answered me, 'all their sport in the park is but a shadow to the pleasure that I find in Plato. Alas! good folk! they never knew what true pleasure meant.' And how came you, madam, to this deep knowledge of pleasure? and what did chiefly allure to it, seeing not many women, and but very few men have attained thereunto? 'I will tell you,' quoth she, 'and tell you a truth that perchance you will marvel at. One of the greatest benefits that ever God gave me is, that he sent me so sharp and severe parents, and so gentle a schoolmaster. For, when I am in presence of either father or mother, whether I speak, keep silence, sit, stand, or go; whether I eat, drink, be merry, or sad; whether I be sewing, playing, dancing, or anything else, I must do it as it were, in such weight, measure and number; even so perfectly as God made the world; or else, I am so sharply taunted, so cruelly threatened, yea presently sometimes with pinches, nips, and bobs, and other ways which I will not name for the honor I bear them, so without measure misordered, that I think myself in hell, till time come that I must go to Mr. Elmer. He teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing, while I am with him. When I am called from him, I fall a weeping; because, whatsoever I do else but learning, is full of grit, trouble, fear, and whole misliking unto me. Thus my book hath been so much to me a pleasure, and bringeth daily to me more pleasure; and more so, that in respect of it, all other pleasures, in very deed, be but trifles and troubles unto me."—*Ascham's Schoolmaster*, pp. 37—39.—*Turner, Book II. Chap. XI.*

* Elizabeth herself set an example of Greek study to the nation. "Her just and superior taste led her chiefly to the Greek classics: and of these, the great orators for her political studies, and Plato for philosophical contemplation, appear to have been preferred."—Sharon Turner's Modern History of England. Book II. Chap. XVII. Turner quotes from the letters of Ascham the following passages. "The lady Elizabeth and I are reading together in Greek, the orations of Æschines, and Demosthenes on the Crown. She first reads to me, and understands so knowingly at the first glance, not only their propriety of knowledge and sense, but also the cause of the contest, the feelings of the people, and the customs and manners of the city, to a degree which would surprise you."—"Your practice of uniting illustrious learning with your high dignity," Ascham writes to Elizabeth, "I know was suggested to you from the discipline of Plato."

who finds himself in the midst of an immense unexplored region, surrounded by huge fragments and colossal pillars, that seem as if they had belonged to structures of antediluvian strength and magnificence. The two sermons printed with his works exhibit a richness and originality of thought only equalled by the extent of his erudition.* The best Scottish clergymen of that age were Greek scholars, and admirers of Plato. It is a remarkable fact, as showing for what sort of minds and hearts the Platonic philosophy has charms, that Nairn, the friend of Leighton and Charteris, (and of a holiness kindred even with that of Leighton, as well as distinguished for his accuracy of style, strength of reasoning, and sublimity of thought,) recommended to Bishop Burnet, when completing his theological studies, among other works, the study of Plato and his followers, with the works of Dr. More. Let any man open the volume of Archbishop Leighton's works which contains his theological lectures, and he will there see the use to which a holy mind will put the invaluable treasures of antiquity. The puritans as a body were distinguished for their knowledge of Greek literature. The dissenters in Baxter's time were so to a remarkable degree. Let any student open Howe on the Blessedness of the Righteous, and he will find the whole work infused with a Grecian spirit. Calamy's Lives of the Nonconformists, might be called in no small portion of it, a record of Greek scholarship. It was a period when the instructors of their children were great scholars. Dr. Gill was the schoolmaster of St. Paul's. It was a period, we well know, abundant in men of strong minds, profound erudition, and warm, deep piety. If a discipline such as the scholars at that time passed through, at Cambridge especially, where Greek erudition was held in the highest esteem, produced such a host of mighty minds generation after generation,—if, when antiquity alone furnished the principal material for study, there arose, under such a mental and moral discipline, illustrious scholars and philosophers, then, if we ever hope again to see a race like them, or if we would even understand their writings, we must ourselves *return to Athens*, and go through to some degree at least the same preparatory

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* Those of our readers who have never met with the works of Cudworth, will be interested in the following extract from the "Intellectual System of the Universe."

"The will of God is the will of goodness, justice, and wisdom itself omnipotent. His will is not mere will, such as hath no other reason besides itself; but it is law, equity, and chancery; it is the τὸ δέον, or *Ought* itself, decreeing, willing, acting. Neither does God punish any out of a delight in punishment, or in the evil and suffering of the persons punished; but to those who are not ἀγλαοί, altogether incurable, δίκη ἰατρεία, his punishment is physic, in order to their recovery and amendment: so that the source and fountain thereof is goodness to the persons themselves punished. But to such as are incurable, the punishment inflicted on them is intended for the good of the whole. So that this attribute of justice in God doth not at all clash with the attribute of goodness, it being but a branch thereof, or particular modification of the same Goodness and justice in God are always complicated together; neither his goodness being fondness, nor his justice cruelty; but he being both good in punishing, and just in rewarding and dispensing benefits. Therefore, it can be the interest of none, that there should be no God, nor immortality, unless, perhaps, of such desperately and incurably wicked persons, who, abandoning their true interest of being good, have thereupon no other interest now left them, than not to be, or become nothing.

"To be without a God, is to be without hope in the world; for atheists can have neither faith nor hope in senseless matter, and the fortuitous motions thereof. And though an understanding being have never so much enjoyment of itself for the present, yet could it not possibly be happy, without immortality, and security of the future continuance thereof. But the atheists conclude that there is nothing immortal, and that all life perisheth and vanisheth into nothing; and consequently also, that εὐδαιμονία ἀνύπαρκτον, happiness is a thing that hath no existence in nature, a mere figment and chimera, or idle wish and vain dream of mortals. Wherefore it cannot be the interest of mankind that this hypothesis should be true, which thus plainly cuts off all hope from men, and leaves them in an utter impossibility of being ever happy.

"God is such a being, as, (if he could be supposed not to be,) there is nothing, which any who are not desperately engaged in wickedness, no, not atheists themselves, could possibly more wish for, or desire, [than that he should be.] To believe a God, is to believe the existence of all possible good and perfection in the universe; it is to believe that things are as they should be, and that the world is so well framed and governed, as that the whole system thereof could not possibly have been better. For peccability arises from the necessity of imperfect free-willed beings, left to themselves, and therefore could not by omnipotence itself have been excluded; and though sin actual might perhaps have been kept out by force and violence, yet, all things computed, it was, doubtless, most for the good of the whole, that it should not be thus forcibly hindered. There is nothing which cannot be hoped for by a good man, from the Deity; whatsoever happiness his being is capable of, and such things as 'eye hath not seen, nor ear heard, nor can now enter into the heart of man to conceive.' Infinite hopes lie before us, from the existence of a being infinitely good and powerful, and our own souls' immortality; and nothing can hinder or obstruct these hopes, but our own wickedness of life. To believe a God, and do well, are two the most hopeful, cheerful, and comfortable things that possibly can be. And to this purpose is that of Linus,

Ἕλπεσθαι χρὴ πάντ', ἐπεὶ οὐκ ἔστ' οὐδὲν Ἄελπτον.
Ῥᾴδια πάντα θεῷ τελέσαι, καὶ ἀνήνυτον οὐδέν.

Int. Syst., Vol. IV., pp. 128—134.

discipline, out of which those great minds naturally grew. If it were only for the multitude of quotations precious in value, and illustrations luminous and beautiful, scattered from the Greek classics through the oldest and richest part of English literature, we ought, even for this, to be acquainted with the Greek writers. These intermingled ornaments are like the hues in a chalcedony, or the clouds in a piece of polished marble, which constitute sometimes its greatest beauty, and which you cannot remove without destroying the stone.

No other nation possesses anything to be compared, for its richness, to our English literature of the seventeenth century. It is surprising, that with such noble materials out of which to build up a strong and symmetrical intellect, the individual as well as general mind of our own age should be comparatively so narrow and misshapen. To what can it be attributed but to the prevailing neglect of the same discipline which formed those minds, and of the same studies out of which that literature so solemnly uprose, like a venerable Gothic cathedral?

——— Th' ascending pile
Stood fixed her stately height.

Then too, the volumes of that literature itself are not *studied*; they are not communed with habitually; modern scholars are *modern readers*; that magnificent department of English mind is neglected; to general readers its place is supplied by convenient abridgments of abridgments even of modern writers, in the labor-saving form perhaps of family libraries. The student does not make himself *familiar* with the productions of the old English mind, he does not choose his companions, his moral and intellectual friends, out of them. Their contents are imperishable thoughts and principles, not facts merely, and it will not avail to take up a volume, read it cursorily, and then throw it aside to have the attention distracted by the trash upon a modern bookshelf:—they must be read, and reflected on; they contain not mere knowledge, but wisdom. Their spirit must be taken by habitual communion into the mind, to interpenetrate and imbue it, and become as it were a part of the intellectual self-consciousness. They should be so studied, as to constitute for the soul an atmosphere of thought, by which it may become invigorated for original action, inhaling it, as it were, unconsciously and freely, like the play of the lungs in the mountain air. In such an atmosphere the mind *grows*, its energies are roused, it feels its own power, and moves like a warhorse on the eve of battle. The feeling of excitement and exultation which powerful thought thus produces is discipline, discipline of the best kind: and this is the reason why the strongest minds have been the greatest classical enthusiasts. There are very few books in modern literature capable of affording such a discipline. John Foster, in this respect, is almost a 'Philopœmen, the last of the Greeks,' among authors in the English language. The works of our modern writers, beside those of the giants of the seventeenth century, remind us of the huts at the base of ancient temples, built out of the fragments that have crumbled and fallen to the ground.

We have dwelt a moment on the noblest period in English literature. Passing from that to queen Anne's age, we remember Pope, Swift, Addison, Bolingbroke, and in Bishop Butler one mind comes to view of a strength hardly surpassed by the most powerful in all preceding generations. From 1750 downwards there was a succession of great scholars, whose intellectual character was equally ripened under the influence of Greek literature. Among them were Lowth, Warburton, Warton, Bentley, Hoadly, Johnson and Parr. The intellectual character of Lowth, than whom England has scarce produced a better scholar, is one of the finest examples of the beneficial influence of this study. We need only look through his work on the Poetry of the Hebrews, to see how the depth and comprehensiveness of his acquaintance with Greek literature prepared him for this undertaking. Warburton, Lowth's antagonist, is another proof of the manner in which a powerful mind finds its congenial sphere amidst the literature of the old world, and the erudition, of which, in past ages, that literature has been the foundation. Sir William Jones is an additional example of the utility of Greek discipline. Edmund Burke, whose name we can hardly mention, without a feeling of awe in the contemplation of his virtuous character, possessed a mind imbued with classical learning: the fruits

of this early discipline are apparent in the comprehensive wisdom, and affluence of thought and diction, displayed in every page of his works. Coleridge's genius has probably been more impregnated with the spirit of Greek literature, than that of any other man living. In him are combined great poetical powers, metaphysical strength, original philosophical wisdom, and a learning both various and accurate. His mind is like the great natural caverns that we read of—the roof dropping with splendid stalactites, pillars of transparent spar rising in every variety of form and magnificence, the very walls of rock chrystal and hung with icicles of mineral petrefaction;—of unexplored extent, and where, in one direction, there is a perpendicular descent sheer into the darkness, whose depth has never been fathomed, and which it makes the head giddy to look into; but as you bend over the brink and listen, you can hear the restless roar as of a subterraneous ocean. Sir James Mackintosh, who possesses one of the most polished minds in England, at the same time that he is distinguished for philosophical acumen, was early imbued with the spirit of the Greek classics. The lamented Robert Hall—there too was an intellect formed and finished on the models of antiquity. He was accustomed, even till the last few months of his life, to recreate his mind amidst his labors and sufferings by the perusal of Demosthenes, Euripides and Pindar. It is to such men, (and we might greatly swell the list,) that we must look, to know the results, both moral and intellectual, of a ripe familiarity with the productions of Greek and Roman intellect; and not to lazy, superficial students, nor to those whose taste has been formed upon modern literature exclusively, nor to those who have hurried through their classical course, as a man travels a fine country, half by night, and shut up in the mail coach, and then, at the end of his journey, sits down to describe the poverty of his tour.

With the exception of Shakspeare, on whom was bestowed one of the greatest minds God ever gave to man, the sweetest and best of English poetry is that which Greek scholars have written. Every page shows the power of an early familiarity with the treasures of antiquity. Spenser, that romantic and harmonious mind, grew up with Sir Philip Sidney under the influence of classical studies. A greater than these, and after Shakspeare, it may be the greatest of all poets, was one of the profoundest Greek scholars that ever lived. He does not know the true power of Milton's poetry, who is ignorant of Milton's Greek. His genius, it is true, was baptized in a purer fountain; it was familiar with the infinite, the eternal, the religiously sublime, in the poetry of the Bible; his mind was nourished and moulded more by the sacred writers than by all his other studies put together. Next to these came the orators, poets, and historians of Greece. He was wont to prepare himself for composition by the perusal of his Hebrew Bible, or of some Greek poet;

> Thee, Sion, and the flowery brooks beneath,
> That wash thy hallowed feet, and warbling flow,
> Nightly I visit: nor sometimes forget
> Those other two equalled with me in fate,
> (So were I equalled with them in renown!)
> Blind Thamyris, and blind Mœonides:
> And Tiresias and Phineas, prophets old.
> Then feed on thoughts, that voluntary move
> Harmonious numbers.

He had 'unsphered the spirit of Plato,' and held companionship with Æschylus and Sophocles and Euripides, and in thought and imagination was all fragrant with the richness of Grecian mind: his exquisite language was moulded on those ancient models, not less in its great strength in Paradise Lost, than in the lightness and harmony of the Allegro and Penseroso. Andrew Marvell, that rare example of virtuous patriotism, one of Milton's most intimate friends, and one of our best prose writers, as well as most pleasant poets, grew up under the same kind of discipline. Gray has been called the most learned man in Europe; he was certainly one of the most finished classical scholars. The spirit of the Grecian mind pervades his poetry, so elaborately wrought, so pure in its moral influence, abounding in such rich personifications, such lofty images, and often such sweet thoughts. Collins too, that child of imagination and tenderness, was a superior Greek scholar, as any man would judge, from

his exquisite lyrical productions. It would be pleasant to recall our associations through the whole compass of English poetry in an examination of this sort, but it is not necessary. Watts, Young, Addison, Goldsmith, Blair the poet of the grave, Akenside, Home, Warton, Cowper, the youthful Michael Bruce, Logan the author of that sweet ode to the cuckoo, Campbell, Coleridge, Wordsworth, Southey, Crabbe, and Bowles—all grew up under the influence of a classical education; and the loftiest of these familiar names are the names of deep Greek scholars. Is it not a little remarkable that the purest and the most valued of all English poetry should happen to be the production of minds thus severely disciplined? Our best poets, and our wisest, most virtuous, and practical scholars, are the men, let it be remembered, who in early life, and through the University course, *lost much time upon the classics*. It is preposterous to think of becoming a true scholar, even in English literature merely, without a knowledge of Greek.

The study of the ancient Greek classics would prove one of the best safeguards to the students of this country against modern degeneracy and a depraved taste. English literature is now evidently on the decline; vitality may yet again be given to it from that old perennial fountain, if a single generation of students will but consent to withhold their minds from the influence of every day's companionship with the froth and luxury of modern bookstores, and give themselves to the same discipline which formed a better age, an age of such scholars as we have named. Unless this be done, erudition will soon become an obsolete term. There is an evident passion to avoid hard study, and obtain every acquisition at the least possible expense of thought. The unparalleled advancement of physical science has contributed to this evil. The study of the physical sciences demands patience and skill in the observation of the external universe, it requires ingenuity in detecting the secret affinities and operations of nature, but it does not turn the mind in upon itself, it does not tend to make a man inwardly *thoughtful*; it has a contrary tendency. He thinks rather as he is *led* by something which attracts his attention from without, than as an independent being, advancing by a self-originated and self-sustained energy of soul, which does not resort to anything in the material world for excitement, but rises far above, and finds its connatural sphere in the spiritual world, amidst enduring psychological realities, in the examination of truth itself, instead of its external material results, in the discovery of imperishable principles, in the investigation of the relations of the immortal part of his being—a sphere of intellectual activity altogether inward in comparison with the physical sciences, (which are the mere porch around the temple of real knowledge,) and as superior to them in dignity, as the soul is superior to the body and the world it inhabits. The wide prevalence and success of physical science begets a prevalent tendency to materialism, and multiplies those employments which belong to man rather as a creature of the understanding than as a being of pure reason, and in which the general mind of the age may work so busily as to be delighted with its own apparent activity, while in reality all its deep spiritual energies sleep, its power of self-consciousness is lost, self-ignorance reigns, heavy and undisturbed, and it becomes empty of thought, superficial, and indolent. External facilities and helps to the mind are sought after; rail-roads, as it were, are constructing for the rapid conveyance of mind, the student makes flying excursions, and all is hurry and confusion. This making of literature and science popular! It is a specious thing, but after all, there is no royal road to learning. These family libraries, that contain the essence of all knowledge, sugared to suit the invalid and nursery palate! They are somewhat like modern carriages to take exercise and air—with the windows shut, the body reposing on cushions, and the springs so easy, that it is a continual imperceptible swing.

With the distaste for intellectual labor and profound thought, and the passion for making scholars by miniature cyclopedias, there is a prevailing and melancholy carelessness in regard to style. The modern style in English composition is, for the most part, careless without grace, and rough without strength; unpleasant to the eye, the ear, and all the sensibilities of a polished scholar. It

is like the strata in geology called transition rocks; containing a mixture of every thing, but nothing perfect, nothing definite, nothing finished. Precision in the use of language is fast passing away: comprehensiveness and depth of thought are becoming equally rare. The increase of newspapers and periodical reviews, however multiplied their benefits, has added strength to this evil. Multitudes write and print, without so much as the labor of a cursory revision, before they have formed a style, or know how to construct a harmonious sentence. Formerly it was deemed necessary to spend much patient labor on the expression of the thoughts: it was supposed that a production of the intellect was not worth less attention in the polishing than a piece of marble. Rousseau wrote and erased, and erased and wrote, and was never satisfied: and the masters of the purest English have been indefatigable in their patient revisions: it has been so with the best writers in all languages: it was so with Demosthenes, and Thucydides, and Plato. The modern age has grown wiser, and this is all antiquated absurdity. A piece of statuary may require labor; but a thing so subtle and delicate as thought, demands none; the dress it wears is of very little importance. The consequence is that few compose with critical solicitude for the polish and accuracy of the language: the models of precision, energy, and beauty have passed away; they belong already to a former age. No author now thinks of keeping a composition on hand to improve or perfect it; the untimely birth must be swaddled in haste, and the bantling tossed before the public. The *nulla dies sine linea* is in one sense adhered to; the *nonum prematur in annum* is forgotten.

Since it cannot be doubted that this evil exists, we ought anxiously to inquire for a remedy, and one which may be applied to the rising generation. For the attainment of precision in the use of language, and the early formation of a good English style, there is perhaps no discipline better adapted than the faithful study of Greek. There is a period, when the youthful mind, unable to engage at once in direct English composition, needs something which will gradually, and almost unconsciously, form it to the habit of thought and expression. For this purpose a better exercise could hardly be invented than the practice of translating from Greek into English, and from English back again to Greek. Familiarity with this noble language, continued in after years in the unremitted study of the Greek classics, will do more than anything else to sustain a pure and vigorous English style, to preserve its accuracy and symmetry, and to keep the mind from degenerating into habits of carlessness in the use of the English language as an instrument. A man familiar with those whose intellect was of such a stamp as that of the old Greeks, and accustomed to the extreme care with which they clothed, and the power with which they realized their thoughts, cannot but return from such companionship prepared to use his native tongue with greater grace and energy. The study of Greek teaches us to combine affluence with accuracy of diction. It gives a man unlimited command of language, so that he can revel in its richness, and yet preserves him from indefiniteness or carelessness in its use. The Greek authors, (such is the intrinsic excellence of their language,) even if they did not at the same time powerfully rouse the mind by their depth and power of thought, might be studied for style simply, not only without danger but with great benefit. Lord Brougham, who is a practical man, whose name with many is of the highest authority, who has indeed done more for practical popular education, perhaps, than any man living, and who will not be suspected of undue veneration for the classics, recommends the study of Greek and the practice of translation from Greek to English for the acquisition of a good English style, in his inaugural address at the university in Glasgow.

Instead of attaching too much importance to the formation of style, we undervalue it, and are too apt to imagine that if the mind be generally well disciplined and full of thought, a good style will come of itself, and as a separate thing is not worth labor. But the truth is, a man's habit of thought and his habit of style reciprocally influence each other; the manner in which he thinks will depend much on his peculiar habit of mental language, and this will be always analogous to the style he has acquired in writing. It is impossible therefore for the mind to be vigorously and harmoniously disciplined, unless it has acquired

a vigorous, definite, and harmonious mode of expression. A man who writes loosely will think vaguely, and he is but half educated who cannot write in an interesting manner, or at least with clearness and simplicity; qualities not to be attained without labor, nor possessed without command of the best language. To a well educated intellect, language will be a willing and graceful servitor for the conveyance of wisdom, imagination and feeling. But how often, for want of the habit of definite and affluent expression, a thought, which in the mind is a perfect ideal of intellectual beauty, loses all that grace in the attempt to put it upon paper, so that its author, when he has given it a shape and locality, is mortified to discover that there is scarcely a trace of the freshness, originality, and life, which, before he sought to express it, surrounded it like a luminous atmosphere.

If the influence of the prevailing haste and carelessness in composition, characteristic of this age, went no farther than the mere province of taste, it would not be so important; but it does. It cannot exist long without destroying all accuracy of thought and clearness of reasoning. Let a man make an effort to put a thought into a close, symmetrical sentence, let him do so with the next, and thus continue the effort, and he will find himself thinking closely, symmetrically, vigorously, ere he is aware; his mind will glow with a self-originated excitement; what he commenced with labor, patience, and perhaps despondency, will become easy and delightful; unconsciously his thoughts will arrange themselves, as it were of their own accord, for the energetic shape he wishes to give them. On the other hand, let him begin hastily, impatient of labor and mental revision, and let him use weak, slovenly expressions, just as they happen to present themselves, and his thoughts, if he continues to think, will become diffuse and indefinite. Accordingly, there is reason to fear, that as in the whole circle of knowledge, we are becoming external at least, if not superficial, there will be combined with this evil the loss of all accuracy in the mode of conveying ideas; and the consequence must be that sophistical writers will flourish, the common reason be obscured, and the popular mind left a prey to doubt and perplexity in regard to truth. For diffuseness and indefiniteness of language are the congenial atmosphere of sophistry;—it flies the sunshine and the bracing air, but grows to rank luxuriance in a perpetual fog. "Truth is a naked and open daylight, that doth not show the masques and mummeries and triumphs of the present world half so stately and daintily as candlelight. Truth may perhaps come to the price of a pearl that showeth best by day; but it will not rise to the price of a diamond or carbuncle, which showeth best in varied lights. A mixture of lies doth ever add pleasure."

As sophistry flourishes in the mist, precision of language is its best antagonist, often its only one.* There are errors, supported by argument and sanctified by age, which must be approached, if we would not have them explode for our own destruction, as with an intellectual safety lamp; like Sir Humphrey Davy's celebrated invention, in which the wire was of so fine a network that its meshes could not be seen, and though they surrounded the flame, and kept it definite and safe, yet they seemed a part of it, for the gas within becoming ignited, the whole appeared only a globe of fire. Clear thought in a bright clear style is such an instrument. Genius makes language almost as spiritual as thought; their connection becomes so subtle, that we scarcely notice it; in looking at the thought we are not conscious of its arbi-

* "On some future occasion more especially demanding such disquisition, I shall attempt to prove the close connection between veracity and habits of mental accuracy; the beneficial after-effects of verbal precision in the preclusion of fanaticism, which masters the feelings more especially by indistinct watch words; and to display the advantages which language alone, at least which language with incomparably greater ease and certainty than any other means, presents to the instructor of impressing modes of intellectual energy so constantly, so imperceptibly, and, as it were, by such elements and atoms, as to secure in due time the formation of a second nature. When we reflect that the cultivation of the judgment is a positive command of the moral law, since the reason can give the *principle* alone, and the conscience bears witness only to the *motive*, while the application and effects must depend on the judgment; when we consider that the greater part of our success and comfort in life depends on distinguishing the similar from the same, that which is peculiar in each thing from that which it has in common with others, so as still to select the most probable, instead of the merely possible or positively unfit, we shall learn to value earnestly and with a practical seriousness, a means already prepared for us by nature and society, of teaching the young mind to think well and wisely by the same unremembered process, and with the same never forgotten results, as those by which it is taught to speak and converse."—*Biographia Literaria, Vol. II. pp.* 106—107.

trary medium, and when this is the case, there can be no perplexity as to the meaning of the writer, nor any possibility that sophistry should escape detection.

Whatever tends to correct our lazy, barbarous habits of haste and inaccuracy, and to make the common style sinewy and well proportioned, is to be prized greatly. In this light the discipline afforded in the study of the Greek language and literature is invaluable.* We can find nowhere else such models of eloquent and strong thought in polished, accurate language. The Greek authors had no motive for writing carlessly, but every inducement to extreme and patient labor. The taste of their hearers and readers was so refined, that they would not have endured a coarse, hurried production, nor did the facility of the modern press tempt the mind to send forth its crude speculations to the public. The finished models we may keep constantly before us in their writings are of a value which cannot be computed. We can hope for none other such as long as the modern manifold temptations to hasty writing and printing are before the mind. There is almost as great a difference between a work that has grown out of the bustling spirit of this age, and a production of Grecian intellect, as there is between a landscape reflected in the ruffled water, where banks, trees, and skies, glitter and dance in confusion, and a scene of solemn imagery reflected in the bosom of a quiet lake. Why should we be satisfied with anything less than the perfection of English style, where each thought has its own pure atmosphere of language, that it seems a part of, and in which it is precisely defined as are all the outlines of a tree seen against the clear sky.

That kind of labor which an author undergoes in retouching and condensing his own style, is in itself a discipline most salutary to the mind. It leads to discriminating habits in thought as well as language. Without it we cannot hope for extent or perpetuity of usefulness in our intellectual efforts. Had not Plato labored his language into music, he never, with all his richness of imagination and philosophy, would have shared with Aristotle the despotism of the world's mind for two thousand years. The ancients possessed right views on this subject. One *finished* man is worth a thousand ill-disciplined, grovelling ones. They thought so in regard to the productions of the intellect; and the consequence is, their own productions still live, and exert on the world of cultivated mind an incalculable sway. They mould the minds that are to mould the next generation and give a character to the contemporary age; for their influence is powerful, not over weak intellects, but in exact proportion to the comprehensiveness, susceptibility and strength of genius in the individual on whom it is exerted. Homer, and Plato, and Virgil are familiar intellectual friends and teachers, particularly to such minds as Boyle, Selden, Milton, Burke. And they made their productions, *classics for the world*, not without the severest industry. Demosthenes, we well know, is said to have transcribed Thucydides

* The following description of the discipline, which Coleridge and the boys of his class underwent at school, in England, will be read with interest.

"At school I enjoyed the inestimable advantage of a very sensible, though at the same time a very severe master. (The Rev. James Bowyer, many years head master of the grammar school, Christ Hospital.) He early moulded my taste to the preference of Demosthenes to Cicero, of Homer and Theocritus to Virgil, and again of Virgil to Ovid. He habituated me to compare Lucretius, (in such extracts as I then read,) Terence, and above all, the chaster poems of Catullus, not only with the Roman poets of the so called silver and brazen ages; but even with those of the Augustan era: and on grounds of plain sense and universal logic to see and assert the superiority of the former, in the truth and nativeness, both of their thoughts and diction. At the same time that we were studying the Greek tragic poets, he made us read Shakspeare and Milton as lessons; and they were the lessons too, which required most time and trouble to *bring up* so as to escape his censure. I learnt from him that poetry, even that of the loftiest and seemingly that of the wildest odes, had a logic of its own, as severe as that of science; and more difficult, because more subtle, more complex, and dependent on more, and more fugitive causes. In the truly great poets, he would say, there is a reason assignable, not only for every word, but for the position of every word; and I well remember, that availing himself of the synonimies to the Homer of Didymus, he made us attempt to show, with regard to each, *why* it would not have answered the same purpose; and *wherein* consisted the peculiar fitness of the word in the original text.

"There was one custom of our master which I cannot pass over in silence, because I think it imitable and worthy of imitation. He would often permit our theme exercises, under some pretext of want of time, to accumulate till each lad had four or five to be looked over. Then placing the whole number *abreast* on his desk, he would ask the writer, why this or that sentence might not have found as appropriate a place under this or that thesis: and if no satisfying answer could be returned, and two faults of the same kind were found in one exercise, the irrevocable verdict followed, the exercise was torn up, and another on the same subject to be produced, in addition to the tasks of the day."—*Biog. Lit. Vol. I. p. 7—9.*

eight times with his own hand, probably that the vigor and condensation of his master's style might become the informing qualities of his own. Nor will any wise mind ridicule such a mode of discipline, remembering the powerful influence of contemporary genius on susceptible minds, and the manner in which works that we admire become doubly ours, and enter as it were into the composition of our own souls, by a record with our pen. Coleridge himself made upwards of forty transcriptions of Bowles's admirable sonnets, not merely indeed for self-discipline, but because in his youthful enthusiasm of admiration he wished to present them to his friends. Southey, who is in the habit of copious transcription, has recorded from his own experience, that a passage once written is worth twice read. One of the Greek historians tells us that Plato continued to his eightieth year correcting and remoulding the language of his Dialogues, and that after his death a note book was found among his papers containing the first words in the Republic put together in several different ways; a specimen undoubtedly of the manner in which he elaborated the whole treatise. Robert Hall, of English writers, is a remarkable example of extreme care in the selection and use of language—he learned it from the Grecian minds with whom he was so familiar. Though he used the pen so little, an interesting anecdote shows us with what discriminating power he mentally studied and polished his own style.

His sermon on Modern Infidelity was dictated to Dr. Gregory for the press, at such intervals as his health would permit, some months after it was preached. "During the whole time of the composition thus conducted, Mr. Hall never saw a single page of the printer's work. When I applied for more copy, he asked what it was he had written last, and then proceeded. Very often, after he had given me a small portion, he would inquire if he had written it nearly in the words which he had employed in delivering the sermon orally. After he had written down the striking apostrophe which occurs at about page 76 of most of the editions—"Eternal God! on what are thine enemies intent! What are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of Heaven must not *penetrate!*"—he asked, "Did I say *penetrate*, sir, when I preached it?" "Yes." "Do you think, sir, I may venture to alter it? for no man who considered the force of the English language would use a word of three syllables there, but from absolute necessity." "You are doubtless at liberty to alter it, if you think well." "Then be so good, sir, to take your pencil, and for *penetrate* put *pierce*; *pierce* is the word, sir, and the only word to be used there."

Professor Playfair, whose style is such a happy combination of precision and elegance, that it places him along with Hall, (to whose mind his own was kindred in its character,) in the very first rank of English classic authors, attained his excellence by a process of unceasing labor. An interesting account is given by the former editor of the Edinburgh Review, to which Mr. Playfair was a frequent contributor, of the manner in which his style arrived at its present perfection.

"He wrote rather slowly, and his first sketches were often very slight and imperfect, like the rude chalking for a masterly picture. His chief effort and greatest pleasure was in their revisal and correction; and there were no limits to the improvement which resulted from this application. It was not the style merely, or indeed chiefly, that gained by it: the whole reasoning and sentiment and illustration was enlarged and new modelled in the course of it, and a naked outline became gradually informed with life, color and expression. It was not at all like the common finishing and polishing to which careful authors generally subject the first draughts of their composition—nor even like the fastidious and tentative alterations with which some more anxious writers assay their choicer passages. It was, in fact, the great filling in of the picture,—the working up of the figured *weft*, on the naked and meagre *woof*, that had been stretched to receive it; and the singular thing in his case was, not only that he left the most material part of his work to be performed after the whole outline had been finished, but that he could proceed with it to an indefinite extent, and enrich and improve as long as he thought fit, without any risk either of destroying the

proportions of that outline, or injuring the harmony and unity of the design.—As he never wrote upon any subject of which he was not perfectly master, he was secure against all blunders in the substance of what he had to say; and felt quite assured that if he was only allowed time enough, he should finally come to say it in the very best way of which he was capable."

We might say much more on this important part of our subject. Especially in this country do we need an extraordinary expenditure of labor in the formation and preservation of an accurate style, for a great portion of our literature does and must consist of pulpit eloquence; and here more than any where else, there is danger of falling into indefinite modes of expression, though here, more than any where else, such habits are injurious. Want of discipline in the use of language from the pulpit may be the cause of errors whose evil shall overspread whole continents, and be felt individually and personally even in another world. Of all other men, he who is to teach the way of salvation ought to make it a matter of conscience to attain precision, energy and beauty of style; and deserves severe reprobation, if, having opportunity for such discipline as this requires, he neglects it through habits of haste and impatience of study. In this view nothing is to be more lamented than the want of early, fundamental, and continued discipline in the faithful study of Greek on the part of every minister of the gospel. We have become so accustomed to habits of carelessness, that we hardly know what is meant by a vigorous, clear, harmonious style in preaching; and unless the evil be stayed by familiarity with better models, our whole literature will be dwarfed and imperfect through the habits of composition induced by hurried preparations for the pulpit, and not counteracted by the study of the classics in private.

The subject of language is yet to occupy a much greater share of the attention of the general mind than it has ever yet done, though in a new and more philosophical way. As international communication becomes more rapid and extensive, the command of a greater number of languages will be necessary, and a greater definiteness in their use. This will be the case both in the mercantile and literary world. It is not impossible that the idea of a universal language, from being a mere theory in the minds of speculative men, may ere long be realized. The philosophy of language is yet to be fully investigated. The Bible is to be translated into all languages and dialects. And here we may remark in passing how dependent the science of philology has been for its progress on the progress of Christianity. Little should we have known of the Oriental or the Indian languages, had it not been for the efforts of Christian scholars, in the translation and illustration of the Scriptures, and the corresponding efforts of scholars excited by an intellectual admiration of the sacred books.* Unless there be universal degeneracy in our intellectual pursuits, in proportion as the sphere of thought enlarges, and the interchange of thought becomes more rapid and extensive, its medium will become more precise. At least it is all important that it should. Nor will any be disposed to deny that the period for training the student to the accurate use of language is when the mind is comparatively ductile and the intellectual habits easily moulded, when language becomes thought and thought language, when the soul puts on the garments it is to wear through life, and not when the sinews have become rigid in one position, or confined to one class of movements, when vague habits both of thought and style are to be unlearned, and when a multiplicity of cares renders it almost impossible to make any acquisitions but what fall in the way of professional business. Nor can the philosophical mastery of language be attained more easily and perfectly, than by a profound acquaintance with the ancient tongues, especially with that one confessedly the richest, most versatile, and energetic of all others in the world—the most like thought itself, and the best fitted for its pure communication. But such an acquaintance must be habitual. It is a grievous error to lay aside the classics after having once studied them; it is voluntarily relinquishing the benefits we are just prepared

* The similar remark may be made in regard to the accession of scientific knowledge which has resulted from travels undertaken for the illustration of the word of God. Such were the fruits of the great expedition to the East under the auspices of the celebrated Michaelis.

to reap. For the preservation of a good style, practice and repetition are essential not only in personal effort, but in the perusal of good writers. Most of us have melancholy occasion to know how style degenerates by neglect or intermission of either kind of discipline. It might once have been pure and energetic, but it will not continue so without laborious use; and when the rust does eat into it, so much of the best part of the weapon is destroyed. So likewise its good qualities will of necessity degenerate and disappear without the familiar study of models of far greater purity and power than its own; as awkwardness and rusticity will inevitably creep over the most polished manners, if the individual be long secluded from polished life.*

Every educated man, having enjoyed such facilities in early life, and having still in his power such means of continual discipline in the old English writers, and in the volumes of Greek intellect with which they were so conversant, ought to blush not to be a master in the use at least of his vernacular tongue: yet how many educated men there are, who could not by any effort construct a truly harmonious and powerful English sentence. To be a master of English indeed requires no child's study, but a severe home discipline, a knowledge of logic and philosophy, and a wide and scholar-like acquaintance with other literatures and languages, especially with that of the Greek. No means within reach of the mind are to be neglected, that will contribute to increase our power over our native tongue, our skill in its use, our acquaintance with its great riches. As scholars we have great responsibilities in this matter. We owe it to our country, to England, to the great and worthy names by which we have been animated, the minds with whom we have been permitted to hold communion, not only to watch over and preserve our native idiom from degeneracy and barbarity, but to add to its grace, strength, and affluence, by our own habits of purity and dignity in its use. It is destined ere long to become the most important language in the world; it is vernacular already over a wide extent of territory. Almost one hundred and fifty millions of the human race are under the dominion of Great Britain; she has vast possessions in India; she has a colony in New Holland; and a settlement where the English tongue is spoken is now growing up under our own auspices in Africa. Under such circumstances we should guard with more than usual care against its corruption, and as it is to be the most extensive, we should be earnest to render it the most vigorous and accurate instrument of thought which human genius has ever had at its command. Shall we neglect so important a means of becoming acquainted with its richness and practical masters of its power, as is furnished

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* Some philosophical remarks, contained in Mr. Coleridge's dissertation on Wordsworth's poetry, are of great value, in connection with this subject.

"It is noticeable how limited an acquaintance with the masterpieces of art will suffice to form a correct and even a sensitive taste, where none but masterpieces have been seen and admired: while, on the other hand, the most correct notions and the widest acquaintance with the works of excellence of all ages and countries will not perfectly secure us against the contagious familiarity with the far more numerous offspring of tastelessness, or of a perverted taste. If this be the case, as it notoriously is, with the arts of music and painting, much more difficult will it be to avoid the infection of multiplied and daily examples in the practice of an art, which uses words, and words only, as its instruments. In poetry, in which every line, every phrase, may pass the ordeal of deliberation and deliberate choice, it is possible, and barely possible, to attain that *ultimatum* which I have ventured to propose as the infallible test of a blameless style: namely, its *untranslatableness* in words of the same language without injury to the meaning. Be it observed, however, that I include in the *meaning* of a word not only its corresponding object, but likewise all the associations which it recalls. For language is framed to convey not the object alone, but likewise the character, mood, and intentions of the person who is representing it. In poetry it *is* practicable to preserve the diction uncorrupted by the affectations and misappropriations, which promiscuous authorship, and reading not promiscuous, only because it is disproportionally most conversant with the compositions of the day, have rendered general. Yet even to the poet, composing in his own province, it is an arduous work: and as the result and pledge of a watchful good sense, of fine and luminous distinction, and of complete self-possession, may justly claim all the honor which belongs to an attainment equally difficult and valuable, and the more valuable for being rare.

"In prose, I doubt whether it be even possible to preserve our style, wholly unalloyed by the vicious phraseology which meets us every where, from the sermon to the newspaper, from the harangue of the legislator to the speech from the convivial chair, announcing a *toast* or a sentiment. Our chains rattle, even while we are complaining of them. The poems of Boetius rise high in our estimation when we compare them with those of his contemporaries, as Sidonius Apollinaris, &c. They might even be referred to a purer age, but that the prose in which they are set as jewels in a crown of lead or iron, betrays the true age of the writer. Much, however, may be effected by education. I believe, not only from grounds of reason, but from having in great measure assured myself of the fact by actual though limited experience, that to a youth led from his first boyhood to investigate the meaning of every word, and the reason of its choice and position, logic presents itself as an old acquaintance under new names."—*Biog. Lit. Vol. II. p.* 105—6.

in the study of Greek and in a familiarity with the best models of style and thinking in the productions of Grecian intellect?

Here we might mention the state of modern Greece as affording a new and separate argument for the study of the ancient Greek classics. "What," said Coleridge, "is Greece at this present moment? It is the COUNTRY of the heroes from Codrus to Philopœmen; and so it would be, though all the sands of Africa should cover its cornfields and olive-gardens, and not a flower were left on Hymettus for a bee to murmur in." But Greece at this present moment is free; and ere long its cornfields and olive-gardens may be nourishing a race of men, whose minds and writings will be of a kindred stamp with those of their ancient progenitors. Their language is constantly approximating to the ancient Grecian language, the dialect of Plato and Demosthenes, and with such an instrument of thought, when the modern Greek mind is once enlightened and brought under the influence of Christianity, who shall set any limits to the advancement it may make, especially in psychological investigations?

[To be concluded.]

SOUTH AFRICA.

Geography and Natural Divisions.

THE term, South Africa, is of course an indefinite one. By it, is comprehended, in general, the British colony of the Cape, and the various countries and tribes North, to about the twenty-sixth degree of South latitude. The British colony includes the territory from the Cape of Good Hope, 30° to 34°, 30′, S. and from 18° to 28°, E. lon. including a space of 120,000 square miles. The region from the Cape Colony on the Eastern coast is denominated Caffraria, or Cafferland. The people of this country were called by the Portuguese, *Caffres*, by mistaking the Mohammedan term *cafir* (infidel) for a national appellation. In a more limited sense, the name has been given to the tribe whose true name is *Koussas*, living on the confines of the British possessions. West of the Caffres, and extending to the Atlantic, is the country of the Bushmen, Corannas, and the Namaquas, all lying between the north line of the British colony, and the Great Orange river, except that a portion of the Namaquas live north of that river, and on the Atlantic coast. North of the Orange river, and in the centre of South Africa, the Griquas reside. The region north and east of the Griquas and Caffres, from the twenty-fourth degree of longitude to the eastern coast, and extending to the twenty-fourth degree of South latitude, the Bootchuana tribe inhabit, comprehending 90,000 square miles.

Original Character of the Inhabitants.

When the Portuguese first visited the Cape of Good Hope, they found the inhabitants rich in cattle, living in a comfortable manner, and possessed of sufficient spirit to repel aggression. It was said that they were remarkable for the excellence of their morals, that they kept the law of nations better than most civilized people, and that they were valiant in arms. When the Dutch took possession of the colony, the Hottentots seem to have been much more numerous than they are now. All the Hottentot tribes were distinguished by the appellation of "The good men." Bogaert relates that during the first fifty years of the Dutch occupation, the natives had never in one instance been detected in committing an act of theft on the property of the colonists. The first that took place happened in the year 1700. The offender was discovered and seized by his countrymen, who brought him to Cape Town and delivered him over to the inhabitants. After having been punished by whipping, he was banished by his own people from the colony, as unworthy to live in it. Barrow, and M. Le Vaillant, both very intelligent travellers, bear the most unequivocal testimony to the benevolence and integrity of the Hottentot character. Dr.

Philip says that he has never been able to discover from his intercourse with the natives, or from any other source, that they ever attained any distinct notion of a Supreme Being, or that an idea of a future state of existence had at any period prevailed among them. Africaner, the most intelligent native of South Africa who has ever been known, declared that previous to his acquaintance with the missionaries, he had no idea of a Spirit, Creator, or Supreme Ruler. By the God of the white people, he only understood something under that name which they might carry about with them in their pockets. Neither the Hottentots nor Bushmen have any word in their language to express the Deity. The missionary, Brownlee, says that the Caffres have a word to express a Supreme Being, but none to designate a future state.

Colonization by the Dutch.

The Dutch formed a settlement in 1652. The site chosen was on the southern edge of Table Bay, and the party consisted of 100 males. This number was speedily recruited by fresh arrivals from Europe, and the population has continued up to the present time to double itself within the space of about twenty years. Their weakness, at first, perhaps, contributed to confirm their peaceable deportment towards the natives. The Dutch East India Company, under whose control they were placed, seem not then to have regarded the conquest or occupation of the country as an object worthy of their attention. It was considered merely as an appendage to Batavia, and a convenient station for watering and refreshing the fleets engaged in their eastern commerce. Accordingly, for a number of years, the intercourse between the old and new occupants was conducted in the most amicable spirit.

Oppression of the Natives by the Dutch.

As the colonists increased in number, and began to feel their security and strength, and the difficulty of supplying their wants by barter and fair purchase, their encroachments daily augmented, until they were no longer tolerable. Posts were formed in advance of the fort, and productive patches of land began to be considered as the property of the settlers. The Hottentots gradually withdrew from the Cape. No limit being fixed to the extension of the colony, the number of farmers, or *boors* as they were called, rapidly increased; and as they removed farther and farther from the seat of government, their trade with the natives began occasionally to be interrupted by disputes and quarrels. It soon became obvious that the very existence of the natives was about to be considered as subservient to the boors. The successive governors, either from weakness or want of correct information, were led, at first, to wink at the aggressions of the colonists, and finally to aid them in their enterprises. As early as 1702, a party of Dutch boors took by violence from a single kraal of Hottentots about 2,200 head of cattle, and 2,500 sheep, shooting, at the same time, several men, women, and children. The Hottentots were soon reduced to great indigence. Such of them as preferred famine itself to slavery, retired, with the few sheep and goats left them, to the mountains, or to the most barren and uninviting parts of the deserts, acquiring the name of *Bushmen* or *Bosjesmen*. Others, who remained in the fertile territory, gradually lost their independence, sinking into servitude as herdsmen and domestics of the boors. The Bushmen, who had, for a long time, suffered with exemplary patience, the injuries heaped upon them, finding that no retreat could protect them from the cruelties of their oppressors, sought resources of annoyance from the desperate condition to which they were reduced. The colonists, smarting under the retaliatory acts of the Bushmen, formed the project of exterminating them. Accordingly, about the year 1770, they sent to the seat of government the most vilifying representations of the Bushmen, accusing them of incessantly plundering the property of the colonists. In the year 1774, the whole race of Hottentots, who had not submitted to servitude, were ordered to be seized or extirpated. The privilege of slavery was designed exclusively for the women and children; the men, whose natural habits disqualified them for the purposes of the colonists, and whose revenge was probably dreaded, were destined to death. The decision of government was followed by an order for raising three

commandoes, or military parties, who, under the command of field-cornets, were to scour the country, to surprise the kraals, to shoot the men, and to divide the women and children among the different members of the expedition. The first party shot 96 Bushmen, the second took 118 prisoners, and the third destroyed 142 Bushmen. This horrid system continued till 1794, when the colony fell into the hands of the English. Hostilities did not cease for a day between the Bushmen and their implacable enemies, who considered the murder of a free Bushmen as a meritorious act. The boors, when travelling across the country for pleasure or business, massacred the natives as game or noxious animals, and it is not improbable that the numbers killed by the regular commandoes fell short of those murdered by private individuals. "A boor from Graaff-Reinet, being asked in the Secretary's office at Cape Town, if the savages were numerous or troublesome on the road, replied, 'he had only shot four,' with as much composure and indifference as if he had been speaking of four partridges." Barrow says, in 1797, that he had heard one of these wretches boast of having destroyed, with his own hands, nearly three hundred of these unfortunate Bushmen. The effect of this system was to transform them from peaceable, contented, and useful neighbors, and visiters, into ferocious and vindictive enemies. "They knew themselves," says Barrow, "to be hated by all mankind, and that every nation around them was an enemy planning their destruction. Not a breath of wind rustled through the leaves, not a bird screamed, that were not supposed to announce danger. The numerous free villages with which the country had abounded had almost entirely disappeared, and the few miserable hordes who had established themselves in some of the districts, had no longer the power of choosing their own chiefs. The degradation of the Hottentot character was the necessary result of such treatment. A deep and habitual gloom and depression of spirits took place of that hilarity, which had formerly distinguished them. Their indolence increased to a degree hardly credible, and they became more and more addicted to gluttony and drunkenness. For this last vice they were indebted entirely to their new masters. The very structure of their bodies was said to have shrunk, and to have lost its force and agility, and the whole race seemed rapidly hastening to annihilation.

Missions of the United Brethren.

An application having been made to the congregation at Herrnhut, for a missionary to go out to the Cape of Good Hope, for the purpose of introducing the gospel among the Hottentots, George Schmidt, with the sanction of the Directors of the Dutch East India Company, sailed from Europe, and arrived at his place of destination, July 9th, 1737. He fixed his abode about seventy miles from Cape Town, but in the following spring, removed to a spot near Sergeant's river, where he preached the gospel, through an interpreter, and established a school. In the course of a few years, several Hottentots became the sincere disciples of Christ. In 1743, circumstances rendered it expedient that Mr. Schmidt should visit Europe. He therefore placed his little congregation, consisting of 47 persons, under the care of a baptized Hottentot. On his arrival in Holland, he had the mortification to find that the East India Company would not permit him to return. Various attempts were made by the Brethren to renew the mission, but nothing was effected for nearly half a century. In 1792, three brethren sailed from Holland for the purpose of re-establishing the mission. They took up their residence at Bavian's Kloof, 120 miles east of Cape Town, where Mr. Schmidt had formerly resided. Such of the Hottentots as remembered that devoted missionary, welcomed the arrival of the Brethren with great satisfaction. Before the close of 1793, seven persons were baptized. Many difficulties were experienced from the Dutch government and from the hostility of the boors. In proportion as the Hottentots became attached to their teachers, the farmers, conceiving their temporal interests as likely to be injured, became so violent as actually to menace the Brethren with death. The government interdicted them from building a church. In 1795, they were compelled temporarily to retire to Cape Town. The colony soon after surrendered to the arms of his Britannic Majesty, and the Moravians enjoyed a season of repose. The traveller, Barrow, who visited the Moravian station about this time, says,

"that these missionaries have succeeded in bringing together into one society upwards of 600 Hottentots, and their numbers are daily increasing."

Missions of the London Society.

It was a remarkable providence that the Managers of this Society were directed to Dr. Vanderkemp, as the instrument for commencing their missions in South Africa. He possessed age and weight of character. He had studied at the Universities of Leyden and Edinburgh, and had acquired a very distinguished literary reputation. He had served in the army of the Prince of Orange, for 16 years. He was one of the principal physicians and surgeons in Holland, and had become possessed of a large property. He was also a man of energy and courage. He reached the Cape in the beginning of 1799, in company with Messrs. Kicherer, Edwards, and Edmonds. The Doctor proceeded to establish a mission in Cafferland, but met with such virulent opposition from the colonists, that he removed within the limits of the colony. His residence among the Caffres had impressed them with a high regard for his character, and prepared them to give a favorable reception to such missionaries as might be sent to them in future. By the direction of General Dundas, the English governor of the colony, Dr. Vanderkemp began a mission on the eastern coast, at Algoa Bay. After the removal of General Dundas, the history of Dr. Vanderkemp's labors is that of one continued struggle to protect the people, and his missionary institution at Bethelsdorp against the measures of the local authorities of the district. During this arduous struggle, he did not complain in private only—he presented his grievances before the colonial government; and the following extract from a letter, written only a few months before his death, will show how little he gained by his exertions: "I would go any where to escape from my present situation. I cannot remain much longer at Bethelsdorp; my spirits are broken, and I am bowed down by the landdrost Cuyler's continual oppression of the Hottentots." On the morning of Saturday, December 7th, 1811, this distinguished individual was released from his vexations and labors, and called to the joy of his Lord. It was very much owing to his vigorous and persevering measures, that any missionaries were allowed to continue their labors, and that unrespited slavery is not now the law of the land. Kicherer and other missionaries proceeded, in the mean time, in their benevolent labors, and laid the foundation of several important missions.

Further oppression of the Natives.

By the peace of Amiens, in 1802, the colony of the Cape was restored to the Dutch. It continued in their possession till the 20th of January, 1806, when it surrendered to the British. The Hottentots gave the British the most efficient assistance in suppressing the insurrection of the boors, and while the boors continued to be disaffected to the government, the Hottentots enjoyed the smiles of the British authorities. But when the boors, finding that the English were likely to retain possession of the Cape, became reconciled to their new masters, the services of the Hottentots were forgotten, and their interests sacrificed. By a proclamation of the government, issued in 1809, the unjust claims of the farmers on the Hottentots were legalized, and their posterity consigned to hopeless and interminable bondage. By this act, they were required to enter into the service of the farmers, for a definite period, by a written contract, and when that period expired, they could not liberate themselves from the bondage, but must immediately enter *again* into service. When a Hottentot complained, he was immediately *put into prison*, till his master or mistress, against whom the complaint was made, could be brought to appear before the magistrate (himself one of the farmers) and prove the falseness of the allegation. The Hottentot might be retained in prison, till the local authority, or the aggressor, if he chanced to be a favorite with that authority, was ready to hear the complaint. In a great majority of cases, in which his complaints were well founded, he might be severely flogged for having made them, and be compelled to return to the service of the man, whose cruelties he before found insupportable, and whose treatment was not likely to become milder by the means taken to obtain redress. It was a state of things where one set of laws existed for

the rich and another for the poor. The Rev. Dr. Philip, in his Researches in South Africa, details a great number of cases of horrible oppression, under this odious system. He remarks, that he has instances enough in his possession to fill a volume. The colonists were in possession of a large amount of country, and of numerous herds of cattle and flocks of sheep, and the services of the Hottentots were in great demand. By a proclamation of 1812, a colonist could claim any child of a Hottentot born upon his premises, and who had arrived at the age of eight years, as an "apprentice" for ten years longer. The pretext for this unnatural practice was that it was necessary as an indemnification to the colonists for the support allowed to the children in their infancy, when it was a well known fact, that they resided in many cases in the huts of their parents, and were almost wholly supported by them. In consequence of opposition made by the missionary at Bethelsdorp, in a case of gross injustice, in which two Hottentot girls were deprived of their liberty, an order was received from the magistrate, stating that no Hottentots were to be received into the institution at Bethelsdorp, without a permission in writing signed by himself. One of the most intelligent magistrates of the Cape Colony declared "that the proclamation of 1812, sealed the degradation of the Hottentots, and that it was one of the most infamous public acts that ever disgraced any country." Another intolerable burden was the tax, which was levied only on the Hottentots connected with the missionary institutions, and which amounted to two thirds of their entire wages for a year.

Arrival of the Rev. Dr. Philip in Cape Town.

In 1812, the London Missionary Society sent the Rev. John Campbell to visit their stations in South Africa. He accomplished considerable good in reviving the hopes of the missionaries, and in establishing new missions. In 1818, another deputation was sent out, consisting of Mr. Campbell, and of the Rev. Dr. Philip. Mr. Campbell was to make a visit and return to England, while Dr. Philip was to remain five years, in order, if possible, to secure the cordial co-operation of government in favor of the missions. Thy found the institution at Bethelsdorp in a most deplorable condition. It was in fact converted into a slave-lodge, and the people were called out to labor on public works frequently without any remuneration at all. Seventy had been employed for six months in the Caffre war. All attempts to effect a change in favor of the oppressed natives, proving of little avail, a commission was sent out by Parliament in 1822, to examine into the state of the colony. Mr. Thomas Fowell Buxton, in April, 1824, moved an address to the Honorable House of Commons for copies of extracts of all correspondence relative to the condition and treatment of the Hottentots. The document in return to this address, instead of furnishing copies of *all* correspondence, contained nothing but an ex parte statement by the Governor. In consequence of this failure, Dr. Philip obtained leave from the Directors of the London Missionary Society to visit England, in the prosecution of an object, which was dearer to him than life itself. On his arrival in London, he drew up a paper, describing the condition of the Hottentots, and the character of their oppressions, and presented it to Earl Bathurst, the Colonial Secretary. Not being able to excite sufficient attention to the subject to accomplish his purposes, he published, in 1828, an extended and highly interesting view of the history of the tribes of Southern Africa, the nature of the oppressions which they suffered from the Dutch and British governments, and the remedies which ought to be applied. The representations contained in these volumes excited great interest. Wilberforce, Buxton, Dr. Lushington, and others, most efficiently seconded the plans of Dr. Philip, and the result was the following orders in Council, which were issued on the 15th of January, 1829, and which had emanated, but in less decided terms, from the government of the Cape: "It is hereby ordered and declared, That all Hottentots and other free persons of color, lawfully residing within the said colony, are and shall be, in the most full and ample manner, entitled to all and every the rights, privileges, and benefits of the law, to which any other his Majesty's subjects, lawfully residing within the said colony, are or can be entitled; and it is hereby further ordered, That it shall not be lawful

for any person within the said colony, to whom any Hottentot, or free person of color hath been apprenticed, or to whom any such Hottentot or free person of color, hath entered into any contract of service, to detain or take in execution the person of any such Hottentot or free person of color, for or by reason of any debt due and owing, or alleged to be due and owing to any such master or employer, by any such Hottentot or free person of color." Another provision declares that this ordinance cannot be altered or repealed by the Government at the Cape, until such alteration or repeal shall have first been allowed by his Majesty, with the advice of his Privy Council.

With this ample "Magna Charta," Dr. Philip, in the latter part of 1829, returned to Cape Town. He had not been in the country three days, before he received notice of an action for a libel in the Supreme Court of the colony. The efforts made to transfer the trial from that court to England were overruled, and Dr. Philip was tried in the midst of local prejudice, and without the benefit of a jury, and was cast in damages of £200, and costs of more than £900. The friends of Dr. Philip, in England, immediately raised £1200 to liquidate the expenses of his trial, and a handsome surplus to be applied for the benefit of his family. But Dr. Philip had secured his great object, and he might well bear the petty vexations of those who wore a "little brief authority." His success has been complete. A supreme court, with independent judges, has been established, and the trial by jury has been introduced. The joy of the delivered Hottentots was unbounded. Dr. Philip, wherever he went, was greeted with their artless and affecting testimonials of gratitude. An order in council has since been issued in reference to the slave population, abolishing Sunday markets, forbidding the flogging of female slaves, &c. There are, however, in the Act, important defects and ambiguous expressions, which neutralize, in a considerable degree, its benefits.

Present State of Cape Town, and the Colony.

Sir Lowry Cole is at present the governor of the colony. In eleven years previous to 1830, the revenue of the colony was £1,333,441, and the expenditures, £1,339,685. The average amount of imports is about one million of dollars. The principal export is Cape wine. Tea is received only through the ships of the East India Company, who trade to China. Two ships only are allowed to leave their cargoes at the Cape. The value of the colony to Great Britain, is principally as a connecting link between that kingdom and her Eastern possessions. The whole population of the colony is probably about 140,000, and of Cape Town about 30,000. The slaves constitute about two fifths of the population of Cape Town, the whites two fifths, and the free colored Hottentots, &c. the remainder. An institution called the South African College was instituted, in the capital in October, 1830, under enlightened regulations. The Bible was made a fixed class book. In the spring of 1831, the number of students was 115. The Rev. Mr. Kay, a Wesleyan Missionary from South Africa, made the following statements respecting Cape Town, at the meeting of the Wesleyan Missionary Society, in May, 1832. "As late as the year 1816, no missionaries were permitted to preach in Cape Town, although at that very period Mohammedanism was openly tolerated. The missionaries have now a spacious chapel in the very heart of the town, built upon the site of a Turkish mosque, which had been razed to the ground for that purpose. The Presbyterians and Independents also possess each a place of worship, which are well attended. Most of the members of the lowest classes are now decently attired, and are desirous for instruction. Many of the colored students, in the colleges, pass examinations in Latin and Greek, which are exceedingly creditable to them."

Present State of Missionary Effort.

1. *Within the limits of the Colony.* The United Brethren have stations at Groenekloof, 40 miles N. of Cape Town; at Gnadenthal, 130 miles E. by N. of Cape Town; at Hemel-en-Aarde, 130 m. E.; at Elim, 200 m. E.; and at Enon, 470 m. E. The London Missionary Society have a station at Cape Town; at Bosjesfeld, 40 m. N.; at Paarl, 35 m. N. E.; at Tulbagh, 75 m. N. E.; at Caledon, 120 m. E.; at Pacaltsdorp, 245 m. E.; at Hankey, 430 m. E.; at

Bethelsdorp, 450 m. E.; at Port Elizabeth and Uitenhage, outstations of Bethelsdorp; at Theopolis, 550 m. E.; and at Grahamstown, 30 or 40 m. from Theopolis, inland. The Wesleyan Missionary Society have stations at Cape Town, at Kamiesberg, and among the Hottentots in the Albany district, in the eastern part of the colony at Grahamstown, Salem, Somerset, and one or two outstations. The Rhenish Missionary Society have four missionaries, one at Stellenbosch, one at Tulbagh, and two at a new station called Wupperthal near the Cedar mountains, six miles from the village of Clanwilliam, 150 or 160 m. N. of Cape Town. 2. *Among the Caffre Tribes.* The United Brethren have a mission at Shiloh, between 600 and 700 m. E. of Cape Town. The London Society at Tzatzoe's Kraal; the Wesleyan Society at Wesleyville, Mt. Coke, Butterworth, Morley, and in Faku's and in Vossanie's Tribes—all from 600 to 750 E. of the Cape. The Glasgow Society have stations at Chumie, Lovedale, and Balfour. The French Protestant Society have a mission at Wagenmaker's Valley. 3. *Stations among the Griquas, Bushmen, Corannas, Namaquas, and Bechuanas.* The London Society have stations at Griquatown, Hardcastle, Campbell, Philippolis, and a new station—all between 500 and 600 m. E. of Cape Town; at Lattakoo, 630 m. N. E. and at Komaggas and Steinkopff, among the Namaquas, 22 days journey from the Cape. The Wesleyans have two stations among the Bechuanas, and one among the Namaquas. The French Protestant Society's missionaries yet reside at Lattakoo.

The following will give the general results of the missions in South Africa:

47 stations; 67 ordained missionaries; 70 European assistants, (wives of missionaries and artizans,) 3,900 converts; 3,000 scholars. Of the converts, 2,932 are connected with the Moravian missions; and of the scholars, 2,000 with the stations of the London Missionary Society. The societies which are engaged in this work, are the Moravian, London, Wesleyan, Glasgow, French Protestant, and Rhenish.

General Observations.

Testimony to the effect of Missionary efforts. Mr. Thomson, an intelligent and impartial writer, entirely unconnected with missionaries and missionary societies, and who visited nearly all the missionary stations in South Africa, in 1824, thus speaks. "On the whole, the missionaries I have been acquainted with, in South Africa, appear to me in general to be well adapted to such service. Most of them are men of good, plain understanding, and industrious habits, zealously interested in the success of their labors, cordially attached to the natives, and willing to encounter for their improvement, toil, danger, and privation. At every station I have visited, instruction in the arts of civilized life, and in the knowledge of pure and practical religion have gone hand in hand. Averse as the natives are, in many places, to receive a religion, the doctrines of which are too pure and benevolent to be congenial to hearts depraved by selfish and vindictive passions, they are yet every where friendly to the missionaries, eagerly invite them to reside in their territories, and consult them in all their emergencies. Such is the impression which the disinterestedness, patience, and kindness of the missionaries have, after long years of labor and difficulty, decidedly made even upon the wildest and fiercest of the South African tribes with whom they have come in contact; and this favorable *impression*, where more has not yet been achieved, is of itself a most important step towards full and ultimate success." The last sentence is one of great value. The missionaries have stood *between* the oppressor and the oppressed. They are every where looked upon, in South Africa, from this circumstance, as good men. They are the arbitrators of differences not only between the boors and Hottentots, but between Bushmen and Hottentots, and Caffres and Griquas. They are emphatically *peacemakers*; and they have received a most abundant blessing, in having secured the universal *confidence* of the natives. This is a most important fact in reference to the further extension of the gospel into the interior. The good report of the missionaries will go before them.

Principal obstacles to the improvement of South Africa. Want of rain, which renders a considerable portion of the country barren, and which is often the cause of great suffering by famine; and the distance of the government from the

great body of the colonists. The boors, who live on the frontiers and in the interior have, in numberless instances, set at defiance all the regulations which were proposed at Cape Town. Another difficulty is the heterogeneous nature of the population, comprising people from several countries in Europe, from India, from Java, New Holland, and various species of the aboriginal inhabitants. The prejudice which has been most unjustly felt against the Hottentots as the lowest in the order of the creation, has been pernicious in its operation. It has been considered as the passport to all maltreatment and oppression. But these difficulties are in the way of being removed or overcome. The want of rain is partially relieved by irrigation. Near one of the missionary stations, a water course, almost three miles and a half long, has been formed by the Hottentots, which will bring 400 acres under irrigation. The same plan is rapidly extending. An efficient supreme circuit court, local magistracy of the proper character, and an active governor like Sir Frederick Adam, or Sir Stamford Raffles, would effectually prevent or hush all the contentions which arise between the boor and the Hottentot. The difficulties in regard to diversity of population will gradually vanish. Intermarriages have already effected it in respect to some portions of the population. The Hottentots within the colony of the Cape of Good Hope, the Bushmen, the Corannas, and the Namaquas, all speak the same language, (allowing for varieties of dialects and accents,) have nearly the same physical peculiarities, and are branches of the same original stock. "The different tribes," says Dr. Philip, "inhabiting the extensive regions beyond the colony of the Cape of Good Hope, extending from the twentieth and twenty-first degrees of south latitude, and stretching from the eastern to the western shores, are known to speak different dialects merely of the same language—the Bechuana." A variety of facts decisively prove this point. The prejudices against the Hottentots we believe are wearing away. Mr. Cowper Rose, a gentleman not very friendly to missions, and who has lately published a volume entitled "Four Years in South Africa," acknowledged, on the reception of some curious Hottentot fabrics, at one of the Moravian stations, that there was no need of such vouchers for Hottentot genius. The fact was apparent without them. The indolence and uncleanliness of the Hottentots are gradually giving way before the motives which are brought to bear upon them. At Bethelsdorp they have nineteen stone and brick houses. The best forge in the colony is owned by a Hottentot. Some families are able to entertain a hundred persons at a time. The sheepskin is gradually laid aside for European clothing. Enclosed gardens, fruitful fields, and fixed family residences are the objects which now meet the eye in many directions, and which make the desert to rejoice and blossom as the rose.

"Nothing is more probable," say the Directors of the Wesleyan Society, "than that in a few years, a general impression will be made on that whole mass of barbarians, which stands in any kind of connection with the colony; and that the happy effects of Christianity on the external happiness of men, and above all, on higher and eternal interests, will be displayed to a vast extent throughout these wide regions."

The missionary station, Lattakoo, is 630 miles North East of Cape Town. Campbell, and others, have explored the country, to some extent, more than 300 miles farther; so that the continent has been penetrated almost one fifth of its length—(1000 miles)—from the South, and the position and names of some of the tribes ascertained. A great advance has been made within ten years past; and now that the missionaries are relieved from many of their vexations, by the new regulations, and more enlightened policy of the British government, we may confidently anticipate, that with the blessing of God in the next ten years, a far more decided approximation will be made toward the perfect redemption of Southern Africa.

STATE OF EDUCATION ON THE CONTINENT OF EUROPE.*

SPAIN.

IT is a well known fact, that the noblest establishments for the promotion of learning in Spain have originated in the liberality of ecclesiastics. As soon as the arms of the Christians had driven the Moors beyond the frontiers of Castille, early in the thirteenth century, Don Rodrigo, archbishop of Santiago, induced Alfonso VIII. to establish the university of Palencia, which, a few years after, was transferred to Salamanca, by St. Ferdinand. The ignorance of the Spaniards, who lived out of the dominions of the Arabs, must have been, at this time, deplorable. The Castillians had lost all knowledge of the alphabet. The restoration of this knowledge was effected by masters from England. It does not appear that public education made any progress in Spain, or that any new establishments for public teaching, were instituted, till 1420. About that year a college was founded under remarkable circumstances. A state of incessant warfare, either against the Mohammedans, or among the Spaniards themselves, could not allow the leisure and security which public education requires; hence the curious fact of a Spanish college founded abroad. The very troubles and feuds which drove the archbishop of Toledo out of his native country, induced him to found at Bologna, Italy, the still existing college of *San Clemente degli Spagnuoli*. It was after the plan of this splendid foundation that most of the Spanish colleges were founded at a subsequent period. The college of Bologna was opened for thirty-five fellows and chaplains, all natives of Spain, who were to return to their country after a residence of eight or nine years. Many of these students rose to the first dignities of the Spanish church. Spain was amply supplied with places of education in the course of the sixteenth century. Many seminaries, in which young men were educated for the church, were also founded.

It was not in the character of the Roman church to allow any branch of secular learning to flourish without a counterpoise on the side of the clergy. The court of Rome could not behold without alarm, the schools of Bologna, Modena, and Mantua, crowded by law-students, whose reputation as a new literary class, would soon obscure that of her body of divines. To obviate this danger, a digest of ecclesiastical law was soon contrived, in imitation of the Justinian Pandects, and professors of this new science, called Canon Law, were established, wherever the Roman law was studied. The notion that no lawyer could arrive at excellence in his profession without devoting his attention both to the civil and the ecclesiastical code, was also studiously propagated, in order that no branch of professional education should flourish unconnected with the church. In regard to Spain, it is surprising how much the original connection of its universities with Bologna has contributed to the enormous influence of the court of Rome over that unhappy country. The system of education pursued by the Spanish universities, though never very active or powerful, has unfortunately continued true to the views of its founders, and offered an effectual resistance to the mental improvement of the country. The general impulse felt by the European mind from an early part of the fifteenth century had hardly reached Spain in the beginning of the sixteenth, when it was opposed by church and government with the most relentless rigor. The study of the ancient languages, which Cardinal Ximines had begun to encourage by the compilation of his Polyglot, became strongly suspected of heretical tendency as soon as criticism was found to be ranged on the side of the Reformers. The universities of Spain were about to reap the benefit of classical learning from such men as Brocensis and other Spaniards who had imported from abroad large stores of genuine knowledge, when the new modelled Inquisition marked them all as objects of persecution. It has been said that the readiest way to collect a list of the best works ever published, is to consult the judges of the Inquisition. We might well add, that to learn the names of the best Spanish scholars, we should go to the list of persons who have inhabited the dungeons of the Holy Tribunal, or been kept for years under the constant apprehension of being made their tenants. This jealousy arose almost simultaneously with the institution of the Jesuits, who soon spread themselves over the native country of their founder, offering gratuitous education to the Spanish youth. With their peculiar facility of accommodation to circumstances, the Jesuits adopted their system of studies in Spain to the spirit of its government, and to the real views of the Popes, whose sworn subjects they were, more than any other religious order. Their labors in Spain were confined to the compilation of ponderous works on divinity, to the obscure yet influential service of the confessional, popular preaching, and writing books of devotion and mystic theology. The

* We have compiled the following article in part, from several Nos. of the British Quarterly Journal of Education.

schools of the Jesuits were numerously attended in Spain. As Latin was taught in these schools *gratis*, and a slight acquaintance with that language has always been considered among Spaniards as the distinguishing mark of an educated layman, many gentlemen, and not a few among the lower classes, sent their children to be instructed by the Jesuits. Yet a critical knowledge of the Roman classics grew every day more and more rare in Spain, while, for several centuries, Greek has been almost totally unknown. The Jesuits' schools of Aristotelian philosophy were also much frequented in Spain. It is impossible to conceive the wretched state of the studies, carried on at the universities, till within the last thirty or forty years. For instance, the study of Roman law was conducted without the least acquaintance with Roman history.

The accession of the Bourbon family was, however, favorable upon the whole to Spanish learning and literature. But no effectual reform in the system of education took place till the Jesuits were expelled in 1767. Three years after that important measure, the Marquis de Roda, who had effected the expulsion, exerted his influence as minister of Charles III. in the reform of the Spanish universities, known as the *Plan de Estudios*, which, but slightly modified, continues in force to this day. There are few establishments in Spain for the diffusion of the first rudiments of knowledge. The lower classes seldom learn to read and write; those above them are as seldom instructed in anything but those two accomplishments, and the elements of arithmetic. Such as are intended for the learned professions, attend a Latin school for three or four years. Since the expulsion of the Jesuits these schools are not numerous. Some private establishments, for the instruction of boys in Latin, were rising at the time of the French invasion, and a desire of improvement in the method of teaching was showing itself among the teachers. It seems that many more of these private schools have been opened since that time, but classical knowledge has made little or no progress.

The branches of knowledge taught in the Spanish universities are—1. Philosophy, including Logic, Physics, and Metaphysics. 2. Theology. 3. Roman Law. 4. Canon Law. 5. Medicine. The scholastic year begins in October and ends in May, with no interruption but that of a few holidays at Christmas and Passion-week.

During this long term, every student is obliged to attend one lecture in the morning and another in the afternoon. Attendance is strictly enforced, though, as the students live dispersed throughout the town, they have sometimes to walk a considerable distance twice a day. The loss of time with which this regulation might be charged, at first sight, is compensated by the advantage of keeping the idle out of mischief, and forcing the studious to take exercise. The usual age for matriculation is between fourteen and fifteen. No student can proceed to any of the higher faculties, without two years' attendance, at the least, in the philosophy schools. The first of these two years is devoted to logic; the second to the elements of natural philosophy, and such a slight knowledge of geometry as is necessary to understand the general laws of motion, and some theorems of mechanics. At the end of these two years, the examination for the degree of bachelor of arts takes place. The trial consists in questions put by the professors on the above mentioned subjects. These examinations take place publicly, in the presence of the head of the establishment, called the *Rector*. In the original plan of studies, attendance for another year in the class of moral philosophy was required of every one who intended to study law; and a similar attendance in the class of metaphysics on the part of those who wished to take the degree of master of arts. But the study of moral philosophy, for which in some universities was substituted what may be called *natural and international law*, became an object of suspicion to the government in consequence of the French revolution, and the professorship of moral philosophy was suppressed. A dispensation of the third year of philosophy as it was called, was easily obtained from government. Few, comparatively, took the degree of master of arts, both because of the previous examination, or degree of licentiate, was severe, and on account of the expense, which was considerable. Local customs, however, produced some variety on these and similar points in other plans. The class book, for the study of philosophy, was the work of an Italian monk. The study of divinity takes up five scholastic years. The first is employed on the work of Melchior Canus, *De Locis Theologicis*, which is considered as an introduction to all which follows. Four years more must be employed in the attendance on lectures, morning and afternoon, on moral, dogmatic, and expository divinity. Proficiency in philosophy is generally tried by lectures on the Organon and Physics of Aristotle; in divinity, on the master of sentences, Petrus Lombardus; in Roman law, on the Pandects of Justinian; on canon law, on the decretum of Gratianus; in medicine, on the Aphorisms of Hippocrates. In 1744, and subsequently, Roda, Camposanes, and other friends of popular reform, procured a royal decree for the formation of patriotic societies in all the principal towns of Spain. Their object was to promote agricultural knowledge, manufacturing industry, elementary schools, the improvement of those already established, the study of mathematics, the fine arts, &c. The effect of these societies would have been great had it not been for the alarm occasioned by the French revolution. A sudden and disastrous change was effected, the whole army of

monks was roused into exertion, the Inquisition uttered its fulminations. But those who had tasted the substantial fruits of knowledge, could no longer be satisfied with the dry chaff of the schools. But as those sciences, which have moral relations, could not be safely cultivated, the attention of the studious has been almost wholly confined to pure science. Some individuals have made distinguished proficiency in mathematics.

It is a melancholy consideration, that the mental improvement of Spain is essentially at variance with the whole frame of society in that unhappy country, and it must either destroy or be destroyed. It is a serious question whether the reformers of 1770 did not overlook the only means, which had a chance of producing a beneficial change. Had they promoted *classical* studies in the first place, instead of beginning by science; had they required an examination in ancient literature for the degrees in arts, and gradually raised the standard of scholarship necessary for the highest honors in that faculty, it is probable that the universities, instead of being one of the great obstacles to Spanish improvement, would, by this time, have cordially joined in promoting it. Schools on the plan of opposition to classical and professional instruction, have already spread among the greater portion of the better classes, not indeed the useful knowledge of physical and political science, but a flippant contempt of all other studies. In proportion as a certain knowledge of French has of late become a common acquisition in Spain, books in that language have been diffused over the peninsula. The system of a Spanish education, year after year, widens the breach which already divides that country into two parties perfectly irreconcileable with each other. It is the *Church* and her advocates—and the *Liberals*. Neither party have the most distant prospect of disarming their adversaries.

COURSE OF INSTRUCTION IN FRANCE.

There are three kinds of instruction in France, primary, secondary, and superior. The PRIMARY instruction comprises those branches of knowledge which are indispensable, such as reading, writing, arithmetic, and some other subsidiary branches. An *ordonnance* was issued in 1816, declaring that "every commune (or district) should be bound to provide primary instruction for all the children of the commune, giving this instruction gratuitously to indigent children." But the means of carrying this into effect have always been wanting, the majority of the communes being unable to provide a salary for a primary instructor. It would seem indispensable, then, that the state or the departments, should form a common fund to supply the salaries, or some part of the salaries, of the teachers in the poorest communes. Persons who wish to become primary instructors must fulfil two conditions. In the first place, they must obtain from the rector of the academy a certificate of competency. There are three degress of competency; those of the inferior degree are given to persons who can read, write, and cipher; those of the second, to teachers who can write a good hand, and are acquainted with orthography and arithmetic; the certificates of the first degree are given to teachers who are acquainted with the principles of French grammar and arithmetic, and are competent to give some instruction in geography, land-surveying, and other branches of knowledge useful in primary instruction. The teacher who obtains a certificate of competency, must also obtain permission to teach in a determinate place. This permission is granted by the rector of the academy on the recommendation of the committee that has the superintendence over primary instruction in the district in which the teacher wishes to establish himself. There is a committee in each canton, composed of the mayor, magistrate, and the *curé* of the chief place in the canton, (all these being ex-officio members,) and also of a certain number of the chief inhabitants chosen by the rector. These committees are charged not only with the duty of giving their opinion on the claims of candidates, but of superintending and encouraging the primary instruction.

In France, three methods of primary instruction are known; individual instruction; simultaneous instruction, practised by many teachers, and among others, by the brothers of the Christian schools; and mutual instruction, on the Lancasterian plan. The first of these is essentially bad; the second is adapted for those rural communes that have a thin population. In all places populous enough to furnish a school of forty or fifty pupils, the method of mutual instruction is preferable to all others, because it is cheaper and more expeditious, and can consequently be extended to all classes of society. A school of the "brothers of the Christian schools" costs annually 1800 francs; a school of mutual instruction costs scarcely half this sum. The schools in which, in addition to reading, writing, and arithmetic, instruction is given in those branches necessary to form skilful workmen, are tolerably numerous. There are also in most of the large towns, public courses of lectures on geometry and mechanics applied to the arts. Several towns have also courses of practical chemistry, which are attended by workmen of various professions and ages. The regiments of the army have schools of mutual instruction for the purpose of teaching the soldiers reading, writing, and arithmetic. Great progress has been made in writing books, adapted to the comprehension and condition of the children in the primary schools. The sums now annually granted to the minister of public instruction are manifestly too small, though they are gradually increasing. Three years

ago, they amounted to only 50,000 francs, they are now raised to 800,000. Voluntary associations for the promotion of elementary instruction have been formed in many towns, and have done great good. One in Paris has been particularly active. From very recent intelligence, it appears, that there are in France 38,135 communes or districts; of these, 24,148 possess native schools, and 13,984 are destitute of them. The number of children between five years and twelve inclusive is 2,400,178. The greatest number who attend schools in winter is 1,378,206; in summer, 681,005. Of 282,985 persons between twenty and twenty-one inclusive, 112,363 are able to read and write; 13,159 are able to read only; and 149,824, are able neither to read or write. Since the accession of Louis Philip, great advances have been made in elementary instruction. In one department, that of Seine and Oise, £1,200 were appropriated in one year in purchasing or rebuilding schools, and £280 to teachers as premiums.

The SECONDARY instruction comprises knowledge of a higher kind—Greek and Latin—history, geography, rhetoric, philosophy, elementary mathematics, physics, chemistry, and natural history. It is necessary to have studied these various branches, in order to obtain the degree of *bachelier-ès-lettres*, which degree is an indispensable requisite for admission to the courses of instruction, the examinations, and theses, in the various faculties. No person can become an advocate, a physician, a professor in letters and science, or a graduate in theology, without being *bachelier-ès-lettres*. The secondary instruction is given in five kinds of establishments—royal colleges—communal colleges—private colleges—institutions—and boarding-schools.

The royal colleges are those in which the directors and professors are paid by the state. In 1829, there were 38 royal colleges in France. Every royal college has a head called a *proviseur*; and also a *censeur des études*, whose business it is to superintend under the *proviseur*, the conduct, morals, studies, &c. of the pupil. A responsible clerk manages the receipts and expenditures. Another officer has charge of the religious instruction. The boarders are divided into *lifres* and *boursiers*; the former class comprising those whose expenses are paid by their own family; the latter, those whose expenses are paid wholly or in part, either by the state or the communes. The day scholars are those youths who either live with their parents, or are boarded elsewhere, and attend the college classes.

The communal colleges are secondary schools maintained by the towns, their heads and professors being paid from the communal revenues. There are more than 317 of these colleges, but there are not more than 120 of them which give a full course. If the communal college is not one, which has a full course, the student who wishes to take his degree, must finish elsewhere.

The private colleges are private schools, in which the secondary instruction is given complete; the directors and professors are required to have the same qualifications as the same officers in the royal colleges. Properly speaking there are only two private colleges in France, both of which are in Paris.

The *institutions* are also private schools founded with the sanction of the university. They receive no aid from the government, and are merely private speculations. The boarding-schools, on *pensions*, are like the institutions, houses for private instruction. They differ from institutions in two respects. The master of a boarding-school is not required, like the principal of an institution, to be *bachelier-ès-sciences*; it is sufficient, if he be *bachelier-ès-lettres*. In these pensions, the teachers are not allowed to extend their instructions beyond the inferior classes—those of grammar, the elements of arithmetic, and geometry. The number of *pensions* and institutions in France is about 1300: and the number of youth, who receive their instruction in all the various establishments described above is more than 50,000. Besides the schools mentioned, there are *ecclesiastical* schools. When the Catholic worship was re-established in France, a seminary for theological studies was founded in each diocese. It was the intention of the government that youths designed for the church should prosecute their classical studies in the ordinary schools, and, on the completion of them, be admitted into the seminaries. A few years afterwards the bishops expressed a wish to have some private schools in which youths designed for the priesthood might receive their classical education. These schools were established under the name of ecclesiastical secondary schools, or little seminaries, in contradistinction from the great seminaries or theological schools. It was intended that only those who were to become priests should be admitted into these schools. But the clergy, whose darling object it was to get into their own hands the education of the French youth, evaded the regulations in every possible way. Lay students were soon admitted, and in some schools, became more numerous than the ecclesiastical. In 1828, the government remedied these serious evils, by regulations which forbade individuals belonging to religious societies, not sanctioned in France, to keep schools. Fresh regulations were also adopted to prevent the introduction of lay students into the little seminaries. The number of pupils in these establishments was limited to 20,000. Hence it appears that 70,000 persons in France receive the secondary or classical instruction; 50,000 being lay students and 20,000 ecclesiastical.

We come now to speak of the SUPERIOR instruction, which in France is given in schools called *Faculties*. There are five kinds; theology, law, medicine, sciences, and letters. The principal object of studies in the faculties, is the obtaining of degrees. In each faculty there are three degrees, those of bachelor, licentiate, and doctor. These degrees are obtained in succession, after examinations and public *acts* or *theses*. A student cannot receive a degree in theology, law, or science, without being a bachelor in letters.

There are in France six faculties of Catholic theology; at Paris, Lyons, Aix, Bordeaux, Rouen, and Toulouse. At Aix, Bordeaux, and Rouen, dogmatic theology, morality of the gospels, history, and ecclesiastical discipline are taught. At Lyons and Toulouse there is also a chair of Hebrew. The faculty of Paris has two chairs more than those of Lyons and Toulouse—one of sacred literature, and another of pulpit eloquence. The faculties of Catholic theology have very few students, and it is very unusual for persons to take degrees in them. The Catholic clergy of France appear to dread publicity in their instructions and examinations. There are two faculties of Protestant theology; one at Strasbourg, for the confession of Augsbourg; the other at Montaubhan, for the Helvetic confession. In these faculties are taught dogmatics, the gospel morality, Hebrew, ecclesiastical history, sacred eloquence, philosophy, and exegesis. The courses are well attended.

The faculties of law are nine in number; at Paris, Aix, Caen, Dijon, Grenoble, Rouen, Strasbourg, and Toulouse. In these schools are taught the institutes of Justinian, the civil code, and method of judicial proceedings. There are also in some schools the chair of commercial code, and of the Pandects. To obtain the degree of bachelor, a person must attend a faculty of law for two years; for the degree of licentiate, three years; and of doctor, four years. The students enter for three months' courses, and their attendance is ascertained by calling over their names.

In France there are two classes of persons who practise the healing art; doctors either in medicine or surgery, and *officiers de santé*. To be admitted a doctor in medicine or surgery, a person must have studied four years in a faculty of medicine, and must have undergone five examinations, and written one thesis. The first examination is on anatomy and physiology; the second, on pathology and nosology; the third, on materia medica, chemistry, and pharmacy; the fourth, on *hygiene* and medical jurisprudence; the fifth, on medical *clinique* for those who are candidates for the degree of doctor in surgery. Thus the first four examinations are common to medicine and surgery. The time of study is, by three months' courses. There are three faculties of medicine in France; at Paris, Montpellier, and Strasbourg. To become *officier de santé*, it is not necessary to have studied in a faculty; it is a sufficient qualification to have been examined by a medical jury, one of which is established in each of the principal towns, and which assembles at a fixed time of the year. There are eighteen secondary schools of medicine. There are colleges of pharmacy at Paris, Strasbourg, and Montpellier.

The faculties of science are seven; at Paris, Caen, Dijon, Grenoble, Montpellier, Strasbourg, and Toulouse. In all these schools there are chairs of mathematics, natural history, physics, and chemistry. Toulouse has also a chair of the application of mathematics; and Montpellier has chairs of astronomy, mineralogy, and zoology. The faculty of science at Paris can reckon among its illustrious names such men as Thenard, Biot, Poisson, and Gay Lussac. There are in France six faculties of letters; at Paris, Besançon, Caen, Dijon, Strasbourg, and Toulouse. The two last mentioned faculties have chairs of history, Latin literature, Greek, French literature, and philosophy. Besançon and Caen have one or two chairs fewer. The faculty of Paris has eleven chairs; Greek literature, Latin eloquence, Latin poetry, French eloquence, literary history and French poetry, philosophy, history of ancient philosophy, ancient history, modern history, and geography. Of this celebrated school, Villemain, Cousin, and Guizot, are the greatest ornaments. A chair of foreign literature has just been established. To the schools of superior instruction, are to be added the College of France, the Museum of Natural History of the Jardin du Roi, the School of living Oriental Languages in the Royal Library, and the special school of the Fine Arts. The Polytechnic school is known throughout Europe. The whole school is directed, under the authority of the minister of war, by a governor and sub-governor. The discipline is military. No candidate is admitted who has ill health, or who has not either had the small-pox or been vaccinated. The yearly payment is 1,000 francs, or £40, and each pupil is required to bring with him a uniform, linen, &c., to the amount of about £30. The ordinary time for remaining in the school is two years; some are allowed to remain three years, but never more. The Normal School is designed to form professors for the Royal and Communal Colleges. The school has two divisions, one of science, and one of letters. After three years' studies, the scholars are placed as professors in the communal colleges. The number of pupils is 50. At Châlons and Angers there are schools, in which instruction is communicated, combining a practical knowledge of the mechanical arts, and all the theoretical instruction necessary to enable them to perform their mechanical operations in a skilful manner. The pupils,

400 at Châlons, and 200 at Angers, are appointed by the minister of the interior. There are besides, the Free School for mathematics and drawing at Paris—after the model of which a great number of towns possess similar establishments; the Special School of the Fine Arts at Paris; the French School of the Fine Arts at Rome; the Royal School of Singing and Declamation at Paris; the Veterinary Schools of Alfort, Lyons, and Toulouse; two principal schools of agriculture, one at Roville, the other at the experimental farm of Grignon. In these schools the instruction is both theoretical and practical. There are also horticultural schools, commercial schools, and a central school of arts and manufactures.

The *university* in France is the whole of the body of teachers. There are in the university two classes of functionaries, one consisting of teachers, the other of those who have the management and superintendence. The latter class comprehends the minister of public instruction, the councillors of the university, the inspectors-general, the rectors and inspectors of the academies. The minister of public instruction is the grand master of the university. He exercises a disciplinarian power in cases of smaller importance. The council has an advising power, and in affairs of discipline, it pronounces judgment. The inspectors-general make the circuit of the various academies, and report. The territory of France is divided into 27 academic districts. Every academy has a head, who is called a rector. The rectors and inspectors of the academies superintend establishments for education.

Russia.

From the time of the introduction of the Greek religion in the tenth century to the fifteenth century, we scarcely perceive any traces of a national education. At the commencement of the seventeenth century, the Czar, Michel Feodorowitsch, favored the establishment of schools; and his grandson, Peter, did still more for this department of the national administration. But it is to Catharine II. that Russia is indebted for establishing public instruction on a more solid basis. At the close of the reign of Paul I., a plan was formed for a general reorganization of public instruction, but it was not carried into effect till the commencement of Alexander's reign, in 1801. This new organization is at present the basis on which all the public instruction of Russia is founded, except that it has lost somewhat of its original tone of liberality, by the introduction of various changes in the latter years of Alexander's reign. The minister of public instruction is the head of all establishments for education in Russia. This minister, in connection with the synod of the Greek church, and the consistories of other sects, superintends every measure that relates to the education of the nation, and to the moral character of the people. Without his direct permission, and those of the authorities subordinate to him, no establishment of education of any kind can exist; and nothing can be printed at home, or introduced from abroad, without being subjected to a rigorous censorship which is established in all parts of the empire. Notwithstanding this *central* administration, the establishments for education in various parts of this heterogeneous empire have each their individual character, which depends on the origin and character of the various tribes, who form the mass of the nation, and on the faith which they profess. There are six great districts for education, the head-quarters for which are respectively the universities of Moscow, St. Petersburg, Kasan, Charkow, Wilno, and Dorpat. Moscow comprehends six governments on the southwest; Petersburg includes the government of Petersburg, and extends to Finland, and the government of Novgorod and Archangel. Kasan constitutes the governments of the southeast; Charkow, those of the south; Wilno, those of Poland; while Dorpat contains the provinces on the Baltic—Esthonia, Livonia, Courland, and the government of Pskow. In every capital of a government there is a gymnasium and an elementary school; every division or circle (of which there are generally ten or twelve in a government) has an elementary school in its chief town, and sometimes when it is a town of importance, it has a gymnasium also. Besides these gymnasia and schools, and the institutes, schools, and *pensions* established by private individuals under the superintendence of the universities, there are several military schools, schools for engineers, and colleges of medicines, under the direction of the minister of war, and the minister of the interior. There is also an Academy of Sciences and Arts at Petersburg, and various other institutions of the kind in that city, at Moscow, and elsewhere.

At the time of their foundation, the universities received from the government very considerable funds in money and lands, which were designed, not merely for the support of the universities themselves, for the erection of all necessary buildings, and the salaries of officers and professors, but it was intended that from these resources the gymnasia and schools of the district also should be maintained, and all necessary museums, cabinets, and libraries should be provided. These funds were much increased by the munificent donations of rich private individuals. They are now amply sufficient for all possible expenses. According to the original plan, the universities were quite independent of the local authorities, chose their own teachers, and recognized no superior authority but the minister of public instruction. These privileges soon excited the jealousy of the gov-

ernment, which in a short time assumed the power of choosing the rectors for an unlimited time, and subjected the lectures of the professors, as well as the studies of the young men, to a public inspection and a rigid censorship. In each university, there are professors in the following departments:

1. Ecclesiastical History and Exegesis.
2. Oriental Literature.
3. Dogmatique.
4. Practical Exercises in Theology.
5. Philosophy, including ethics, metaphysics, &c.
6. Rhetoric, including modern literature.
7. History.
8. Natural History.
9. Physics, Chemistry, and Mechanics.
10. Anatomy.
11. Surgery.
12. Medicine.
13. Mathematics.
14. Astronomy.
15. Geography.
16. Military Science.
17. Roman Law.
18. Civil and Criminal Law.
19. Laws of Russia, &c.

These various branches are distributed among four Faculties—Theology, Jurisprudence, Medicine, and Philosophy; the last comprehends 5, 6, 7, 8, 9, 14, 15, 16, 17. Each faculty has for its head a dean, who is elected by the professors of his faculty every six months. The four deans and the rector compose the supreme council, or high senate of the university. The professors are styled ordinary professors, but besides these, there are other professors of inferior rank, who are called extraordinary. The salary of the professors is about £220 English; that of the inferior professors varies from £20 to £120. In addition to this, they receive for the *sémestre*, which comprises five months of lectures and one of vacation, a fee, which may vary from 10*s.* to £2, for each pupil that attends their class.

The course of study is in general three years. The first year is employed on the preparatory studies, or on all those studies which belong to the gymnasium, and which do not, strictly speaking, enter into a professional course. The second year is devoted to the sciences appropriate to the profession, which they have selected; and the third year, to repetitions, continuation of the same subject, and to practical exercises. On the completion of the university course, students can enter the service of government, after the different examinations, with the degree of candidate, of master, and of doctor, by which means they avoid commencing with the inferior ranks in the service. The students are now compelled to conform to strict regulations in respect to the class to which they may become attached. The theological instruction (with the exception of the university of Dorpat, the only protestant university) is very poor, and is limited to the mere exposition of the doctrines of the church. Russia has no fixed legislation, nor fundamental laws. Consequently the study of the law is but a mass of confusion, without any satisfactory principle. The lectures on mathematics and philosophy produce no great results. The only instruction which is fairly to be commended, is that in medicine and surgery; the universities of Dorpat, Wilno, and Moscow take the first rank in this department, and are well known, particularly Moscow, for their superior collections and cabinets. The museum of the celebrated Loder, at Moscow, is very rich in osteology; the collection of crania intended to illustrate the theory of Gall, and the influence of mercury on the bones, amounts to more than two thousand specimens.

One great obstacle to the success of the universities, was the difficulty of procuring good professors. At first it was necessary to employ foreigners, who, not being acquainted with the language of the country, were obliged to give their instruction in Latin and French, both of which languages were often very imperfectly comprehended by the young students who attended their classes. Dorpat, however, was an exception. Its professors were Germans; and as all the students who are natives of the Baltic provinces, speak German, they derived the full advantage from the lessons of their professors. This university also took great pains to ameliorate the condition of the poor Laettonian and Esthonian peasants, by establishing schools in the villages, and by compelling the theological students to learn the language of the peasants. During the last fifteen years, Dorpat has lost much of its reputation. Every species of freedom has been destroyed. Many distinguished teachers have resigned and left the country. It once had 700 students. It has now from 300 to 400. The university of St. Petersburg possesses some men of eminence, but with the exception of the medical lectures, and perhaps some few more, it is not to be compared with similar establishments in other countries. Moscow has completely a national character, most of the professors being Russian. Among the foreign professors are Loder and Richter. The number of students is from four to six hundred. The influence of this university would be much greater but for the limited number in the middle classes in Russia Proper, almost the whole population being seigneurs and serfs. Charkow and Kasan are more like schools than universities, and their influence is scarcely felt. Wilno is the only Catholic university in the Russian empire. Its annual revenues have amounted to nearly £26,000 sterling. It exerted a powerful

influence on the education of the whole country, by giving an impulse to the gymnasia and schools. The university of Wilno has now ceased to exist. The students can leave the universities when they please, and they can receive certificates of good conduct and ability.

Lyceums and schools were established by Catharine II. in every capital town of a government, and in the more important towns of the divisions. Their establishment was attended with very beneficial results. Since the commencement of the present century, the instruction in each government has been put under the care of a director, who is at the head of all the schools in the government, and who receives his instructions from the commission for schools of the university district, to which the government belonged. In the towns of the empire there are elementary schools for the purpose of religious instruction, and for teaching reading, writing, and the elements of arithmetic. These schools are intended to be preparatory to the gymnasia. The Lancasterian method of instruction is generally followed. But it is only the middle classes which derive any benefit from them. The peasantry are slaves, and have no instruction at all. The children of the nobility are educated by foreign masters in their parents' houses, or in the boarding-schools of St. Petersburg and Moscow, or in military schools. The whole population is 50,000,000, and the middle class do not amount to more than 4,500,000.

In Moscow and Petersburg there are a great number of boarding-schools belonging to Frenchmen, Englishmen, and Germans. At St. Petersburg there were lately 32, and at Moscow 28. That of the Lutheran church at Moscow is quite celebrated. Above a hundred boys are taught free of expense. The whole number is usually 140 or 150. All these schools are compelled to follow the methods introduced into the public schools.

Norway.*

Norway has about 950,000 inhabitants. The means of education are, 1. The university at Christiana, founded in 1811, and now supplied with 17 professors, and some other teachers. Among the professors, the astronomer Hansteen and Keilhau the geologist, are particularly distinguished. The number of students is about 650—400 in the university proper, and 250 pursuing studies of a less learned order, to fit them for subordinate stations. The library consists of 130,000 volumes, and additions are made to it every year. There is a botanic garden and a museum. 2. Other institutions at Christiana, viz. (1.) A college, having two libraries, one containing about 8,000 and the other about 16,000 volumes; and a museum of natural history and models. Number of students about 120, who are preparing for the university. (2.) A citizen's school. (3.) A Sunday school, for laborers. (4.) A school of the arts of design. (5.) A school for commerce and navigation. There are in Christiana, some scientific institutions, and a society for promoting the public good in Norway (designed to encourage industry and economy); 11 newspapers, and 7 scientific journals. 3. Colleges at Christiansand, Trondheim, Bergen, Brammen, Frederickstad, and Stkien,—containing in all about 400 pupils. They have libraries and museums. 4. Most of the other towns have elementary schools, where instruction proceeds as far as in the two first of the four classes in the colleges. 5. Citizens' schools (in the towns) 21, with 1,079 pupils. 6. Schools for the laboring classes (in the towns) 55, with 6,602 pupils. 7. Permanent schools (in the country) 183, with 13,693 pupils. 8. Travelling schools (in the country) 1,610, with 132,862 pupils. Total, in the four last classes, 1,793 schools, 153,736 pupils. In the country schools are taught reading, writing, arithmetic, religion, Scripture history, and sacred music; and in some of the permanent ones, geography, and grammar. In the citizen's schools, history, mathematics, the French, German, English, and sometimes the Latin, languages are added. Mutual instruction has been introduced in several of the principal towns. In some parishes in the country there are libraries founded by the peasants and assisted by the society for the promotion of the public good. Some attempts have been made to establish such libraries generally.

Switzerland.

Out of 22 cantons, which constitute the Swiss federation, 9 are Catholic, Luzern, Fribourg, Soleure, Schewytz, Uri, Unterwalden, Valais, Zug, and Ticino; 8 are Protestant, Zurich, Bern, Vaud, Geneva, Neuchatel, Basle, Schaffhausen, and Thurgaw; the remaining 5 are divided between the two communions, Aargau, Appenzell, Glarus, the Grisons, and St. Gall. The whole population of Switzerland amounts to nearly 2,000,000, of which two fifths are Catholics, and three fifths Protestants. The cantons, which have considerable towns, more fertile territory, and greater wealth and industry, and they are mostly Protestant, have done most for the mental improvement of the people, while the mountainous democratic cantons, which are the poorest, and chiefly Catholic, have done the least. The schools for the elementary or popular instruction in the former cantons

* Translated by the Editor of the Boston Recorder from the *Revue Encyclopedique* of Paris.

are frequented by from one sixth to one tenth of the population, and are in most places under the direction of a council of education appointed by the government.

The boys remain till ten or twelve years of age; they are taught reading, writing, grammar, arithmetic, and the catechism. Bern, Geneva, Basle, and Aargau have shown the greatest zeal in the amelioration of education. New buildings have been erected, and funds provided, but the teachers are poorly remunerated. In the canton of Zurich, out of a population of nearly 200,000, there are 400 schoolmasters, who receive in general from £3 12*s.* to £7 4*s.* per annum, while others receive from £14 to £18 per annum. The pupils, who can afford it, pay a small fee; there is also a general fund, from which those teachers, who receive the smallest salaries are paid. In the Catholic cantons, the popular education is chiefly in the hands of the clergy. There the old routine of instruction prevails, viz. the Latin grammar and books; the pupils learn little or nothing of their own German tongue, and continue through life to speak the rude accents of their native valley. In Geneva and Vaud, the Lancasterian method has been partially introduced. In the cantons of Ticino and Valais, both Catholic, it has been adopted without opposition. The climate and localities of the country supply, in a great measure, means for *physical* education. Travelling on foot is generally practised all over Switzerland, with people of every condition. The frequent vicissitudes of the weather and the nature of the ground, inure the inhabitants to fatigue. Hunting, leaping, wrestling, skating, and military exercises are practised, especially in the mountainous cantons. Regular courses of gymnastics have been introduced into some schools. Many poor parents withdraw their children from school, at the age of eight or ten, being in want of assistance in their daily labors. To this class of persons Sabbath schools are invaluable, though some of the exercises, as arithmetic, and linear drawing, are not appropriate to that day. Schools for the instruction of school-teachers have been formed in several cantons. A seminary in the town of Aargau has already furnished able instructors for the schools of the canton.

Considerable attention has been paid to the middle or gymnasial stage of education. At Zurich, there is an institution, called the college of *humanities*, and also a *school of arts*. At Bern there is a flourishing gymnasium, and a school for artizans. In the same canton are the celebrated schools of Hofwyl and Maykirch. Luzern has a gymnasium of 250 pupils, and other important seminaries. The gymnasium at Soleure has 200 students, and that at Basle the same number. At Aargau there are eight secondary schools; at Baden a regular lyceum, in which students are qualified for entering the university. It has an endowment of above £12,000. At Olsberg, there is a school for girls. Geneva has a college attended by 600 students. Female education here receives particular attention. There is hardly an illiterate female to be found who is a native of the city; and many of the middle classes are to be met with whose education is equal, if not superior, to that of ladies of the first rank of other countries. Basle has the only university in Switzerland. It was founded in the fifteenth century, and boasts the names of Euler, Erasmus, the Bernouillis, &c. One of its libraries belonged to Erasmus. Besides this university, there are four *academies* in the Protestant cantons of Zurich Bern, Vaud, and Geneva, which are assimilated to universities. Zurich has its institute for philosophy and theology; its institute for law and politics, with 5 professors; another for medicine and surgery with 15 professors; a theatre of anatomy; a *techincal* school, with 20 professors and 100 students, and a town library of 40,000 volumes. Geneva has a library of 50,000 volumes. The academy, founded by Calvin is divided into 4 faculties, containing 15 professors. That of theology is decidedly *Arian*. In consequence a new orthodox school has been instituted. Bern has an excellent academy, with 20 professors, and a public library of 30,000 volumes. The Catholic cantons have no university. The smaller or mountain cantons have no superior establishments for education. One great obstacle to the progress of education in Switzerland is the diversity of languages, or rather dialects. The spoken German reckons between thirty and forty dialects, many of them unintelligible to the people of other districts. French is used in the cantons of Vaud, Geneva, and Neuchatel, and Italian in Ticino. A fourth language exists in the Grisons, and this is the *Romansch*. There are about twenty newspapers published in Switzerland, most of them twice a week. Not more than six of them are above mediocrity. There is a monthly journal at Zurich, a quarterly at Basle, and a monthly at Geneva. Reading rooms exist in the chief towns. The principal literary men, now living, are Bernouilli, Hottinger, Bonstetten De Candolle, Sismondi, Chateauvieux, and Zschokke.

ITALY.

The great divisions of Italy are, 1. The kingdom of Lombardy. 2. The Sardinian States. 3. The Papal States. 4. Tuscany. 5. The kingdom of Naples and Sicily. Each of these has a different government, and consequently a different system of administration and of education.

1. *Lombardy.* The education in this kingdom is under the immediate control of the Austrian government. Popular education in the Austrian empire dates from the reign of Maria Theresa, who established elementary schools in her German dominions, which are now frequented by the thirteenth part of the population. The same system has been enforced for the last eight years, in the kingdom of Lombardy, and every village or commune must have its school, which is supported from the municipal fund; or, where the commune is too small, two are joined in one. The schoolmasters have from 250 to 400 Austrian livres fixed salary. The schools in the principal towns are divided into five classes; the two first of which are found in almost every village. The female elementary schools are divided into three classes. In the Venetian provinces, which form about one half of the kingdom of Lombardy, there were, a few years since, 1,402 elementary schools for a population of 1,294,000 individuals. The schools are frequented by 62,000 pupils, and are directed by 1,553 teachers or assistants. There are besides in the same provinces 29 female schools, chiefly at Venice and Verona, frequented by 2,390 girls. The literary and scientific instruction is afforded by the gymnasia, lyceums, and the universities of Parma and Padua. The instruction in the gymnasia embraces Latin grammar, humanities, and rhetoric. From the gymnasium, the students proceed to the lyceum of the chief town of their respective provinces, the expense of which is defrayed by government. The course of studies lasts two years, and includes religious instruction, history, Greek philology and classical literature, the elements of the physical sciences, drawing, and the German language. In the Venetian part of the kingdom, there are 6 royal gymnasia and 6 communal ones, besides 13 episcopal ones. These gymnasia employ altogether 164 professors, and are frequented by about 5,000 pupils. In the same provinces are 4 lyceums, attended by about 900 pupils. The students, who wish to take degrees, proceed to the two universities, Pavia and Padua. Pavia is considered as the first university in Italy. It was founded in the time of Charlemagne. The studies are divided into three faculties—1. Law and political sciences. 2. Medicine, surgery, anatomy, chemistry, natural history, and the kindred branches. 3. Philosophy and belles lettres. The professors enjoy a salary of 6,000 francs per annum. Among them are many distinguished names. There are three colleges attached to this university in which students are boarded and lodged gratis. They contain 126 boarders. The university has about 1,400 students. The university of Padua, founded in the thirteenth century, and for a time the most celebrated in Europe, has long declined from its former splendor; yet even now it possesses distinguished professors, and is attended by about 1,000 students. It is divided into four faculties, theology, (which does not exist at Pavia,) law, medicine, and philosophy and mathematics. Eight years' attendance are required to obtain a diploma in law or medicine. There are 61 professors and assistants, and a rector, who is annually chosen from among the professors. The library contains 70,000 volumes. The botanic garden, one of the oldest in Europe, has about 6,000 plants. The little duchies of Parma and Modena—the former containing 400,000 inhabitants, the latter somewhat less—are essentially dependencies of Lombardy, and have each of them their universities. Parma reckons about 500 students, and has two colleges with seventy boarders. Modena has its university with about 200 students.

2. *Sardinian States.* The Italian territories of the king of Sardinia consist of Piedmont, the duchy of Genoa, and the island of Sardinia. The universities of Turin and Genoa, and those of Cagliari and Sassari, in Sardinia, supply the scientific and literary instruction. These institutions are placed under the superintendence of the minister of the interior. Popular education is not so well attended to as in the kingdom of Lombardy; there are elementary schools, however, for boys and for girls, and upper schools in the principal towns, under the direction of the clergy. In the island of Sardinia, there is now a normal school for each of the ten provinces, and the number of pupils who attend them is about 6,650. There are, besides, secondary schools in the two principal towns, Cagliari and Sassari, which are frequented by about 1,350 students. The population of the island is not far from 500,000. The university of Cagliari reckons about 265 students; and that of Sassari, for the northern part of the island, 225. The course of studies is divided into theology, jurisprudence, philosophy, medicine, and surgery. Every village or commune has now a gratuitous school for reading, writing, arithmetic, religious instruction, and the elements of agriculture. The effect of the diffusion of instruction among the 392 villages of the island, aided by a better system of administration, is already visible in the decrease of crimes, especially murders, which, from the frightful amount of 150 yearly, in a population of about half a million, had been reduced, in 1828, to 90.

3. *Papal States.* These consist of two great divisions, essentially different in their physical character, as well as in the temper of their respective inhabitants. The Legations and Marches to the north of the Appenines are as fine, fertile, and well inhabited country as any in Italy. The road from Bologna to Ancona is studded with lively little towns. The university of Bologna ranks high among the Italian institutions of learning. Here the first dissection was performed in the fourteenth century, and here galvanism

was discovered in the nineteenth. It numbers among its professors Galvani, Valeriani, the two Aldini, and Mezzofanti. It has had distinguished female professors, such as Novella di Andrea, Laura Bassi, Clotilde Tambroni; at the present time there are two female professors, one of law, and the other of surgery. The number of students amounts to between 500 and 600. The library contains 80,000 printed volumes, and 4,000 MSS. In the Roman States south of the Appenines, Perugia and Rome are the only cities where attention is paid to education. Perugia, with a population of about 20,000 inhabitants, has its university, which was famed in the middle ages. At Rome is the Gregorian college, founded by Pope Gregory VIII., in 1582. It was committed to the direction of the Jesuits, whose general for the time, Borgia, contributed a donation of 200,000 crowns towards its support. A seminary for boarders was afterwards added. The Jesuits had the direction of ten other literary establishments at Rome. In 1773 this order was suppressed, and the care of the Gregorian college was placed under the superintendence of a Congregation of Studies, at the head of which was a cardinal, generally a man of learning, who appointed the masters and professors from among the secular clergy. The full course of studies embraces six years. At the end of this period, those who wish to take degrees in the learned professions leave the college, and repair to the gymnasium or university of Rome, which was founded in the thirteenth century, and which has chairs of civil and canon law, medicine, oriental languages, divinity, &c. Those students, however, who are destined for the church, continue in the Gregorian college, and go through a course of theology which occupies four years. The college forms a quadrangle, having an ample court in the middle, round which are two tiers of arcades. Instruction is given gratuitously, for the most part. Since the re-establishment of the Jesuits, in 1814, both the schools and the college are again placed under their direction. During the occupation of Rome by the French, several foundations were suppressed and their revenues taken from them. The celebrated college *De Propaganda Fide* was preserved.

4. *Tuscany.* This country, including Elba, has an area of about 8,500 square miles, and a population of 1,800,000. The whole number of priests is about 6,000. Education is almost exclusively in their hands. The principal part of the education of the Tuscan nobility is now generally conducted at the *Collegi dé Nobili*, the most celebrated of which is that at Siena. Females are taught at the *educatorii* institutions, which are attached to the convents. Many of them receive a good education. More attention is also paid to their moral culture, and conjugal infidelity is not so common as formerly. Every city and considerable town in Tuscany has its academy of science and literature under the patronage of the state, besides new societies, which are frequently arising in private life. The university of Siena contains 300 enrolled students, of whom 200 are legal students, and 100 medical. The professors, 23 in number, have salaries each of 300 crowns, besides small additional fees. At Pisa there are 29 professors, with salaries of nearly 600 crowns each per annum. The students are 800 in number, of whom 50 are young Greeks. Instruction is uniformly gratuitous. Board is exceedingly low. Charitable funds are provided for indigent students. Compared with any of the Catholic countries of Europe, Tuscany may be said to have a well-informed population. There have been but two capital crimes in Florence for 25 years. Every commune has a school or schools for elementary instruction. There are 30 Lancasterian schools for boys and girls, and well conducted gratuitous schools. There is a noble institution at Florence, where 800 girls are boarded and taught.

5. *Kingdom of Naples and Sicily.* The university of Naples serves for the continental part of the kingdom. It is under the direction of government, and the professors are indiscriminately clerical or lay. There are four classes. There is in every provincial town, such as Salerno, Lecce, Aquila, &c. a college or lyceum, on the plan of those of North Italy, for preparatory instruction, and especially for the classical studies. That of Salerno has the greatest reputation. Some attempts were made to establish Lancasterian schools in Naples, but they seem to have failed. The popular or elementary instruction is in the hands of the clergy. Greater activity has prevailed in Sicily. There are primary and secondary schools encouraged by the nobility and the government. In the province of Catania, the method of mutual instruction has been adopted. A school for females has been opened at Catania. In the principal towns are lyceums, and at Palermo and Catania, universities. An academy for Natural Sciences at Catania has published four volumes of memoirs.

NATURE AND EFFECTS OF EMULATION.

THE following article, written by an undergraduate of Bowdoin College, we commend to the special attention of such of our readers, as are in a course of education.—EDITOR.

As we pass through the world, it is curious to remark the unwearied activity and jostling competition that are ever busy about us. We naturally inquire for the causes of all this bustle—we ask what it is that keeps the elements of society thus in motion. Among these motives few deserve a greater share of attention than emulation. Whether we consider its almost universal influence, or its dubious and chameleon-like character, emulation is the grand lever that moves the world. All ages, sexes, and conditions, are under its influence—school-boy and sage, male and female, high and low, rich and poor—all feel the workings of emulation. It is a mighty river which finds a fountain in every heart—and whose branches pervade every division and sub-division of the whole mass of society. Some vie with each other in muscular power, or feats of agility—some in equipage and show, some in wealth and influence. It is competition with the merchant—with the prince, ambition. Here, it is the rivalship of beauty or the jealousy of love—there, it is the struggle for glory or fame. Here, it is the race of knowledge, or it may be of virtue—there, it is the hot contention for power. Warriors have emulated each other, in wasting the wealth and blood of mankind—slighted beauty has pined away in hopeless misery at the superiority of a rival—and scholars have destroyed their health and their lives in the paltry strife for ephemeral pre-eminence.

Though emulation is a principle so extensive in its effects, it were not wonderful if, as a subject of discourse, it should excite but little interest or sympathy. Men love to contemplate distant and sublime objects—they love to discourse of the prospects and interests of empires—to theorize on government—speculate in politics, and gossip off an endless variety of matters foreign to themselves. But surely it were quite as profitable to turn the attention to subjects of practical importance, which "come home to our own business and bosoms."

In our investigations of human character, we must be on our guard, not only against the vagueness of common-place ideas, but the excessive simplifications of philosophical exactness. The mind of man is an intricate machine. At our first view it presents us with a mixed medley of complicated, often contradictory traits—and if we select any one trait, we find it so connected and intertwined with the rest, and so modified by the connection, that our judgment of its intrinsic nature is long held in suspense. The character of man is not made up of the aggregate of the several parcels that compose its elements, but is the resulting product of those separate parcels involved into one another, in an infinite variety of ways. One extreme so invades the bounds of another, feeling is so interwoven with feeling, "shade unperceived so softened into shade"—not only one complexity but so many complexities involved into each other—that it is an arduous task to trace our way back to separate simple principles. These principles fixed, and their character determined—our deductions are still to be modified by the endless varieties of motives and circumstances by which men may be influenced in their various actions. Disentangled at length from *this* net of difficulties, we may still find ourselves entirely at fault in our conclusions in consequence of the influence of dissimulation.

We see appearances—but there is a tendency in man to appear what he is not. Man is not only artful and hypocritical, but often acquires the perfection of dissimulation—the "ars celare artem." Finding our path hedged up by all these accumulated obstructions, we might well be discouraged, and give up our inquiries in despair; but philosophy comes to our aid. By the glimmering light of her torch, she leads us a slow and difficult way, through many a winding passage and giddy maze, until we reach the clear daylight of truth, and straight-forward path of cause and effect. But even while following the lamp of philosophy, we are liable to be led astray by false lights—we are in danger of wasting our attention in the subtleties of abstract inquiry. But it should be remembered that philosophical distinctions are often more sound in theory than useful or available in application. As in the material world, simple substances are rarely presented to us from the hand of nature, in an insulated state, but are obtained by artificial decomposition—so also in the mental world, the simple notions and feelings the philosopher tells us of, are often possessed of no separate or real existence, and as in the material world the qualities of compounds can rarely be inferred from those of their elements, but must be learned from experiment, so also in the moral and intellectual world. Here, too, experience must be our test.

What then does philosophy teach of the nature of emulation? She tells us that emulation is a connatural impulse—a simple desire of superiority. She tells us that envy is its unnatural offspring—an affection of ill-will to a rival, or a desire to obtain superiority by the particular means of degrading him. She tells us too, that it is very possible that emulation should exist without envy—but she is at the same time forced to acknowledge that this separate existence is rarely realized. In great minds, it is thought, emulation may be found in its native purity, while envy is an occupant of weak and sordid intellects. The amount of all this refinement seems to be that, whereas the feeling in question is most usually of a complex nature, and whereas unmingled good or evil is seldom found, the feeling so far as it is good is called by one name, so far as it is bad by another. Taking this for granted there is no room for dispute.

Yet I am ready to concede that a speculative distinction is properly made between emulation and envy. I can distinguish each, as easily as I can distinguish a cause from its effect, or a medium from an extreme. I can conceive of a man having a desire to excel his best friend without the slightest wish to the detriment of that friend. I can conceive, too, of a man repining at the good fortune of another, without the least expectation or even desire of excelling him. All this it is more easy to conceive in the imagination, than to find in real life. The distinction is more philosophical than practical.

But what does common opinion tell us in regard to emulation? The most prevalent idea of it undoubtedly is, that it is a good and honorable passion when directed to a praiseworthy object—serving as a powerful stimulus to exertion in the attainment of knowledge and virtue—having no direct tendency to evil, but liable, like all other good things, to perversion. In a word, it is taken for granted that the end justifies the means. The epithets that are almost constantly applied to emulation, confirm the idea. We are continually hearing of noble, generous, high-minded, honest, virtuous emulation—and can that be bad in which such qualities are found? From the time of Tully, to this day, emulation has been extolled as an ennobling and manly passion. Genius has boasted of its influence, and invoked its inspiring stimulus. Like the love of glory and the love of fame,

it has come down to us, sanctified by great names, enshrouded in general epithets, and recommended by loose commendations.

Let us take emulation in its purest form, and what is its character? It is manifestly in its very nature a selfish principle. And here let it not be said that if we strip human nature of all its selfish principles, we leave it a shadow of the fancy, without bone, muscle, sinew, or substance. It is not so. There are active principles in human nature which are not selfish, such are curiosity, the desire of esteem, and even ambition itself. But emulation is a principle of comparison and competition. It implies the pursuit of a detached interest of our own, in opposition to others. And what else is selfishness, the most contracted selfishness? You may desire knowledge or power, with as much intensity of self-love as you please, and yet that desire is not at all inconsistent with a wish that others may acquire equal or even greater knowledge or power. But how can a desire of superiority to another be reconciled with a simultaneous desire that that other may be equal or superior to yourself?

But passing by the inherent nature of this passion, let us consider its tendencies. If men, in their opinions, are prone to extremes, much more are they in their passions—and he has considered but imperfectly the operation of the passions, who supposes that when they have been pampered into habitual and constant exercise, they can easily be restrained and guided by the simple intimations of a sense of duty. If emulation be an active principle, it must impel to the attainment of its object. As long as its operations are under the control of stronger principles, it is well. It may then be useful—at worst it can only be a source of disquiet to its possessor. But in its own nature it has a tendency to excess, and the danger is in nurturing it to a disproportionate degree. Once become the ruling passion, it makes no fastidious distinction in its choice of means. It will select those which are the most direct and easy, and its object is as directly and easily obtained by the depression of a rival, as by the elevation of one's self. *Thus* excessive emulation naturally degenerates into envy, and will ultimately appear under some of the various forms of repining discontent, distorting jealousy, detracting malice, or uncompromising hatred. I grant this degeneracy does not take place in strong and generous minds. *There* there are more powerful and better principles. But the great majority of men must fall into the ranks of mediocrity. In common minds to find strong emulation without envy is impossible. Such minds care not whether their result is obtained by the rule of *plus* or *minus;* indeed, to combine the two methods is usually found most convenient as well as most expeditious. You might as reasonably expect, by cutting the magnetic needle in twain to obtain its north pole in an insulated state, as hope to find emulation in its native, simple purity, in the common mind. The advice of Beattie will assist in setting this subject in its proper light. "Let the man," says he, "who thinks he is animated by a generous emulation only, examine his own heart, and ask himself whether his friends, on becoming his competitors, have any the less of his affection; whether he be gratified by hearing them depreciated; whether he would wish their merit less, that he might more easily equal or excel them; and whether he would have a more sincere regard for them if the world were to acknowledge him their superior. If his heart answers all or any of these questions in the affirmative, it is time to look out for a cure, as the symptoms of envy are but too apparent."

Such seem to be the natural tendencies of emulation; let us look now at its *actual effects*. Though like fabled Proteus it may transform itself

into multifarious shapes, or like many a culprit of unfortunate notoriety, it may try to sneak away from detection by a mere change of its name, I shall hold it responsible for all its ultimate consequences. In tracing its effects, I will confine myself by way of illustration to the case of the student. We all know that in the business of education, it performs a very important office. In most modern systems it is the *factotum*. Nothing can be done without it. Unmindful of all higher principles of action, emulation alone is appealed to. Disregarding the attractions of the great object of pursuit, genius must be stimulated by extraneous labors, by petty rewards and paltry distinctions. Invention is put to the rack to discover new modes of applying an artificial stimulus to a passion which, of itself, is so abundantly prone to an extravagant and dangerous preponderance;—and if a youth is so unfortunate as to exhibit a want of emulation, nine cases out of ten he is unhesitatingly set down as an incorrigible dunce. Seeing emulation thus universally encouraged and employed, one is almost ready to submit to the *argumentum ad verecundiam*, and if he has an opposite opinion to surrender it at discretion. But however audacious it may be to attack long established systems, we hope we may without effrontery express the doubts we entertain of their utility.

Reserving for the present the influence of a desire of superiority upon the social and moral character of the student, I ask what is its influence upon intellectual improvement? Here, if anywhere, is the strong hold of the apologists for emulation. If their ground is not tenable here, it is tenable nowhere. All acknowledge that the free man, by his voluntary exertions, will achieve more with alacrity and pleasure, than the slave, by all the lashes and severity he can be made to feel, can be driven to perform as an unwelcome task. As it is with man himself, so it is with the mind of man. Nothing is gained by placing it under the control of *any* passion. To make the most effectual use of its powers, the mind must be unshackled, unoppressed, undistracted. It must go forth to its labors gladsome, buoyant and free, amusing itself in its progress with playful sallies, plucking the flowers in its path, and enjoying the freshness and beauty of the scene. It must bring to its laborious investigations, no other stimulus than an enthusiastic fondness for the object of its pursuit. It must be able to concentrate all its energies calmly, complacently and directly upon the object before it, without continually glancing forward and backward, and fluttering hither and thither in distracting apprehension of miscarriage or ill success. This necessary elasticity and equilibrium of the mind is completely destroyed by the strong influence of excessive emulation.

The results are different in different cases. One is oppressed and perplexed. Goaded on by the eagerness of desire, he gropes his way through difficulty and darkness, till his mind becomes completely jaded and bedizzened. Every intellectual effort becomes a task. The least attempt—the most common literary performance, which should be as things of course in the scholar's path—to the eye of emulation as she compares them with those of her rival, and sees the vast consequences at stake, magnified into gigantic dimensions by her own anxiety, swell into mighty undertakings. The mental powers are borne down by an unwelcome burden. Natural ease and freedom are gone. It is said that the mariner, by crowding sail beyond a certain limit, not only runs the risk of losing his canvass, or carrying away his masts, but is sure to retard instead of accelerating the speed of his course. So may the gale of passion prostrate the powers and impede the progress of the mind.

In another case, the workings of excessive emulation renders the mind

totally mechanical. Nothing is hazarded and nothing is gained. The fire of genius, and the playfulness of fancy are repressed. The scholar, thoroughly steeped in emulation, is not content with shining and being outshone by turns. He is the miser of literature, who avariciously hoards up every farthing, and mill, every truck and trifle, all the small change of the literary world. With him, every thing is monotonous and plodding, constrained and artificial. He labors on, without ever rising above or falling below himself,—without daring to turn, or even look to the right hand or the left. The chance for extraordinary excellence is exchanged for correct mediocrity. The mind, in its freedom, resembles the river that flows gladly and cheerfully along in devious meanderings, now spreading its broad bosom to the eye of the beholder, now hiding itself beneath the trees that nature has planted upon its banks. The mind, under the influence of emulation, resembles that same river, diverted from its course and shut up in a canal, moving forward without sweep or turn, with banks, regular, uniform, and naked.

In the case of another, emulation may have a somewhat different, though by no means inconsistent, effect. Impressed with the idea that every thing he does must be first rate, he falls into an ambitious style of expression, which substitutes a vastitude of phraseology for simple greatness of thought. Such a style is never the spontaneous luxuriance of nature, but the *natural* offspring of emulous art.

Another, in his zeal for distinction, mistakes the ostensible reward for the real object of effort. He skims the surface of knowledge. By the use of illegitimate facilities, he is enabled to make a quotidian show; but in the end he finds his acquirements superficial; he finds that "he knows nothing yet as he ought to know."

Another, of good intellect perhaps but of indolent habits, seeing emulation the only motive among those who are aiming at eminence, and having sense enough to despise it as a ruling principle of action, feels himself excused in withdrawing entirely from the field and reposing in inglorious obscurity.

Still another is deterred from making any literary effort for fear of a failure, or rather for fear he shall not do anything surprising the first time. Like a true votary of Minerva, he would make his first appearance in the full maturity of his powers. He would burst forth upon the world with the suddenness of a thunderbolt. Without deigning to toil through the humble incipient stages of the road to eminence, he aspires to grasp at once at the prize, but he aspires in vain. Thus many a man has never become an extemporaneous speaker, because when young he was too proud to begin. It is said of the ambitious Gerard Hamilton, who has the honor of being one of the thousand claimants to the authorship of Junius, that he once made an uncommonly able and eloquent speech in parliament, but ever afterwards sat mute. He had written out his speech long before its delivery, and had thrice declaimed it in presence of his friends;—so much time and pains will men sacrifice to their emulation. In short, if anywhere this passion produces good effects on the intellectual character, it is in those minds, which, by this means, may be raised to the level of mediocrity, but cannot by any means be elevated above it. But, be it remembered, in such minds it is most liable to degenerate into envy.

We shall find still more unequivocal marks of the ill effects of emulation upon the *social* character of the student. Just in proportion to the intensity of its operation, it leads him to regard his interests as adverse to the interests of his fellows; it leads him to make himself too much an

object of exclusive attention; it destroys cordiality of feeling among those who are best calculated to assist and sympathize with each other, and inasmuch as it crushes the buoyancy and overturns the balance of the mind, it may, and often does, terminate in gloominess and misanthropy, if not in the more malignant passions of malice and envy.

Represent to yourselves a class of fifty youths collected in one school, or, if you please, at college, engaged in the common pursuit of a noble and exciting object, unhackneyed as yet in the fierce contentions, the dark and serpentine intrigues of the world, at that age when the kind affections are most warm, and frank, and simple. They obey the social instinct of nature, and grow together into one brotherhood of affectionate attachment and generous confidence. Free from the imaginary cares of boyhood and the real anxieties of maturer age, they pass their hours in the peaceful pursuit of knowledge, and in the interchange of the kind offices of mutual sympathy and assistance. They leave alma mater at last, not indeed without reluctance, not without tender regret at parting with so many objects of affectionate regard, yet with joyous retrospection of the past, and cheering anticipations of the future, assured that their early friendship will be cherished in fond recollection, and that however cold may be their reception in the world, there will still be many a confiding heart from whom they can be sure of condolence and encouragement.

Is this picture realized? No; the apple of discord is thrown into the midst of this peaceful band; the wildfire of emulation is kindled up in their bosoms, and consumes every kind and generous feeling. For the hand of mutual assistance, is substituted the cold repulsion of selfishness. For the cheering look of encouragement, and the smile of friendship, are substituted the sneer of malice and the evil eye of envious malignity. The social character is sacrificed to the hope of intellectual improvement. In the fear that the simple stimulus of nature should not be sufficient to excite the maximum of exertion, extraneous and artificial prizes are proposed, and the tranquil scene is changed into the arena of a cock-fight. Strifes, bickerings and jealousies, take the place of harmony and mutual regard. It is with them as with a herd of black cattle; every new comer must fight all round until his rank is settled with numerical exactitude, or rather, like the descendants of Ishmael, "the hand of each one is against every man, and every man's hand is against him." They go into the world at last—sometimes indeed with a cold and short-lived friendship, but more often with feelings of hearty hatred and fierce emulation—to continue through life the jealous struggle they have but just begun. The habits of four years, in the most susceptible period of life, have soured their dispositions, and accustomed them to a selfishness and fierceness of feeling, which will "grow with their growth, and strengthen with their strength."

Meanwhile, the moral character does not remain uncontaminated. Indeed, since the greater part of the duties of man are relative duties, his social and moral feelings must be in a great measure identical. Emulation goes further. It pollutes the very fountains of moral purity. It supplants the influence of the high and rational principles, with that of a selfish passion. It not only leads its votary to the employment of arts and base appliances, but to a dereliction of moral principle, and even to a disregard of the sanctions of religion. Methinks I see an ambitious boy about to recite with his class. First he is to attend public prayers. He enters the house of worship, closely muffled in a cloak perhaps:—arrived at his place, he *gravely* yet *slily* takes out his text-book, and in defiance of decency and in mockery of God, he employs that time in conning his lesson, which

should have been devoted to the adoration of his Maker. Is he envious? He desires the depression of no one—he seeks only his own advancement. There is your noble emulation in embryo? What will it be when grown to the vigor of manhood? What will be the final result? What but jealousy and envy on one hand—hypocrisy, intrigue and irreligion on the other?

The effects of emulation stop not here. There are ultimate consequences yet to add their weight to the already accumulated evidence of its criminality and injurious tendencies. There are the repining and chagrin of disappointment—the giddy elation and bleak exposure of envied success. Of the multitude who aim at distinction, few can gain the palm. In proportion to the expectation and excitement of the competition, must be the depression and discouragement of the defeat. In proportion to the ardor and effort of the struggle, must be the malevolence to which the victor is exposed, for disappointed emulation can scarcely avoid being transformed into envy. A violent passion is with difficulty exterminated, but it naturally assumes a new shape when the circumstances and relations of its object require. Many a good man has bent all his efforts and used every expedient to eradicate the poison of emulation, which the methods of early instruction had instilled into his mind. Many a minister of the unpretending religion of the meek and lowly Jesus, has felt the unholy workings of this passion in his heart. In the very act of preaching the humbling doctrines of the gospel, a desire of human applause, an itching to equal or excel a brother laborer, has obtruded itself upon his mind—nay, even while leading the devotions of his flock—while professedly prostrating his soul before his God, an ambition to surpass a fellow *worm* in the appropriateness, solemnity, or beauty of his style, has filled his breast with anguish, and he has been disposed to charge the intrusion to a suggestion of the evil one, or to the depravity of his own sinful heart, instead of the influence of habit induced by a vicious education. Was not the apostle right, when he placed emulation upon a level with its kindred passions—hatred, variance, wrath, strife, seditions, heresies, *envyings*, murders?

Let no man say that I have been giving an extravagant, over-wrought picture of an indefinite subject. Let no man say that I have been describing a long list of other and malignant passions, instead of the noble principle of emulation. It is not so. I have ascribed nothing to emulation but what naturally and actually flows from it. I have used the term in no wider sense than that which it bears in ordinary acceptation. As for the nobleness of this passion, it is obtained by refining it into a simple subdivision of itself, by carrying it through an artificial process of sublimation, and thus extracting an unnatural essence. By the same refining process, it may be shown that the ambition of Bonaparte, the honor of the duelist, the courage of the pirate, and the fortitude of the suicide, are noble and praiseworthy qualities. Whatever may be the inherent character of emulation, its effects are such that it should be restrained and combatted, and not aided, comforted, and abetted. It will develope itself to a fully sufficient degree, under ordinary circumstances, without being stimulated by artifical excitements.

Neither let any man say that the views I have taken are degrading to human nature. I love, as well as any other, to think that there is something glorious and godlike in human nature—something that throws around it a radiance of more than earthly splendor—and I would that that godlike nature were not so often debased by sordid passions, and that glorious splendor obscured in grovelling pursuits. I would that intellectual

greatness were not so often reared upon moral degradation. Is it true that you can make no motives intelligible to the youthful mind but those of emulation and ambition? Is it true that a sense of duty, a desire of knowledge, a love of virtue are mere idle sounds? Must such habits be formed in early life—must such principles be nurtured into unnatural yet luxuriant growth, as it will require *more* than the labor of succeeding years to eradicate and supplant with those that are purer and more virtuous? The wonder is, that human nature is possessed of sufficient virtue and energy, to resist all the encroachments that error, passion, and prejudice have ever made upon it.

VIEWS OF THE POPULATION OF THE UNITED STATES.

THROUGH the kindness of the Hon. Walter Lowrie, Secretary of the Senate of the United States, we have received complete statistical tables of the population of the United States, according to the census of 1790, of 1800, of 1810, of 1820, and of 1830, published under the direction of the Department of State. In this and in the next number of our work, we shall give such views and details of the population of different portions of the country, as we shall judge to be useful.

I. EPITOME OF THE WHOLE POPULATION, 1830.

Free White Persons.

	Males.	*Females.*	*Total.*
Under five years of age, ...	972,980	921,934	1,894,914
Of five and under ten, ...	782,075	750,741	1,532,816
Of ten and under fifteen, ...	669,734	638,856	1,308,690
Of fifteen and under twenty, . . .	573,196	596,254	1,169,450
Of twenty and under thirty, . . .	956,487	918,411	1,874,898
Of thirty and under forty, . . .	592,535	555,531	1,148,066
Of forty and under fifty, ...	367,840	356,046	723,886
Of fifty and under sixty, ...	229,284	223,504	452,788
Of sixty and under seventy, . . .	135,082	131,307	266,389
Of seventy and under eighty, . .	57,772	58,336	116,218
Of eighty and under ninety, . . .	15,806	17,434	32,240
Of ninety and under one hundred, .	2,041	2,523	4,564
Of one hundred and upwards, . .	301	238	539

Total, 5,355,133 males; 5,171,115 females; 10,526,248 free white persons.

Colored Population. Slaves.

	Males.	*Females.*	*Total.*
Under ten years, ...	353,498	347,665	701,163
Of ten and under twenty-four, . .	312,567	308,770	621,337
Of twenty-four and under thirty-six,	185,585	185,786	371,371
Of thirty-six and under fifty-five, .	118,880	111,887	230,767
Of fifty-five and under one hundred,	41,545	41,436	82,981
Of one hundred and upwards, . .	748	676	1,424

Males, 1,012,823; females, 996,220; total, 2,009,043.

Colored Population. Free.

	Males.	*Females.*	*Total.*
Under ten years, ...	48,675	47,329	96,004
Of ten and under twenty-four, . .	43,079	48,138	91,217
Of twenty-four and under thirty-six,	27,650	32,541	60,191
Of thirty-six and under fifty-five, .	22,271	24,327	46,598
Of fifty-five and under one hundred,	11,509	13,425	24,934
Of one hundred and upwards, . .	269	386	654

Males, 153,453; females, 166,146; total, 319,599.

Grand total.	Free Whites, ...	10,526,248	
	Slaves, ...	2,009,043	
	Free colored, ...	319,599	
	On board public ships, ...	5,318	
	Omitted in returns, ...	5,812	12,866,020

II. Representative Numbers.

The manner of computing the numbers on which representation in Congress is based, is different in the slave holding States from what it is in the others. In the former, the number of white persons, and three fifths of the slave population, make the numbers on which the right of sending representatives is founded. Thus suppose a State to have 640,000 white persons, and 425,000 slaves; three fifths of the latter are to be added to the former, making 895,000; and on this number such State sends representatives. The following are the representative numbers according to the last census. Every 47,700 inhabitants sends one representative.

Maine,	399,454	Pennsylvania,	1,348,072	Mississippi,	110,357
N. Hampshire,	269,327	Delaware,	75,431	Louisiana,	171,904
Massachusetts,	610,408	Maryland,	405,842	Tennessee,	625,263
Rhode Island,	97,192	Virginia,	1,023,502	Kentucky,	621,832
Connecticut,	297,665	N. Carolina,	639,747	Ohio,	937,901
Vermont,	280,652	S. Carolina,	455,025	Indiana,	343,030
New York,	1,918,578	Georgia,	429,811	Illinois,	157,146
New Jersey,	319,921	Alabama,	262,507	Missouri,	130,419

III. Number of the Deaf and Dumb, Blind, and Foreigners not Naturalized.

	Whites.		*Colored Population.*		
States.	*Deaf and Dumb.*	*Blind.*	*Deaf and Dumb.*	*Blind.*	*Foreigners.*
Maine,	180	159	5	1	3,526
New Hampshire,	135	105	8	0	410
Massachusetts,	256	218	9	5	8,787
Rhode Island,	56	56	4	8	1,100
Connecticut,	294	188	6	7	1,481
Vermont,	153	51	5	0	3,364
New York,	842	642	43	82	52,488
New Jersey,	207	205	15	22	3,365
Pennsylvania,	758	475	39	28	15,376
Delaware,	35	18	9	11	313
Maryland,	135	147	96	124	4,786
Virginia,	419	355	130	438	789
N. Carolina,	230	223	83	161	202
S. Carolina,	174	102	79	136	486
Georgia,	145	150	59	123	101
Alabama,	89	68	23	48	65
Mississippi,	29	25	12	31	72
Louisiana,	49	36	21	77	1,713
Tennessee,	172	176	28	37	119
Kentucky,	303	169	46	83	173
Ohio,	428	232	9	6	5,778
Indiana,	141	85	3	2	279
Illinois,	66	35	0	4	451
Missouri,	27	27	8	10	155
Michigan,	15	5	0	0	1,497
Arkansas,	10	8	4	2	11
Florida,	5	3	4	16	221
D. Columbia,	12	11	2	8	724

Total, 5,363 deaf and dumb white persons, of whom 1,652 are under fourteen years of age; 1,905 of the age of fourteen and under twenty-five; 1,826 of twenty-five and upwards. The number of blind white persons is 3,974; of colored deaf and dumb persons of all ages, 743; of blind, 1,470. The number of foreigners not naturalized, 107,832.

Note.—We have not space in this number to present those full details of the population of the United States, which we wish to give. The census will furnish data for some very interesting comparisons between different portions of the country. Details of a recent census of the population of England have just been published.

NOTICES OF NEW PUBLICATIONS.

The Statutes of the University of the city of New York. New York: Wm. A. Mercein, 1832.

As this Institution goes into operation on the first of October next, the knowledge of its general nature and object will become more and more important to the community. It is about two years since the plan of founding a University was commenced. In the meantime, much experience has been accumulating. The Statutes furnish evidence of matured judgment on several difficult points. The London University has come very near being wrecked by the want of an intelligent and responsible head. The powers of the warden were too limited; and, as he did not participate in communicating instruction, he was regarded with little respect by the students; he also came into direct collision with the professors. This evil is guarded against in the New York University. The Chancellor is the presiding officer at all public exhibitions. He may be present at any meetings of the professors, and may give his opinion and vote. He may hold a professorship, and it is his duty to superintend the general interests of the University, and report to the Council. Another evil, probably inseparable, in some degree, from the location of a literary Institution in a populous city, is the difficulty of maintaining the discipline, and the regular attendance upon duties, which are indispensable to success. A country village has some obvious advantages over a large metropolis, as a place for study. This evil will be in part remedied by the large number of shareholders and individuals interested in watching the concerns of the Institution, and the deportment of the students. The study of the Bible, also, will tend to the same result. We are rejoiced that the University is founded on such a ROCK as this.—"Recognizing the paramount importance of a careful acquaintance with the Holy Scriptures, for the present and future welfare of man; instruction shall be regularly given in the Evidences of Revealed Religion, in the Literature and Antiquities of the Bible, and in its contents as the inspired rule of human duty. The reading of the Scriptures, and prayer, as is customary in other literary Institutions of this country, shall also be a daily part of the exercises of the University." Instruction in Theology is wisely left to the seminaries of the various denominations. There are to be two general Departments; the first to comprise professorships and faculties for the instruction in the higher branches of literature and science; which may be increased according to the progress of discovery and the wants of the community; the second, to embrace what is usually deemed a full course of classical, philosophical, and mathematical instruction, and also a complete course of English literature, of mathematics, and sciences, with their application to agriculture, to the arts, and generally to the ordinary purposes of life. There are to be two classes of students. 1st, *attending members*, who shall be subjected only to such general regulations as may be necessary to secure the payment of fees, and good order within the precincts of the University. 2d, *matriculated members*, who may be candidates for honors, and who shall be subjected to examinations, and to the discipline of the Institution. The students are to be distributed into classes according to the branches taught. When a full classical, mathematical, and philosophical course is completed, a diploma may be awarded, certifying the branches of study learned, and the time thereto devoted.

One grand object of the University, as we conceive, will be to give a HOMOGENEOUSNESS to the population of New York city. A large body of students will go forth, every year, into every department of life and business, nurtured under the same influences, ready to act *as a body* in the promotion of praiseworthy objects. The population of the city is now, to a considerable extent, unsettled, and uncompacted—in the state to be moulded by any foreign cause. The increase of population is so rapid, that the want of moral and intellectual power to counteract the ignorance and vice constantly flowing in, is, and will be, severely felt. The work to be done is so multifarious, so unintermitted, and so fast augmenting, as to demand the concentrated and effective agency of all the existing, and of all the new force, which can be brought to bear.

Report of the Anglo-Chinese college, with an Appendix. Malacca: printed at the Mission press, 1831. pp. 50.

Malacca is a seaport of Malacca, or Malaya, a country of India beyond the Ganges, consisting of a large peninsula, connected with Siam by an isthmus. The city is on the western coast, 102 deg. 12 min. E. longitude, and 2 deg. 14 min. N. latitude. It was permanently occupied by the British authorities in 1825. The population, in 1823, was 33,806. The object of the college is the reciprocal cultivation of Chinese and European literature. The nations to be benefited are China, Cochin China, the Chinese colonies in the eastern Archipelago,

Loo-choo, Corea, and Japan. The Malay language and Ultra-Ganges literature, generally, are included as subordinate objects. An English, Chinese, and Malay press, are in operation. Persons of any nation, or of any Christian communion, bringing with them proper testimonials, will be received. It is intended ultimately to form a botanical garden, to collect under one view the tropical plants of the Eastern Archipelago. There is a fund provided for indigent students. The college owes its existence to Dr. Morrison, who has contributed largely to its funds. The number of students is, generally, between twenty and thirty. The funds amount to 10,000 Spanish dollars; the annual expenditure is about 3,000. A class of young men will be retained at the college, with a view of translating moral and religious works from the European languages into their own. The indirect influence of the college, and of the native schools over the Mohammedan and Chinese population, is far from inconsiderable. It is supposed that the communication of general knowledge, based on the pure truth of the holy Scriptures, without regard to sect or party, will not only prove of the greatest present benefit to Chinese youth, but gradually prepare the way for the cordial reception of Christianity by adults. It is of great importance that all the regions surrounding China, should be filled with *light*, so that when the "wall" is broken down, the whole of that vast empire may be at once illuminated. The labors of Dr. Morrison may, perhaps, be the means of converting to Christ a greater number of souls than those of any man of modern times.

Present state of the Colony of Sierra Leone, being extracts of recent letters from Hannah Kilham. Lindfield, England: C. Greene, 1831. pp. 16.

Hannah Kilham, a member of the Society of Friends, left England in October, 1830, and arrived at Sierra Leone on the 23d of December. Her object was to promote, in any way she could, the spiritual and temporal improvement of the Africans, by Christian instruction, preparing translations from various dialects, attention to their general behavior, and by inculcating the general principles of religion and morality. She had a severe attack of fever soon after her arrival, from which, however, she shortly recovered. She then opened a school, for the liberated African children, at Charlottee, one of the mountain villages. At the last intelligence, Mrs. Kilham was proceeding prosperously in her benevolent work. She has rare qualifications for her undertaking—great sweetness of disposition, a childlike reliance on Christ, good sense, and an enthusiastic devotion to her work. One of her objects is to teach the girls to instruct one another. By the use of pictures and visible signs, she gradually communicates English words to her pupils, while they tell what those words mean in Kosso, their native tongue. In this way the teacher is learning the language of the taught, and they the language of the teacher. Some of the children manifest much intelligence and quickness of apprehension.

Sermons, and Sacramental Exhortations, by the late Andrew Thomson, D. D. Minister of St. George's Church, Edinburgh. Boston: Crocker & Brewster. New-York: J. Leavitt, 1832. pp. 447.

This volume contains a brief memoir of Dr. Thomson, three Sacramental Exhortations, and twenty-two Sermons on the following subjects. Salvation by grace; human and Divine love contrasted; the joyful sound; spiritual renovation; the testimony of conscience; the Christian's choice; Christian beneficence; the imperfections of Christians exaggerated; the imperfections of Christians no argument against Christianity; the duty of Christians in reference to the objection founded on their imperfections; encouragement to prayer; prayer in affliction; the penitent's prayer; spiritual disease and its remedy; Christian resignation; the accepted time; views of death; Christian perseverance; the Christian minister's farewell. Dr. Thomson was born on the 11th of July, 1779. His father was the late Dr. John Thomson, one of the ministers of Edinburgh. While at college, he first came under the power of decided religious principles. He ministered for six years to a Church at Sprouston, from 1808 to 1810 at Perth—from 1810 to 1814 to the new Greyfriars church in Edinburgh; and during the remainder of his life, to St. George's, a new church. For many years, he conducted the Edinburgh Christian Instructor, a publication which was distinguished in the Apocryphal controversy. He also contributed many articles to the Edinburgh Encyclopedia, conducted by Dr. Brewster. In the ecclesiastical courts of his country, he displayed very great ability. He was, for a number of years, a leader of the orthodox party in the General Assembly, in opposition to that "power that would thrust upon a people, hungering for the bread of life, a heartless and unqualified pastor, and that would fain effect a union of secular with ecclesiastical offices, by which the sacredness of the pastoral character is deteriorated, and the unity of the pastoral obligation violated." He took a most decided part in opposition to the practice of the British and Foreign Bible Society, in circulating, in connection with the Scriptures, the Apocryphal writings. The last great public effort of Dr. Thomson, was in behalf of the slave population of the West India colonies. He was an advocate of the immediate emancipation of the slaves. This opinion he defended on several public occasions with distinguished power and effect. He died suddenly, of an affection of the heart, on the 9th of February, 1831.

The style of the sermons of Dr. Thomson is plain, direct, and convincing. His addresses to those who have not accepted the terms of the gospel, are marked with tenderness and solemnity. We would gladly select a few paragraphs from the discourse on Prayer in Affliction, but our limits forbid. Dr. Chalmers says of him, "that his peculiarity lay in this, that present him with a subject, he, of all other men, saw the principle which was embodied in it. In him were concentrated all the powers necessary to maintain and carry questions of the greatest difficulty and magnitude."

The Young Christian; or, a familiar illustration of the principles of Christian duty. By JACOB ABBOTT, Principal of the Mount Vernon Female School, Boston. Boston: Peirce & Parker, 1832. pp. 323.

"This book is intended," says the author, "to explain and illustrate, in a simple manner, the principles of Christian duty, and is intended, not for children, nor exclusively for the young, but for all who are just commencing a religious life, and who feel desirous of receiving a familiar explanation of the first principles of piety. As it is a fact, however, that such persons are generally among the young, that is, from fifteen to twenty-five years of age, the work has been adapted, in its style, and in the character of its illustrations, to their mental habits." "As to the theology of the work, it takes every where for granted that salvation is to be obtained through repentance for past sins, and trust for forgiveness in the atonement of Jesus Christ. It is not, however, a work on theology. It is designed to enforce the *practice*, not to discuss the *theory* of religion; to explain and illustrate Christian *duty*, not Christian *truth;* but it exhibits this duty as based on those great principles in which all denominations of evangelical Christians concur." The following are the general subjects, which are explained and illustrated: confession; the friend, or confiding in the Saviour; prayer; consequences of neglecting duty; almost a Christian; difficulties in religion; evidences of Christianity; study of the Bible; the Sabbath; trial and discipline; personal improvement, moral and intellectual; concluding remarks, on the responsibleness of parents, right way of using the book, &c. Those who have read the sermons and lectures of Mr. Abbott, need not be informed of the peculiar tact which he possesses, of explaining and illustrating truth to minds of all capacities. The principles of this book are rendered not only intelligible, but attractive, by a great variety of apposite anecdote and incident. We confidently recommend it to the old and middle-aged as well as to the young. Theologians will not find any new system of divinity, or any formal and technical statement of an old system; but they will find the duties, which are binding upon all men—of immediate repentance, of an entire surrender to Christ, of daily and devout prayer to God, of a right study of the Bible, and observance of the Sabbath, of doing good to those around us with kind feelings, of constant intellectual and moral improvement—all enforced by the Christian motives, and all to be performed with a spirit of dependence upon God. Of the vast importance of efforts of this kind, nothing need be said. Probably fifty thousand persons in this country have, within eighteen months past, professed the religion of Christ; and there are now *half a million* of children and youth, studying the Bible every Sabbath day, in the United States, in associations of some kind. Who could desire a better or more numerous class of readers?

Report of a Geological Survey of Massachusetts; made under an appointment by the Governor, and pursuant to a resolve of the Legislature of the State. By EDWARD HITCHCOCK, A. M. Professor of Chemistry and Natural History in Amherst College, Part I. Economical Geology. Amherst: J. S. & C. Adams, printers, 1832. pp. 70.

The report of Prof. Hitchcock, is divided into four parts: the first embraces the Economical Geology of the State, or an account of the rocks, soils, and minerals, that may be applied to useful purposes, and thus become sources of pecuniary profit; the second part will embrace the Topographical Geology, or an account of the most interesting features of our scenery; the third will consist of Scientific Geology, or an account of the rocks in their relation to science; the fourth will consist of catalogues of the native mineralogical, botanical, and zoological productions of the Commonwealth. All the important varieties of rocks and minerals in the State have been collected for the use of each of the colleges in the Commonwealth. This is the first attempt, we believe, which has been made by public authority to investigate, scientifically, the resources of our country. By the success of this experiment, we trust that the people, and the government, will be induced to make still more liberal exertions. Where science and literature have been concerned, a stinted parsimony has generally been the order of the day in this country.

The Christian Doctrine of Stewardship in respect to Property; a sermon preached at the request of the Young Men's Benevolent Society, of New Haven, Ct. By LEONARD BACON, Pastor of the first Church in New Haven. New Haven: Nathan Whiting, 1832. pp. 20.

The question discussed in this sermon, "What is the right use of property, on Christian principles?" is one of great importance. The proposition upon which Mr. Bacon rests his argument, is the following: "Every man is bound to regard all his property, and all the avails of his industry and

enterprize, as belonging to God; he is to hold it all, and manage it, as a sacred trust for which he must give account to the Supreme Proprietor; he is to apply it and dispose of it exclusively as the Lord's servant, and in the work of the Lord." The proof is derived from the Bible—1st, from the parable of the talents—2d, from the numerous passages in the New Testament which speak of the comprehensive duty of being entirely devoted to God—3d, from those passages in which property is directly spoken of, and its uses and abuses expressly stated. From this impressive discourse, we select one sentence. "You are to use all that you have, just in that way, in which, according to your most serious judgment, you can accomplish the most good—the most for the glory of God, and the most for the happiness of man. You are to be always abounding in the work of the Lord; and never to be weary in well-doing, remembering that in due time we shall reap, if we faint not, and that while he that soweth to the Spirit, shall of the Spirit reap life everlasting, he that soweth to his flesh, shall of the flesh reap corruption. In a word, yielding your whole heart to the dominion of all the impelling and all the restraining motives of the truth of God, you are to give yourself with all that is yours, to the BUSINESS OF DOING GOOD."

Present Condition of the University of Alabama. Tuscaloosa, 1832.

Tuscaloosa, the capital of Alabama, and the seat of the University, is on the eastern bank of the Black Warrior, at the head of steam navigation. N. latitude 33 deg. 12 min. W. longitude 87 deg. 42 min. The population is about 2,500. There are four churches—a Presbyterian, Baptist, Episcopalian, and Methodist. The University, established by the legislature in 1827–8, is situated on the Huntsville road, about a mile and a half from the state-house. There are two three story dormitory buildings, for the accommodation of students, and a third is erecting. In the centre is the rotundo, a large circular building, of three stories, for public purposes; and another spacious building for general objects, as laboratory, recitation rooms, &c. Houses have been erected for two of the professors, and others will soon be built. The University went into operation in the spring of 1831, and is in a very prosperous condition. The number of students is about 100. Alva Woods, D. D. President; Messrs. J. F. Wallis, H. W. Hilliard, H. Tutwiler, F. S. Bonfils, and G. Saltonstall, professors; Mr. C. Jones, tutor.

The Faith of the Pilgrims; a Sermon delivered at Plymouth, December 22, 1831. By JOHN CODMAN, D. D. Boston: Perkins & Marvin, 1832. pp. 26.

It is Dr. Codman's main object in this sermon to illustrate the principle of Christian faith, as it was exemplified by the fathers of New England, and which bore "a strong resemblance to the heavenly grace, which shone so bright in the distinguished patriarch," who went out from his native land, not knowing whither he went. The religious character of our fathers is illustrated in this sermon in an interesting and very candid manner.

The Prospects of the Heathen without the Gospel; a sermon preached in Portland, on Sabbath evening, February 26, 1832, by BENNET TYLER, D. D. Pastor of the second Congregational church in Portland, Me. Portland: A. Shirley, 1832. pp. 22.

A point of great importance is discussed in this sermon, "Whether the heathen can be saved without the gospel?" In its bearing on the foreign missionary enterprize it is fundamental. We commend the sermon to our readers as one of uncommon clearness and ability. Dr. Tyler urges upon the attention of his readers, the condition of the pagans, as guilty in the sight of God and exposed to eternal death, as a reason for immediately using every practicable means for sending to them the gospel.

The Writings of Jane Taylor, in five volumes. Boston: Perkins & Marvin, 1832.

This is the first complete edition of the Writings of Jane Taylor which has been published on this side the Atlantic. If our recommendation of these volumes can extend their circulation in the slightest degree, we most cheerfully give it. Of the female writers of the present age, no one in our opinion, has higher claims than Jane Taylor. We are aware that Miss Edgeworth and Miss More, and some of the French authors, are generally regarded as possessing superior talents to any others of their female contemporaries. But the palm may be fairly competed. Some of the allegories in the Contributions of Q. Q., are very little inferior to those which are found in the Spectator, or Adventurer. With the delicate feminine graces of style and sentiment, Jane Taylor possessed great vigor and ingenuity. She unites a playful fancy, a nice perception of character, power of vivid coloring both in respect to natural scenery and human manners, and a deep solicitude for the well-being, in time and in eternity, of her readers. There is a charm about her writings, as there is about those of Cowper, which we were never able satisfactorily to describe to ourselves or to others. Were we called to furnish a list of books for a Sabbath school or village library, we are not certain but we should put Jane Taylor's Works at the head. We observe that one of the volumes composing this collection has reached a *twenty-sixth* edition in England. We will just add that no one can

reasonably complain of the style of execution or of the price of these volumes.

Saturday Evening; by the Author of the Natural History of Enthusiasm. Boston: Crocker & Brewster, 1832. pp. 426.

We have heard the authorship of these books attributed to Isaac Taylor, of Ongar; to James Douglas, of Scotland; to John Foster; to W. Newnham, Esq. author of the Essay on Superstitions, Tribute to Mourners, &c. But in our opinion, the internal evidence is decidedly against all these suppositions. There is no more resemblance between his style and that of Mr. Taylor, or Mr. Douglas, than there is between the style of Dr. Chalmers and Robert Hall. The writer informs us that he is a layman; every thing else is *sub umbra*. We do not feel very solicitous to know his name, if he will continue to *think* as well as he has done. His Saturday Evening is full of massive thought. It is farther away from the common train of meditation than even the Natural History. We have tried to read the book aloud, for the edification of others, but without much success. It is a work for silent reading and reflection. In the unstudied vigor of his sentences, and in the grandeur of his views, he bears no mean resemblance to Edmund Burke. Those who love to go off from the beaten road, will purchase the Saturday Evening.

Lectures on Revivals of Religion, by William B. Sprague, D. D., Pastor of the second Presbyterian Church in Albany; with an Introductory Essay, by Leonard Woods, D. D. Also an Appendix consisting of Letters from the Rev. Doctors Alexander, Wayland, Dana, Miller, Hyde, Hawes, McDowell, Porter, Payson, Proudfit, Neill, Milledoller, Davis, Lord, Humphrey, Day, Green, Waddel, Griffin, and Rev. C. P. McIlvaine. Albany: Webster & Skinners, O. Steele, and W. C. Little, 1832. pp. 484.

This book embodies more of interesting and valuable matter on the subject of Revivals of Religion than any single volume which has appeared since the days of President Edwards. We have no doubt it will go down to future times, along with "The Thoughts on Revivals of Religion," "The Christian History," and the old "Connecticut Evangelical Magazine," as a volume for interesting and accurate reference, on an all-important subject. Dr. Sprague writes, with his usual elegance of diction, and freedom from all asperity of manner or sentiment. His Lectures give a well-balanced and condensed view of the *theory* of Revivals of Religion, illustrated by appropriate facts and allusions. The introductory essay enforces one thought—the importance of making the word of God our rule in judging of religious character, with great clearness and effect. The appendix, consisting of one hundred and sixty-five pages, exhibits the views and experience, more or less extended, of a large number of distinguished men, who have seen, as their letters will testify, many of the "years of the right hand of the Most High." Their testimony is strikingly unanimous, on several important points. The success which some of these venerable men have met, brought strongly to our minds the inspired declaration—"They that turn many to righteousness shall shine as the stars, forever and ever."

The Minister's Warfare and Weapons; a sermon preached at the installation of the Rev. Seneca White, at Wiscasset, Me. April 18, 1832, by William Allen, D. D. President of Bowdoin College. Brunswick: Joseph Griffin, 1832. pp. 31.

By a law of the legislature of Maine, as many of our readers know, Dr. Allen has been removed from the presidency of Bowdoin College. In a note to this sermon, describing the circumstances of his removal, we find the following paragraph. "Whether the law of 1831, without reference to its atrocious personal design, and its character of religious persecution, is in accordance with the constitutions of Maine and of the United States, both of which guaranty to individuals their rights, and prohibit any law 'impairing the obligation of contracts,' is a legal question, which can be decided in a competent tribunal." The sermon will be especially interesting as containing some strictures on the doctrine of Philosophical Necessity.

The Works of the Rev. Robert Hall, with a brief memoir and a sketch of his literary character, by the Rt. Hon. Sir J. Mackintosh, LL. D., M. P. and a Sketch of his Character as a Theologian and a Preacher, by the Rev. John Foster. Published under the superintendence of Olinthus Gregory, LL. D. 6 volumes, London: Holdsworth & Ball; New York: 3 volumes, J. & J. Harper. (2 volumes published.)

This is likely to be the most valuable present, which has for many years been presented to the reading world. More than one third of the matter was never before published. Mr. Mackintosh, one of the most distinguished philosophers and philanthropists of the age, has lately died. He had completed, we presume, the Memoir of Mr. Hall. We shall recur to these volumes again.

Sermons for Christian Families, on the most important relative duties. By the late Edward Payson, D. D. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 284.

These sermons are seventeen in number. They are generally short, and adapted to be read in families. The same fervor of feeling and ardent desire for the salvation of men are exhibited in these sermons as characterized all Dr. Payson's efforts.

SELECT LITERARY INTELLIGENCE.

Foreign.

An expedition is fitting out in England for the purpose of exploring the Niger. It is to be under the direction of Richard Lander. A younger brother goes with him. John remains in England. A steam vessel, accompanied with a store and wood ship, is to convey the expedition as far up the river as the depth of water will allow. A small cast iron steam vessel will then be employed, with which it is hoped the expedition may reach Timbuctoo.—Sir James Mackintosh, who lately died in England, was born in the county of Inverness, Scotland, in 1765. He was educated at King's College, Aberdeen, and studied medicine three years in Edinburgh. In 1792, he published a defence of the French Revolution, in answer to Burke, a work, which laid the foundation of his fame, and which secured for him the friendship both of Burke and Fox. He soon after began the practice of law. He acquired great reputation as a lecturer and advocate. He spent nine years in India as Recorder of Bombay. On his return to England, in 1813, he was chosen a member of Parliament. The amendment of the criminal code, the congress of Laybach, the Irish Catholics, the Greeks, Scotch Juries, the trial of the Queen, and Reform, are some of the subjects of his eloquent speeches. He has published a very able and philosophical History of England, and is the author of some celebrated reviews in the Edinburgh.—Baron Cuvier, the greatest naturalist of the age, who died recently in Paris, was a Protestant, and was early in life intended for the pulpit. He was distinguished as an accurate observer of nature. He was taken away in the midst of his labors. He was born in the duchy of Wurtemberg, in August, 1769. France is indebted to him, for the establishment of a cabinet of comparative anatomy, which is the finest osteological collection in Europe. Under Napoleon, he filled the department of public instruction, where he accomplished much by his useful improvements and indefatigable activity. —An interesting discussion is now going on, respecting the merits of the Rev. Dr. Morrison's Chinese Translations. Klaproth, a learned German orientalist, has assailed the literary reputation of Dr. Morrison with great spirit. He has been answered, among others, by Wm. Greenfield, late editor of the British and Foreign Bible Society's publications, by Rev. C. Gutzlaff, a missionary in China, and by the editor of the Asiatic Journal.—William Gore Ouseley, Esq. son of the distinguished orientalist, William Ouseley, and lately *attaché* to the British Legation at Washington, has published in London, some highly interesting views of the wealth, commerce, literature, and ecclesiastical statistics of the United States. He resided in this country seven years, and has made good use of his personal observations, and of the best public documents. He has corrected many of the misrepresentations of Captain Hall, of Mrs. Trollope, and of the Quarterly Reviewer.

American.

A Western Quarterly Review is about to be commenced at Cincinnati, Ohio.—A new stereotype edition of the Memoir of Henry Martyn, will be shortly published by Perkins and Marvin, Boston. *Twenty* editions of this biography have been sold in this country and in England, besides several editions, in an abridged form, as a Sabbath school book. A translation of it into French, was sometime since in circulation.—A new edition of the Hebrew Chrestomathy, of Prof. Stuart, is in the press at Andover. Also a translation of the Epistle to the Romans, with introduction, commentary, &c. by Mr. Stuart. A translation of Tholuck's commentary upon the same Epistle, by President Marsh and Prof. Torrey, of the University of Vermont, is printing by Mr. Goodrich of Burlington.—A second volume of Dr. Bowditch's translation of La Place, has just been published by Hilliard, Gray & Co. of Boston.—Rev. J. M. Allen, of Philadelphia, will publish, in the Autumn, a complete statistical view of the Baptist denomination of the United States, accompanied with a calendar, &c.—A new religious monthly periodical, called the Evangelical Magazine, has been commenced in Hartford, Ct.—A *third* edition of Prof. Newman's Rhetoric, has issued from the press of William Hyde & Co. Boston. —Another number, after a *long* interval, of the New Edinburgh Encyclopedia, has been reprinted by the American Publishers.—A *fifth* edition of Prof. Goodrich's Greek Grammar, with additions and improvements, has just appeared from the press of Messrs. Cooke & Co. Hartford.—Jonathan Leavitt, New York, will soon publish a complete edition of the works of John Foster.

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS.

JOSIAH FISHER, ord. pastor, Cong. Orono, Maine, March 15, 1832.
JOHN A. VINTON, ord. pastor, Cong. New Sharon, Me. May 31.
WILLIAM T. DWIGHT, ord. pastor, Cong. Portland, Me. June, 6.
JOHN R. ADAMS, ord. pastor, Pres. Londonderry, New Hampshire, Oct. 25, 1831.
JAMES A. SMITH, ord. pastor, Cong. Somersworth, (G. F.) N. H. April 17, 1832.
LUKE A. SPOFFORD, inst. pastor, Cong. Atkinson, N. H. April 18.
ELIPHALET STRONG, Jr. ord. pastor, Cong. Hinsdale, N. H. May 17.
ELIHU SMITH, inst. pastor, Cong. Chesterfield, N.H. May 23.
PRESERVED SMITH, ord. pastor, Cong. Pittsfield, N. H. June 13.
JOSEPH H. TOWNE, ord. pastor, Cong. Portsmouth, N. H. June 13.
DANIEL C. BLOOD, ord. evang. Cong. Bradford, Massachusetts. Sept. 28, 1831.
ASAPH BOUTELLE, ord. evang. Cong. Bradford, Mass. Sept. 26.
JASON CHAPIN, ord. evang. Cong. Bradford, Mass. Sept. 26.
NATHANIEL S. FOLSOM, ord. evang. Cong. Bradford, Mass. Sept. 26.
EDMUND O. HOVEY, ord. evang. Cong. Bradford, Mass. Sept. 26.
BENJAMIN LABEREE, ord. evang. Cong. Bradford, Mass. Sept. 26.
BYRAM LAWRENCE, ord. evang. Bap. Roxbury, Mass. March 26, 1832.
JOSIAH HILL, ord. pastor, Cong. Methuen, Mass. April 9.
HIRAM GEAR, ord. evang. Baptist, Canton, Mass. April 11.
ISRAEL G. ROSE, inst. pastor, Cong. Wilbraham, Mass. April 18.
ASA BRONSON, ord. pastor, Bap. New Bedford, Mass. April 19.
FORREST JEFFERDS, inst. pastor, Cong. Middleton, Mass. May 2.
JOHN A. ALBRO, inst. pastor, Cong. Fitchburg, Mass. May 9.
ADIN BALLOU, inst. pastor, Unit. Mendon, Mass. May 10.
DAVID A. GRUSVENOR, ord. pastor, Cong. Uxbridge, Mass. June 6.
CHARLES FITCH, inst. pastor, Cong. Western, Mass. June 6.
JOHN WILDE, ord. pastor, Cong. Grafton, Mass. June 20.
MORRIS E. WHITE, ord. pastor, Cong. Southampton, Mass. June 20.
J. B. DODDS, inst. pastor, Univ. Taunton, Mass. June 27.
SYLVESTER G. PIERCE, inst. pastor, Cong. Methuen, Mass
JAMES T. DICKINSON, ord. Cong. Norwich, Connecticut, April 4, 1832.
SAMUEL ROCKWELL, ord. pastor, Cong. Plainfield, Conn. April 11.
ORSON COWLES, ord. pastor, Cong. North Woodstock, Conn. April 25.
JOSEPH ELDRIDGE, ord. pastor, Cong. Norfolk, Conn. April 25.
RALPH T. CRAMPTON, inst. pastor, Cong. Hadlyme, Conn. May, 23.
JOHN B. RICHARDSON, ord. evang. Cong. Middlebury, Conn. May 30.
ELLIOTT PALMER, ord. evang. Cong. Andover, Conn. June 6.
EDWIN STEVENS, ord. evang. Cong. New Haven, Conn. June 6.
ELIJAH P. BARROWS, ord. evang. Cong. Simsbury, Conn. June 6.
EDWIN HALL, inst. pastor, Cong. Norwalk, Conn. June 14.
J. S. SPENCER, inst. pastor, Pres. Brooklyn, (L. I.) New York, March 23, 1832.
DAVID R. DOWNER, ord. pastor, Pres. New York, N. Y. March 25.
EBENEZER SEYMOUR, inst. pastor, Pres. Troy, N. Y. March 27.
JOHN A. MURRAY, inst. pastor, Pres. New York, N. Y. June 21.
WILLIAM M. CARMICHAEL, ord. priest, Epis. Rye, N. Y.
DAVID LEWIS, ord. miss. Bap. Pittsburgh, Pennsylvania.
ALEXANDER A. McBANE, ord. evang. Pres. East Hanover, Virginia, May 12, 1832.
EPHRAIM ADAMS, ord. priest, Epis. Alexandria, D. C. May 20.
HENRY B. GOODWIN, ord. priest, Epis. Alexandria, D. C. May 20.
FREDERICK D. GOODWIN, ord. priest, Epis. Alexandria, D. C. May 20.
HERMAN HOOKER, WM. FRIEND, GEORGE ALDIE, J. D. TYLER, CHARLES W. ANDREWS, ARCHIBALD H. LAMON, ISAAC W. HALLAM, and RICHARD C. MOORE, ord. as deac's at Alexandria, D. C. May 20, 1832.
THOMAS S. HUNT, inst. pastor, Pres. Wilmington, North Carolina, May 13, 1832.
GEORGE W. BOGGS, ord. miss. Pres. Charleston, South Carolina, March 14, 1832.
JOHN A. MICHELL, ord. evang. Pres. Charleston, S. C. April 26.
E. FORD, ord. priest, Epis. Charleston, S. C. May 30.

Whole number in the above list, 62.

SUMMARY.

Ordinations	47	STATES.	
Installations	15	Maine	3
	—	New Hampshire	7
Total	62	Massachusetts	20
		Connecticut	10
OFFICERS.		New York	5
Pastors	32	Pennsylvania	1
Evangelists	14	Virginia	1
Priests	5	District Columbia	11
Deacons	8	North Carolina	1
Missionaries	2	South Carolina	3
Not specified	1		—
	—	Total,	62
Total	62		
DENOMINATIONS.		DATES.	
Congregational	24	1831. September	8
Presbyterian	9	October	1
Baptist	4	1832. March	6
Episcopal	13	April	11
Universalist	1	May	22
Unitarian	1	June	13
	—	Not specified	3
Total	62	Total	62

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology, and Missionaries.

ISAAC CUMMINGS, æt. 29, Cong. Dover, Vermont, Sept. 6, 1831.

EDWARD HYDE, Meth. Massachusetts.

AMASA JEROME, Cong. New Hartford, Connecticut, April 5, 1832.
HERMAN DAGGETT, æt. 66, Cong. Cornwall, Conn. May 19.
GERSHOM BULKLEY, æt. 84, Middletown, Conn.
JOHN ROBINSON, æt. 72, Lebanon, Conn.

GEORGE DONOVAN, Meth. White Plains, New York, Jan. 22, 1832.

SAMUEL TOMB, æt. 66, Pres. Salem, N. Y. March 28.

ROBERT ROY, Freehold, New Jersey, March 15, 1832.
PETER P. ROUSE, æt. 33, Ref. Dutch, New Brunswick, N. J.

ALEXANDER EWING, æt. 81, Meth. York Co. Pennsylvania, Dec. 24, 1831.
JOSEPH CHEUVRONT, æt. 75, Meth. Fayette Co. Penn. March 31.

TRISTRAM STACKHOUSE, Meth. Cypress, South Carolina, Sept. 23, 1831.

JABEZ P. MARSHALL, æt. 37, Bap. Columbia Co. Georgia, March 29, 1832.

MARTIN HITT, Urbana, Ohio, Feb. 16, 1831.
WILLIAM McMILLAN, D. D. æt. 53, New Athens, Ohio, April 11, 1832.

Whole number in the above list, 16.

SUMMARY.

AGES.		STATES.	
From 20 to 30	1	Vermont	1
30 to 40	2	Massachusetts	1
40 to 50	0	Connecticut	4
50 to 60	1	New York	2
60 to 70	2	New Jersey	2
70 to 80	2	Pennsylvania	2
80 to 90	2	South Carolina	1
Not specified	6	Georgia	1
	—	Ohio	2
Total	16		—
Sum of all the ages specified 503		Total	16
Average age	50 1-2		

DENOMINATIONS.		DATES.	
		1831. September	2
		December	1
Congregational	3	1832. January	1
Methodist	5	February	1
Presbyterian	1	March	4
Baptist	1	April	2
Reformed Dutch	1	May	1
Not specified	5	Not specified	4
	—		—
Total	16	Total	16

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1832.

PRESENT STATE OF EDUCATION SOCIETIES.

Board of Education of Reformed Dutch Church.

THE permanent funds of this Society for the education of young men for the ministry amount to $28,555 50. Of this, $19,473 are called the Van Benschoten fund. The remainder is in the form of scholarships. The annual income of this fund is $1,713 13. In addition, the Treasurer of the Board received, last year, $2,057 24, and there was expended by individuals, classes, and churches, not included in the above, about $1,000. So that the total of receipts was $4,760 40. A new scholarship, called the Livingston scholarship, has been lately established out of some unexpended moneys. The rules adopted by this Board are substantially those of the American Education Society. A committee is to be appointed to visit, at least twice in a year, all the young men assisted by the Board. Appropriations to an individual may not exceed $100 per annum. Notes, without interest, are given, payable at such times, as the Board shall direct. A probation of six months is required. The catholic principle is adopted of assisting all, of proper character, who may apply, who are members of any Protestant church. The Board of Education consists of nine members, elected for three years, five ministers and four laymen, six of whom must reside in the city of New York or the vicinity. The Professorships in the theological seminary are supported by a fund of $62,000, the income of which is not sufficient by about $1,200.

Board of Education of the General Assembly of the Presbyterian Church.

This Board have adopted as the basis of future operations the following resolution, "to receive, at all hazards, every fit candidate, who may come regularly recommended; trusting to God and his church to sustain them in redeeming this pledge." Some of the churches in Philadelphia, last year, promised $10,000, which has been already, mostly redeemed, and an additional pledge of a special fund for the support of the Corresponding Secretary.

	Men.
During the past year, there have been under the care of the Board,	270
In immediate connection with the Board,	185
Connected with Auxiliaries,	85
Members of various Academies,	126
In Colleges,	73
In Theological Seminaries,	49
Under the care of Auxiliaries, which have not reported where their candidates are,	21
Increase last year,	175

Appropriations made to 117 candidates for the year 1831–2, amounted to $8,449 74, averaging $72 52 per annum. The Synod of New York appropriated $1,600. Other auxiliaries about $2,100. The Parent Board appropriated to different individuals, taken up during the year, $4,910 96. The total amount of receipts was about $17,000. The 270 candidates have been connected with 3 theological seminaries, 17 colleges, 45 academies and preparatory schools and

are from 15 States of the Union. The New York Synod have 15 young men under their care, and have raised $3,151 34. Two valuable farms, one in the vicinity of Albany, and one in Illinois, have been tendered to the Board, for the purpose of furnishing sites for the erection of manual labor schools. Rev. Eli S. Hunter, D. D. is to act as an agent for the State of New York, with the exception of the city and county of New York. Nineteen temporary scholarships have been established within the limits of the Synod of Pittsburg. An enlarged agency is about to be established in Cincinnati, Ohio. In Center college, Kentucky, the Board have 16 men, and 35 scholarships. More than 50 young men, professing love to Christ, are members of that college. A large manual labor school is about to be established near Palmyra, Missouri. The Board are supporting three promising colored candidates preparing for Liberia; and they have given a pledge to the American Colonization Society that they will educate all youth of the right spirit as may be willing to devote themselves to the preaching of Christ crucified on the continent of Africa. The Board have now a work in the press for the use of their candidates in the form of a Religious Annual; a quarterly periodical work in aid of the Board will also be issued in a short time. Alexander Henry, Esq. is President of this Board, Rev. John Breckinridge, Secretary; Mr. J. B. Mitchell, Treasurer, and Mr. James A. Peabody, Assistant Secretary.

Georgia Education Society.

Since the organization of this Society, 20 individuals have received its assistance. Four are licensed preachers, and 10 are members of Franklin college, Athens. A new interest is beginning to be felt in the churches in favor of the theological seminary located at Columbia, South Carolina. The Rev. Dr. M'Dowell is now performing an agency for the seminary.

Presbyterian Education Society.

This Society has a co-ordinate relation to the American Education Society. Both act under the same system of rules. The seat of the operations of the Presbyterian Society is in New York city. No public anniversary was held in May last, as the annual meeting of the American Society took place at the same time, in New York. From the fourteenth Annual Report, we gather the following facts:

Number assisted during the year. There have been aided by this Society during the past year, 65 young men in 8 theological seminaries; 87 do. in 13 colleges; 114 do. in 30 academies, total 266 young men in 51 institutions of learning. The residences of these is as follows: Maine, 3; New Hampshire, 5; Vermont, 9; Massachusetts, 12; Connecticut, 2; Rhode Island, 1; New York, 97; New Jersey, 8; Pennsylvania, 12; Delaware, 1; Maryland, 6; Virginia, 2; North Carolina, 2; Georgia, 4; Alabama, 3; Missouri, 3; Tennessee, 27; Kentucky, 12; Ohio, 30; Indiana, 7; England, 1; Upper Canada, 1; Residences not reported, 18. Total, 266.——*New Applicants.* One hundred and twenty-six new applicants have been received during the year.——*Number who enter the Ministry during the present year.* Nineteen young men, in theological seminaries, will terminate their course of study this year, and enter upon the sacred duties of the ministry.——*Pastoral Supervision.* Most of the young men have been visited, during the present year, by the Secretaries and local agents of the Society.——*Amount earned.* Twenty-five students, in 5 theological seminaries, have earned $918 46; 40 do. in 4 colleges, have earned $936 21; 29 do. in 13 academies have earned $1,027 47; 94 students have earned, $2,882 14.——*Agents.* There are now six agents, devoting their whole time and energy, in their respective fields, in the service of the Society. The Rev. Franklin Y. Vail is Secretary and Agent of the Western Agency; Rev. Ansel R. Clark, of the Western Reserve Branch; Rev. John Dickson of the East and West Tennessee agencies; Rev. Messrs. Otto S. Hoyt and Chauncey Eddy labor in the western and central parts of the State of New York; and the Assistant Secretary acts as agent for the Society. Besides these, others have been temporarily employed.

American Education Society.

The sixteenth anniversary of this Society was held in the city of New York, on Thursday evening, May 10, 1832; Rev. President Day of Yale College, one of the Vice Presidents of the Society, in the chair. Addresses were made by the Rev. Dr. Tyler, of Portland, Maine; Rev. President Humphrey, of Amherst College; Rev. Leonard Bacon, of New Haven, Ct.; Rev. Dr. Skinner of Philadelphia, and Rev. Wil-

liam Patton, Secretary of the Presbyterian Education Society. From the sixteenth Annual Report, which has since been published, we select the following paragraph:

Number assisted during the year. Since the last annual meeting, there have been assisted from the funds, 151 young men in 11 theological seminaries; 279 do. in 21 colleges; 228 do. in 77 academies and public schools; 15 do. under private instruction. Total, 673 young men, in 113 institutions of learning. Of these, there have been aided in New England, 428 men in 61 places of education; in other portions of the United States, 245 men at 52 institutions. More than one third of the whole number, as it appears from the preceding statement, are in the first stage of education.——*New applicants.* The whole number of individuals, who have been received upon the funds, as new applicants during the year, is 222; of whom 127 are members of various academies; 44 of colleges; and 50 of theological seminaries. This number is greater by 48, than were received during the last year, and greater by 20 than have ever been admitted in any preceding year. It is also a fact worthy of notice, that 127 men, or 82 more than one half of the whole number, are in the first stage of study—a proportion which has never existed before.——*Number who enter the Ministry this year.* The Directors have no means of ascertaining with entire accuracy, the number who will be licensed to preach the gospel, during the present year. They have ample reason, however, for believing, that between *fifty and sixty* individuals will, in the course of five or six months, enter upon the active duties of the Christian ministry. An unusual proportion of them are expecting to engage in the service of Christ among the pagan nations. ——*Patronage withdrawn.* It is proper to mention, that the patronage of the Society has been withdrawn from five individuals. It is gratifying to state, that in no instance was this measure adopted on account of *moral* delinquency. The cause was either want of talent and scholarship, or an unwillingness in individuals to pursue the regular course of education prescribed by the Society.——*Receipts.* The receipts, for the year, as appears by the Treasurer's report, amount to *forty-one thousand nine hundred and twenty-seven dollars and fifteen cents.* Of this sum, $4,325 05 were received on account of scholarships, and $37,606 10 for current use.——*Expenditures.* The amount of expenditures, during the year, was $41,862 56; which, with the debt of last year, leaves at the present time, a debt upon the Society of $3,588 05.——*Amount of earnings.* The young men assisted by the Society enjoy various opportunities, to aid themselves in part, by manual labor, by school keeping, and by performing agencies and other services in vacations. The whole amount reported, as having been earned, in this way, during the year just closed, was FIFTEEN THOUSAND FIVE HUNDRED AND SIXTY-EIGHT DOLLARS. Of this sum, 56 men in 7 theological seminaries earned $3,282, or $58 each on an average; 149 men in 18 colleges earned $9,270, or $62 on an average; and 116 individuals in 47 academies earned $3,016, or $26 each on an average. No report was received from 352 persons. The following statement will show the amount of earnings for six years past. The amount of earnings reported for the year ending May, 1827, was $4,000; May, 1828, $5,149; May, 1829, $8,728; May, 1830, $11,010; May, 1831, $11,460; May, 1832, $15,568. Thus it appears that the whole amount of earnings, for six years past, is FIFTY-FIVE THOUSAND NINE HUNDRED AND FIFTEEN DOLLARS.——*Obligations cancelled.* The obligations of 24 young men have been cancelled during the past year, in whole or in part, or placed in such a situation as to prevent any embarrassment. Of this number 19 are missionaries, 4 foreign and 15 domestic.——*General Results. Whole number aided.* Since the establishment of the Society, FOURTEEN HUNDRED AND TWENTY-SIX young men have been aided, in a greater or less degree, from its funds. They may be distributed into the following classes: Foreign missionaries, 26; ordained ministers and candidates for ministry in this country, 460; under patronage, at the present time, exclusive of licentiates, 620; temporarily employed as teachers, 70; permanently employed as teachers, 30; number who have died, 46; failed for want of health, 30; unqualified candidates, most of whom, after trial, were dropped, 50; entered other professions for various reasons, 25; number from whom no recent information has been received, 65. Thus it appears, that between four hundred and fifty and five hundred ministers and missionaries, who were once aided by this Society, are now preaching the gospel of Jesus Christ. The amount of good which has been accomplished by them, may be seen, in some measure, from the following statements, recently received by the Directors, from *ninety-two* of the individuals who have been assisted. They have been laboring in the ministry from one to fourteen years. They have taught schools and academies, in all 201 years; they have instructed 26,865 children and youth; they have been instrumental of 188 revivals of religion, and of the conversion of about 20,000 persons; there are now instructed in Bible classes, in their parishes, 14,900 persons; they preach statedly to about 40,000 hearers; in their parishes are contributed annually for various benevolent purposes, $16,000; number of young men whom

they have been the means of inducing to study for the ministry, 147.

ANNIVERSARIES OF AUXILIARY SOCIETIES.

Worcester South.

THE Society held its Anniversary at Sutton on Wednesday, 25th April. Rev. John Nelson of Leicester delivered an able and appropriate sermon on the occasion. The annual report was read by the Secretary, Rev. Mr. Maltby. The Rev. Mr. Cogswell, Secretary of the American Education Society, being present, followed him with some remarks. The Officers of the Society for the ensuing year are Gen. Salem Towne, President; Rev. John Maltby, Secretary, and Hon. Abijah Bigelow, Treasurer. The following is an extract from the report.

"This Society has now been in operation two years. It had its origin in the wants of the American Education Society.—The object of that Institution is one of primary importance. Such appears in general to be the impression of all, so far as they consider the conversion of the world, a work to be done by the instrumentality of the gospel and the agency of man. Multiplying laborers in the ministry in obedience to the command—'Pray ye the Lord of the harvest that he will send forth laborers into his harvest,' is felt to be a duty. The method adopted by the American Education Society is regarded as a happy and auspicious way of doing this duty. If among those who have the means of educating themselves, there do not come into the ministry enough even to supply the places made vacant by death, and the wants of an increasing population, what possible course can be taken?—How shall a supply be provided, not only to make up this deficiency, but to meet the wants of a heathen world besides? What alternative remains, except to go to the pious and devoted among the indigent of our young men with a helping hand, and remove the difficulties in the way of their entrance upon the ministry of the gospel? This the parent institution to which our Society is auxiliary is doing. And its mode of procedure is such as has secured to it in a high degree, the confidence of the community. It extends aid in such a manner, and to such an extent, only that its beneficiaries are left under the necessity of practising the strictest economy, and resorting to every practicable means of helping themselves.

"A little reflection will show any one, that in the work of evangelizing the world, the Education Society occupies a department that is of primary and fundamental importance. This can hardly be said of more than two other systems of benevolent operation—the Bible Society and the Missionary Society.—'Faith cometh by hearing, and hearing by the word of God.' Here is the warrant for the Bible Society.—'How then shall they believe in him of whom they have not heard, and how shall they hear without a preacher?' Here is the warrant for the Education Society. And 'how shall they preach except they be sent,' affords the warrant for the Missionary Society.—In these views the American Education Society originated, and in these views our Society was formed to assist in its operations. It embraces about 30 towns and religious societies in the southern part of Worcester county. Its mode of procedure in raising funds is designedly simple. A resident agent is appointed in each Society, on whom, together with the minister of the place, it devolves once a year, to present the claims of the Education Society to the people, and in such way as shall be thought best to gather a collection or subscription on its behalf. This is to be done in the month of March or April, and it may be done by a public collection on the Sabbath, or by appointing collectors in the several school districts to make a personal application to the people individually, or by opening a subscription where individuals may enter their names, with such sums as they will endeavor to advance from year to year. Another method still is to undertake the specific work of raising a temporary scholarship, i. e. a sum sufficient to assist one young man through his education into the ministry. This is estimated at $75 a year for seven years. All these methods it is believed have been variously adopted by the towns within this Auxiliary. The work of raising temporary scholarships has been undertaken as follows:—one in Westboro'; two in Worcester—one in Mr. Miller's congregation and one in Mr. Abbot's; three in Millbury—one in Mr. Campbell's congregation and two in Mr. Herrick's; one in Leicester; one in North Brookfield; one in West Brookfield; in Spencer, Oxford and Ward, half a scholarship each; one in Weston; one in Sturbridge; one in Uxbridge; one in Sutton exclusively by the church; one in Grafton; one in Upton. Thus at least seventeen temporary scholarships are provided for, while in several congregations considerably large sums are paid in addition to the scholarships. This, together with the amount raised where scholarships have not been expressly undertaken, would seem to indicate that Worcester South is not altogether negligent in this great and good work. How far all the pledges have been redeemed during the past year, the Treasurer will show. It is to be hoped there never will be occasion to report of us as is reported of one of old, that he said, 'I go, sir, and went not.' All that the most ardent and sanguine ask for this cause is, that the object be duly estimated, the mode of procedure candidly examined, and that patronage commensu-

rate, and only commensurate with its importance among the operations of the day, be afforded."

Worcester North.

April 26th, the Annual Meeting was held at Rutland, in the Rev. Mr. Clark's meeting-house. A sermon was delivered on the occasion by the Secretary of the Parent Society. The report of the Directors was read by the Rev. Mr. Chickering of Phillipston, Chairman of the Executive Committee. The Officers for the current year are Hon. Solomon Strong, President; Rev. Samuel Gay, Secretary, and Dea. Justus Ellingwood, Treasurer. From the report the following extract is taken:

"In the year 1815, many Christians were deeply impressed by the want of ministers of the gospel, suitably qualified for the work. This want was found, on investigation, to be very great and alarming. Not even our own favored country was furnished with a number of ministers equal to what one quarter of its inhabitants needed. Some Societies, able and disposed to support Christian institutions, found it impossible to obtain a minister with suitable qualifications. Some *large districts* were entirely destitute. Out of the consideration of such facts grew the American Society for educating pious youth for the gospel ministry, in which we have the privilege to co-operate. Its design is distinctly expressed by its name—'*Educating pious youth for the gospel ministry.*'

"The importance of this object can hardly be called in question by any who feel for perishing souls around them, and for the eternal destinies of millions who are every year passing to the world of spirits, in all the darkness and pollution of heathenism. Though the Saviour has died for *them* as well as for us, he has left no promise of salvation for those who do not believe on Him;—no promise that the image of God will ever be enstamped on any, in whom a life of holiness is not begun in this world of probation. With all the hopes which Christian benevolence can form concerning the heathen, there hangs, to say the least, a fearful uncertainty over their doom. Would we open to them bright prospects, it must be by sending them the gospel, which has brought life and immortality to light. How shall they believe or call on him of whom they have not heard? And how shall they hear without a preacher?

"Notwithstanding all the efforts which have been made to raise up and qualify ministers, their number has not increased in proportion to the increase of population in our country. The call for more ministers is therefore as great and pressing as ever, whilst hosts of Papists are crowding into our Western States to preoccupy the public mind, and establish the errors and idolatry which cover so important a portion of the Eastern continent.

"If we turn our eye to the heathen world, a few bright spots appear. But by what means do they appear? What are the instruments that have enlightened and purified them? Who have caused them to sit in heavenly places in Christ Jesus? Have not the benevolent societies, Bible Societies, and Tract Societies, and Missionary Societies, and Education Societies, had an important influence in producing these results? These in our own country arose nearly at the same time—and have co-operated and are parts of one great system. Though not united under any human direction, they are united under Him whose right it is to reign. He who can make adverse events work together for the promotion of his cause, will not fail to overrule and combine the efforts of those who not only labor and pray, but are willing to spend and be spent in his cause.

"Such, Christian brethren and friends, is the objects, and such the prospects of the Society. It remains for you to decide what accession shall be made to its means to-day. We have an influence to exert, as well as personal duties to perform. The liberal deviseth liberal things, and by liberal things shall he stand."

Middlesex County.

The Annual Meeting was held at Hollis-ton, June 12th. The report was read by Rev. Sewall Harding, the Secretary, and then the meeting was addressed by the Rev. Ansel R. Clark, Secretary of the Western Reserve Branch of the Presbyterian Education Society, and by the Secretary of the Parent Institution. The Officers of the Society for the present year are Isaac Warren, Esq. President; Rev. Lyman Gilbert, Secretary, and Mr. E. P. Mackintire, Treasurer.

Norfolk County.

The Anniversary of this Society was held at the Rev. Mr. Bigelow's meeting-house in Walpole, July 13th. The Rev. Mr. Brigham not being able to preach the annual sermon by reason of ill health, the Rev. Ansel R. Clark, from Ohio, being present, was invited to preach on the occasion. The Secretary of the Parent Society followed the sermon with some statements and remarks. This Society continues to be a very efficient Auxiliary. The Officers are Nathaniel Miller, M. D., President; Rev. S. Gile, Secretary; Rev. J. Codman, D. D., Treasurer, and Jesse Wheaton, M. D. General Agent.

South Massachusetts.

This Society held its Anniversary in Sandwich. The report was read by the Secretary, the Rev. Mr. Dexter. Ad-

dresses were made by Rev. Messrs. Woodbury, of Falmouth; Nott, of Wareham; Clark, of Hudson, Ohio, and the Secretary of the Parent Society. Zechariah Eddy, Esq., President; Rev. Elijah Dexter, Secretary, and Dea. Morton Eddy, Treasurer.

Anniversaries of Branch Societies.

Connecticut Branch.

The Annual Meeting of this Branch was held at Norwich, Conn. on Wednesday, 20th of June. The Report of the Directors, prepared by the Rev. Mr. Turner, the Secretary, was read by Rev. Mr. Hooker, one of the Directors, Mr. Turner not being present. The Treasurer's report was read by the Treasurer, Eliphalet Terry, Esq. Some statements and remarks were then made by the Rev. Mr. Cogswell, Secretary of the Parent Society. This Branch during the year past, has raised more money than enough, including a legacy, given directly to the Parent Institution, to meet the appropriations to its own beneficiaries. A good feeling now subsists in the State, and it is confidently believed that this cause will in future be well sustained. The Officers of the Society, for the present year, are Hon. Thomas Day, President; Rev. Wm. W. Turner, Secretary, and Eliphalet Terry, Esq., Treasurer. The report follows:

"The object of the American Education Society is to supply this country and the world with a pious and educated ministry. In accomplishing this object, this Society desires to press into its service every young man of promising talents and hopeful piety in the land; and especially those to whom Providence has not afforded the means of procuring an education. As an auxiliary of this noble institution, the Connecticut Branch aims to enlist the feelings and secure the co-operation of all the benevolent in the State in the cause of Education; to draw out the resources of this community to aid in effecting the object; and to engage, and educate, and introduce into the ministry, every young man possessed of proper qualifications within its limits. During the past year more has been done than in any preceding year. Through the persevering efforts of the Secretary of the Parent Society and of the Rev. Mr. Mather, most of the State has been visited, and Auxiliary Societies formed in all the Counties where they did not previously exist. These County Societies have appointed local agents in every parish, whose duty it is to bring the subject before the people and make collections annually. It is expected that this systematic organization of the whole State, will result in a more general acquaintance with the object and the operations of the Education Society, and a very considerable increase of its pecuniary means.

"The receipts into the treasury, within the year, exclusive of a balance of 1,157 dollars and 52 cents from last year's account, have amounted to $4,083 52. Of this sum however, $557 have been drawn from the Treasury of the Parent Society, to make up the amount of our appropriations. The whole amount distributed among the Beneficiaries of this Branch, during the year, is $4,680. This has been received by 12 theological students, 58 in Yale College, and 6 in the preparatory course; making the whole number who have been assisted during the year, *seventy-six*.

"The receipts into the Treasury have been from permanent funds transferred to present use, $508 13, and $3,575 39 from ordinary sources;—this exceeds the amount from the same sources the last year by $915 96.

"It is peculiarly gratifying to the Directors that the draft they have been compelled to make upon the Treasury of the Parent Society is comparatively small. Within the last year, the amount thus drawn was $1,483 and the present year only $557. Still they regret the necessity of drawing anything from this Treasury; and they confidently believe that when the County Societies shall have put their plans into operation and commenced making collections, it will no longer exist—that instead of being an expensive child requiring her fostering care, it will be profitable to the Parent who has so long watched over and nourished it in its infancy. The laws of nature forbid that the mighty river should feed its tributary streams; this Branch, they believe, will no longer send back all its waters to its source. It ought perhaps to be stated that a legacy of about $1500 from Litchfield County, and donations from Windham County, amounting to about $430, have been paid directly into the treasury of the Parent Society. Had these sums been credited to our Society, having been raised within our limits, the receipts during the year would have exceeded the expenses.

"In the last report, the Directors of this Society expressed the belief that all who wish for the prosperity of Zion throughout the State, would enlist in this cause; would come forward and put their hands to this great and good work:—and the events of the year do furnish evidence that the friends of the Redeemer are awaking to a sense of their duty on this subject. Let them remember that the time for action is short; that while death is cutting down one and another of the pillars of this Society, and sweeping away millions of benighted heathen, other millions are pressing forward in unbroken succession, equally hopeless and benighted. If they cannot go to tell them of salvation through Jesus Christ, will they not send messengers with these glad tidings? Will they not heed the cry of despair uttered by the dying pagan? Will they not answer the demand of those who desire to

bear to him the consolations of the gospel? Will they not respond to the call for help of those who are already in this field of Christian enterprize? Think of the Saviour's dying love; think of the worth of one immortal soul; and then ask yourselves individually, What claims has the Education Society upon my prayers, upon my efforts, upon my property?"

Maine Branch.

The Anniversary of this Society was held at Wiscasset, June 27th. The report of the Directors was read by the Secretary, Rev. Benjamin Tappan, of Augusta. The meeting was addressed by Professor Pond, of Bangor, and the Rev. Mr. Cogswell, Secretary of the Parent Society. This Branch has not been so efficient in its operations the year past as it is hoped it will be during the year to come.

The following are extracts from the report:

"By directing His followers to pray, *Thy kingdom come*, our blessed Saviour has made it their duty to *do* what they can for the fulfilment of this petition. Now a principal means of encouragement to Zion is the Christian ministry. Effort should be made, then, to furnish the necessary supply of competent faithful ministers. For this object, particularly, we are instructed to pray; and with our prayers to *the Lord of the harvest, that he would send forth laborers into his harvest* must be united our best endeavors to provide laborers. Of this duty the churches have not been unmindful. It received the special attention of Protestant churches and divines at the illustrious era of the Reformation. Among the canons, adopted as their rule of faith and discipline, by the reformed churches of France in their first general synod in the year 1559, we find the following, 'That our churches may be always furnished with a sufficient number of pastors, and other persons, fit to govern them, and preach the word of God unto them, they shall be advised to choose those scholars, who are already well advanced in good learning, and are of the most promising, hopeful parts, and to maintain such in the universities, that they may be fitted and prepared for the work of the ministry. Kings, princes, and lords shall be petitioned and exhorted particularly to mind this important affair, and to lay by some part of their revenues towards their maintenance, and the richer churches shall do the like. Colloquies and provincial synods shall, as they see meet, notify and solicit this affair; and take the best courses, that matters of so great necessity may be successful; and if single churches cannot do it, their neighbors shall join with them, that one poor scholar at the least may be maintained in every colloquy, and rather than this design should fail, the fifth penny of all our charities shall be set apart, if it may conveniently be done, to be employed in this service.' At the second synod in 1565, the subject was again taken up, and a similar article was inserted among the regulations then adopted.

"In our own country, this great object was regarded with peculiar solicitude, at a very early period. Within ten years after our pilgrim fathers first stepped upon the rock in Plymouth, they made an appropriation out of their scanty funds for the establishment of a college, 'Christo et ecclesiæ,' for Christ and the church. Their leading design unquestionably was, the education of young men for the ministry. With the same intention have been formed the Education societies of the present day. Though of recent origin, much has been effected by them. * * * Will any one be ready to say, that assistance afforded in educating pious youths for the ministry, is afforded in vain? Will any one inquire, *to what purpose was this waste?* But who can believe, that they would have been equally useful without an education? How could they have explained what they did not understand? How have taught what they did not know? There has been much of senseless clamor in the land about the ambitious views of the educated clergy, and the danger of their grasping at civil power, and effecting an unhallowed union of church and state. The truth is, that nothing, but respectable attainments in general knowledge and scientific theology, united to pure morals and unsuspected piety, can save the ministry from contempt, and secure to it that influence, which is indispensable to the *preservation* of our civil and religious liberties. But many young men of decided piety and very promising talents need the helping hand of charity. Without pecuniary aid (in the form, at least, of loans without interest, and with no other security than the bare note of the student himself) they would deem it impossible to obtain the necessary preparation, and would consider it their duty to repress their desires of *the good work of a bishop.* Had not the American Education Society existed, many of the 480 men, whom it has brought into the pulpit, would have passed away life in obscure privacy; and the multitudes converted by means of their labors, have remained unblest by a preached gospel till their dying day.

"Of those, who a year since were receiving aid from this Branch of the American Education Society, two, that completed the last autumn their collegiate course, and one, who is pursuing his studies in another part of the country, are no longer under our patronage. Twelve have been admitted during the year, upon a new application. The whole number now upon the funds is 26—of whom 5 are at the theological seminary in Bangor, 18 at the colleges in Bruns-

wick and Waterville, and 8 at as many schools preparing for college. Of them all it is certified by their instructors, that their talents, scholarship and Christian character are such, as give fair promise of future usefulness.

"The amount, loaned to our beneficiaries during the year past, has been $1,370. The amount received, including a balance on hand at the commencement of the year of $208 30, has been $1,389 21—leaving in the treasury at the present time, when a quarter's appropriations are to be made, but $19 21. Of the amount received, $610 (including, however, the income of one or two scholarships established by individuals in Maine) were paid from the treasury of the Parent Society.

"Of the 91 young men, to whom our aid has been extended since this Board was organized, 19 have been ordained to the work of the ministry, and 9 are supposed to be licentiates. Of the 19, three are employed in the Valley of the Mississippi, and one, the Rev. Harrison Allen, who during the past year has rested from his labors, a man of an excellent spirit, eminently devoted to the service of Christ, was employed as a missionary among the Choctaws. Of the other 15, eleven are settled in Maine, and three in Massachusetts.

"Of the 12 new applicants for aid, but one is in the first stage of education. In this particular there is a remarkable difference between Maine and other portions of the Union. Of the 222 who have been received during the year upon the funds of the American Education Society, 127, more than one half, are in a course of preparation for college. This unusually large proportion is owing to the fact, that during the year 1831 thousands of young men were made subjects of divine grace; many of whom are desirous of entering into the ministry. BUT WHERE ARE THE PIOUS YOUNG MEN OF MAINE? In that memorable year of the right hand of the Most High *our* churches were not forgotten, nor were instances wanting among us of young men converted to God. Ought not many of these to become preachers of the everlasting gospel? Let them look around upon the desolations of Zion in this State; upon the vast extent of spiritual wilderness in other portions of our country; upon those immense regions of pagan darkness, which the light of the Gospel has not visited; and do they not hear a voice from the four winds, uttering in distinct and thrilling tones the ancient cry, *Come over and help us?* As the demand is urgent, so is the encouragement to comply with it. The Lord is preparing the way, is *giving the word* for a *great company* of preachers. Young men, who love the Saviour and the souls for which he died, who possess a common share of intellect, will be content with a bare competence of this world's goods, but who have *a mind to work* for Christ, and would account it an unspeakable privilege *to spend and be spent* in laboring to edify His people, and to convert his enemies, may be assured, that the Great Head of the Church is ready to employ them; and to bestow upon them, if devoted and faithful, a most glorious reward. He is manifestly saying, *Whom shall we send, and who will go for us?* Let many hearts reply, *Here, Lord, are we; send us.* Let not ministers and churches *rob God*, by withholding any whom *the Lord hath need of.* Rather let them encourage all young men of piety and talents to desire the sacred office, and to apply, if in indigent circumstances, for aid in obtaining the education necessary to prepare them for it. If not already universally known, let it be *made* known, that the American Education Society stands pledged to assist *all* young men of suitable qualifications who NEED assistance, in obtaining at the academy, college, and theological seminary, a thorough education for the Christian ministry.

"But is it right, that this Branch should receive aid from the treasury of the parent society? Are not the churches in Maine abundantly able to educate such of their own sons, as the Lord may call, for the work of the ministry?

"There is need of a great effort to furnish the whole population of our own beloved country with sound, faithful preaching. At a low calculation, there are five millions of our fellow citizens, unsupported with that living ministry, which God hath appointed as pre-eminently the means of salvation.

* * * "Are Christians in Maine doing all which they ought for the *waste places* within their own borders? If all God's people throughout the land were to possess only our measure of love and zeal, to practice only our degree of liberality and kindness, when would our whole country be furnished with the ministrations of the gospel? When, if all professing Christians throughout the world were only to equal us, would the gospel be preached to all nations?

"Never did the Christian church occupy so important a position, as at the present day. Never were there such facilities for the spread of Christianity. Never was it so apparent, that every other system of religion was waxing old, and was *ready to vanish away.* Now, therefore, is the time to pray, and to act. Let us conduct ourselves, as becometh our high calling; as becometh Christians of the present age, in this land of light. Let us come up to the work, which God hath given us to do; and when we shall be called away from our earthly labors, let us leave it in charge to our children to put forth their utmost efforts, and if need be to expend their last farthing, and shed their hearts' blood, in carrying forward to its destined, glorious issue, the blessed work of God's redeeming mercy."

INTELLIGENCE.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual meeting of the Board was held on the 11th of July. Appropriations were granted to young men in the various institutions named, as follows:

	Former Benefic.	New Benefic.	Total.	Amo. appro.
3 Theolog. Sem.	61	0	61	$1,118
10 Colleges,	195	5	200	3,620
28 Academies,	65	21	86	1,092
41 Institutions,	321	26	347	$5,830
Priv. Instruction,	2	1	3	36
	323	27	350	$5,866

Theological Seminaries.

	Beneficiaries.	Dolls.
Bangor,	5	90
Andover,	50	920
Yale,	6	108
	61	1,118

Colleges.

	Beneficiaries.	Dolls.
Waterville,	3	54
Bowdoin,	12	216
Dartmouth,	26	468
Middlebury,	27	486
Un. of Vermont,	3	54
Amherst,	52	936
Williams,	26	488
Brown University,	1	18
Yale,	46	828
Illinois,	4	72
	200	3,620

Academies and Schools.

	Beneficiaries.	Dolls.
Farmington,	1	12
Wiscassett,	1	24
Kimball Union,	1	12
Hopkinton,	1	12
Middlebury,	2	24
St. Albans,	1	12
Brownington,	1	12
Hinesburgh,	1	24
Randolph,	1	12
Manchester,	1	12
Bennington,	2	24
English and Classical,	1	12
Lynn,	1	12
Amherst,	12	156
Phillips, (Andover,)	23	276
Monson,	13	168
New Bedford,	1	12
Warren,	1	12
Weymouth and Brain.	1	12
Marietta,	1	12
Bradford,	3	36
Hopkins,	3	36
Berkshire,	1	12
Londonderry,	1	12
Westfield,	1	24
Yale Preparatory,	3	36
Ellington H. School,	1	12
Illinois Preparatory,	6	72
	86	1,092

The number of individuals aided this quarter by the American and Presbyterian Education Societies is 563. Of these, 75 were new applicants. Appropriations amounted to nearly 10,000 dollars. A much larger sum will probably be needed to meet the exigencies of the next quarter.

AT the Quarterly Meeting of the Board of Directors of the American Education Society, the following rule was adopted, viz.

Voted, That, as the Directors of the American Education Society view it highly important, that, in all their transactions, they should act understandingly and in a fair impartial manner, so, consequently, they deem it expedient, that, whenever any of the gentlemen, who have received the patronage of this Society, shall request, that the written obligations held against them be cancelled, such request be accompanied with suitable testimonials of the pecuniary situation and other circumstances of the individuals, making the application, unless they should be well known to the Board.

REPORTS OF AGENTS.

REV. WILLIAM L. MATHER.

To the Secretary of the American Education Society.

MY last report was made out at South Mansfield, Tolland county, Conn. Immediately after the date of that report, I visited the following towns in Tolland county, and closed my agency in that State: viz. North and South Mansfield, Columbia, Gilead, Andover, North and South Coventry, and Willington.

The amount subscribed and paid in these towns was $313 57. My next field of labor was Middlesex county, Mass.; in which I spent a few weeks, and visited Reading, Stoneham, Medford, Wilmington, Woburn, Framingham, Natick, East Sudbury, Sherburne, Holliston, Hopkinton, Waltham, Tewksbury and Dracut, and collected $514 01.

From this field I proceeded to Addison county, Vt. where I spent the remaining weeks of the last three months; visited 8 towns and obtained subscriptions amounting

to $146 75; of which $108 95 were paid down.

This, however, does not give a correct view, either of the result of the agency, or of the amount which will be actually paid into the treasury during the year, by this county.

In several of these towns subscriptions to a considerable amount have been obtained, but which for particular reasons did not pass through my hands, and will not be reported the present quarter. And in others additional sums will be paid in the course of the year by societies already existing, the time of whose annual payments had not arrived. The whole amount which will be paid by this county in the course of the year, will probably be between two and three hundred dollars.

Owing to an unusual scarcity of money at the present time, arising somewhat from peculiar local circumstances, I have found greater difficulty in collecting funds in this county, than in any other which I have visited during the whole of my agency. The state of feeling however on the subject, is generally good. But few are found ready to oppose this good cause. And I doubt not that Addison county, under other and more favorable circumstances, will manifest its approbation by more general and more liberal aid.

Since I have been in the State I have attended the meetings of two consociations, and presented the subject publicly to these bodies.

The whole amount of subscriptions obtained during the quarter, as appears from the above, is $974 13, of which all but $39 30 was paid down. The particular sums as obtained in the several places, will appear in the list of donations published in the Journal.

In nearly all the places above-mentioned, efforts have been made to secure permanent aid. With this view Associations have been formed, on a plan, which, it was thought, would be best calculated to accomplish that object.

Rev. John M. Ellis.

To the Secretary of the American Education Society.

Dear Sir,—Having been engaged as agent of your Society in the Illinois Branch, for two months, viz. February and March, and now, being about to engage in the Indiana Branch, which is auxiliary to the Presbyterian Education Society, I supposed it would be well to report the results of those two months, viz.

An addition to the State Society of more than one hundred members; thirteen of whom are life members by the payment of $10 or more, the rest by the payment of one dollar or more, annually.

Places visited, with the respective sums subscribed. viz.

Bond County,	$27 50
Vandalia,	35 00
Montgomery County,	34 25
Madison County,	76 00
Greene County,	16 25
Jacksonville,	90 00
Collinsville,	38 00
	$317 00

Of this sum $85 75 has been collected. The whole or more than this amount, viz. $317 00 may doubtless be relied on. The winter has been so severe, and the travelling so difficult, that in almost every instance, the meetings were small; and numbers not present may be expected to be added still.

The interest manifested by our new and feeble churches, (for such is the case with almost all,) has been particularly gratifying. They have been willing to do what they could for an object which they feel to be so nearly connected with the welfare of Zion at the West.

The number of young men aided by the funds of the American Education Society, under the direction of the Illinois Branch, is eight. Nine more will soon apply for aid—17 at least will soon be under the care of the Illinois Branch.

Adding those who are soon to join the college at Jacksonville, encouraged by the Education Society, to your former beneficiaries, with several who have recently been the hopeful subjects of grace in the college, and who have determined on the ministry, 25 promising young men will be pursuing their studies for the sacred office.

The influence of the pious students on the other members of college, has been most important.

Extracts from the Middlesex Report.

This report was not received in season to be placed in connection with the proceedings of the Middlesex Auxiliary, which will be found on a preceding page.

"God has wisely and kindly ordered it, that the influence of benevolent exertions should be twofold. While they extend the light of the gospel abroad and exert their transforming power far and wide, the influence comes back again upon the soul of the benevolent man, and every effort he makes strengthens his habit of doing good, while every breath of intelligence, bearing to him tidings of success, encourages and animates him in his onward course. And hence we have to-day, on our assembling together as a benevolent association, a pledge of the perpetually increasing interests, and the final triumphs, of the cause in which we labor. This remark is perhaps no where more clearly exemplified than in the history of the American Education Society and its Auxiliaries.

"This Society was formed in view of the

alarming disproportion which had been found to exist between the increase and diffusion of our population, and the growth and extension of our religious institutions. On careful examination it had been found, that over a great majority of the people of this land, no religious influence was exerted. Over a great extent of territory, the institutions of the gospel were scarcely known. In other large regions churches were very few and feeble, no temples for worship were seen, and no voice of praise was heard. For hundreds of miles where the population had become considerable, no sermon had ever been preached, and but few, comparatively, possessed the Bible. There was a famine in the land, not 'a famine of bread, nor a thirst for water, but of hearing the words of the Lord.'

"And while there was such a scarcity of means to supply the wants then existing, it was seen that throughout our wide extent of territory, the population was increasing every day with an unexampled rapidity. In this state of things, and admitted, as it was, by all wise statesmen, as well as by all philanthropists, that religion was the general source of morality and public order, and that nothing but the influence of that morality, which was fostered and sustained by religion, could save our country from that misrule and anarchy which had destroyed other republics, a few individuals devised the plan of an Education Society to increase the number of competent ministers of the gospel.

"It has been demonstrated by thousands of examples, indeed a large portion of our land is at this moment a standing witness of the truth, that religion can never be made to flourish but by the instrumentality of a competent ministry. When a survey of the land was made, it was at once seen that the ministry was incompetent, either by their numbers or their attainments to take that station in society which they ought to occupy, or to exert upon the mass of the community that influence which a Christian ministry ought to exercise. Those who were scribes well instructed were too few, to be extensively known by their numbers, while many in our new settlements, particularly, were too little instructed themselves to command the respect of the more enlightened.

"And the friends of religion, the friends of morality and of all that is desirable in the preservation of our free institutions were convinced, that something must be done to increase the number of competent well instructed ministers of the gospel, or our land, with all its past prosperity, and all its eulogized prospects, was ruined. The result was the formation of the American Education Society, in the year 1815.

"If we look abroad in our land and see how rapidly the population is increasing, how the vast Western forests are disappearing, and towns and cities are 'springing up like willows by the water courses,' and then consider that the progress of religious institutions has fallen far behind this increase of population, and also that in all parts of the land infidelity in sentiment and immorality in practice are extending together, affording and receiving that sustenance from each other by which they flourish, then we shall perceive that the Education Society has but just begun its work.

"The object for which the Society was formed, and at which it constantly aims, is to remedy an evil great and alarming, by raising up in every part of the land a learned, pious, and devoted clergy; to give to every thousand souls among the increasing millions of the land a pastor, whose influence over them shall be such as always belongs to superiority of knowledge, combined with goodness of heart.

"Great is this field of labor, and but few now occupy it. Though it may appear to Christians in this region, who sit under the weekly ministrations of the gospel, that there is no need of any special effort in this cause, yet there never has been a time, since the first settlement of this land, when the inspired words were more applicable to us than now, 'The harvest is great, and the laborers are few.'

"Without taking up your time by giving a statistical view of our land in detail, it is sufficient for our purpose now to give merely the result of accurate observation and calculation made and reported from the most credible sources.

"It appears from the best documents, that no less than 6,000 ministers are wanting this day, in order that our countrymen may all have the preached gospel. And the field is already white for the harvest, but there are no laborers to enter in and reap. Thousands of destitute churches are waiting for pastors and can find none. And we repeat it, the difficulty is daily increasing, and will continue to increase, unless the churches who are already supplied, awake to a sense of their duty, and replenish the funds of the Education Society.

"All the candidates for the ministry now sent forth from year to year, are not enough to supply the vacancies made by death, and the increase of population. The present extensive wastes still remain unsupplied, and are daily extending their territory of darkness. The man of sin has already planted his emissaries there, and that deadly foe to free institutions civil and religious, even now boasts of his success.

"Something then must be done to increase the number of able and pious Protestant ministers, or the waste places in the land will increase, immorality and vice will march on, irreligion, Romanism, and infidelity will become triumphant, and anarchy and ruin will inevitably succeed. The case is a plain

one. It cannot admit of a question. It is not mere theory. The experiment has often been tried whether a nation can be free, and has always resulted in showing that a nation degraded by ignorance and vice can never maintain free institutions. We are now trying the experiment again. We are a spectacle to the whole world, and the influence of this experiment is to extend to all men, and to all the coming generations down to the end of time. And the success of this trial, and all its consequent influences, depend on the intelligence and virtue in which the foundation of our republic was first laid. Remove this foundation and the building has nothing upon which it can stand. And our only hope of extending and perpetuating a healthful moral influence through the land is by extending the living ministry until their voice shall be heard by all who dwell in it.

"The question then whether our republican institutions are to be preserved and we to remain freemen, depends entirely, under God, on the question, whether the Christian portion of our population, who see the dangers and know the remedy, love freedom as much as did their fathers who fought for it. In other words, whether they are willing to make, in their turn, the sacrifice which the exigency of the times demands, to preserve and extend and perpetuate the religion of Jesus Christ, which alone has power to restrain the passions of men, to elevate and sanctify their affections, and without which republican institutions cannot long survive.

"But the preservation of our free institutions, as highly as we prize them, is a minor consideration compared with the influence of the gospel upon the hopes and immortal destinies of the souls of men. On the sure word of God, we believe that the present world is a state of probation, and the future a state of retribution; that the human soul is immortal; that God has appointed a day in which he will judge the world, and that the final and everlasting destiny of every human being will then be fixed in happiness or misery as he has received or neglected the gospel of Christ. For there is none other name under heaven given among men whereby we can be saved than the name of Christ. Whosoever shall call upon the name of the Lord shall be saved. But 'how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?'

"Preachers must be qualified and sent forth into the destitute portions of our land and the world, carrying with them the everlasting gospel, or generation after generation will pass through life ignorant of the gospel of the grace of God, exert their demoralizing and degrading influence upon all around them, and to generations that come after them, and then go away in their sins to people the world of despair. And is there not a vast responsibility resting on Christians who know these things, and who, by a little effort, a little sacrifice and self-denial, can give the bread of life to the famishing, and cause the river of the water of life, with an overflowing current, to run through the length and the breadth of the land, bearing on its bosom the fruits of righteousness and the hopes of immortal blessedness.

"And beside the destitution in our own land, there are hundreds of millions in other lands, who are yet without any knowledge of the gospel, and who are perishing by hundreds and thousands every day for lack of vision. The world yet lieth in sin. And in view of the hasty glance we have now taken of the influence of the gospel upon our civil and temporal interests, in view of the love of Christ for lost men; of the eternal blessedness of the soul in the presence of its God and Saviour, and of the unceasing agonies of all who shall be banished from his presence and the glory of his power, how great is the responsibility resting upon Christians? Generation after generation are passing off this stage of trial, and millions of souls who have never heard of a Saviour are annually called to the bar of God. And can those who enjoy the ministrations of the gospel and have tasted themselves the sweets of Christian communion, and felt the joys of Christian hope, can they, with stoic indifference, look upon this fearful condition of such vast multitudes of their fellow men? With the command of the gospel sounding in their ears, Go preach the gospel to every creature, and furnished by the God of heaven with ample means, would they use them to the extent of their ability, very soon, literally, to obey this injunction, can they claim an affinity to the spirit of Christ, or hope at last to be approved as good and faithful servants, while they refuse to yield but a mere fraction of what the exigency of the time requires, and of what they could well spare? O that every professing disciple of Christ may feel, that the providence of God is now addressing him as clearly and distinctly as though it were a living voice from the clouds, calling him to awake and put forth every energy in the great work of sending the gospel to the destitute.

"Now an appeal is again made, and an opportunity again presented, to the friends of religion and the friends of man in this county, through the medium of this Society, to come with their benefactions, to this good work of qualifying young men for ministers, to go and break unto the famishing the bread of life, to build up the waste places of the heritage of God, and to extend the blessings of eternal salvation to a perishing world.

"Those who are indeed the friends of Christ *will* not, *cannot* turn away from such a call. If they have his spirit they *will* not, they *cannot* become weary in well doing; but as they grow up in the divine life, they will feel more and more, that they are only stewards of the Lord's bounty, and will rise in their zeal and increase their benefactions, and walk in the light and enjoyment of the cheering hope of the speedy approach of the predicted time, when the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

PRESBYTERIAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly Meeting of the Board of Directors was held on Tuesday, June 26. Appropriations were made to 165 young men, as follows:

In	8 Theolo. Sem.	39 men	$ 737
	12 Colleges,	70 do.	1,354
	17 Academies,	56 do.	976
Total	37 institutions.	165 men,	$3,067

Appropriations to the amount of $825, were also made to *forty-seven* new applicants, belonging to *nine* States and *twenty-eight* institutions of learning. The whole number of young men assisted at the meeting of the Board is 212. The whole amount appropriated is $3,892.

The Christian public must be aware, from the above statement, that the operations of the Society cannot be sustained, without a large increase of funds. *Sixty-five* new applicants were received at the Quarterly Meeting in March, the annual appropriations to whom, will not be less than $4,800. To carry forward those, who were received on probation at the last meeting, an additional sum of $3,500 per annum will be required. A large number of new applicants may also be anticipated, at the next Quarterly Meeting of the Board. Thus the demands upon the Society are rapidly increasing, and unless its friends come forward to its support with promptness and liberality, its operations must be greatly embarrassed, if not actually retarded. Let the benevolence of the followers of Christ be commensurate with the greatness of the sacred enterprize. Let every one engage with alacrity in the great work of furnishing the world with a pious and well educated ministry. Who will stand aloof from this sublime and sacred undertaking, upon which God has enstamped the broad seal of his approbation? Who will withhold his influence, his prayers, and his contributions from a Society, which has already furnished many a feeble and destitute church, with a devoted and able pastor; which has trained up men, who are now breaking the bread of eternal life to the famished heathen, and which has caused many solitary and barren spots in the wilderness, to bud and blossom as the rose?

Christians have long been praying the Lord of the harvest, to send forth laborers into the widely extended and waving fields. God is now hearing and answering this prayer. By the outpouring of his Holy Spirit upon the churches, he is converting and bringing forward a large number of young men. He calls upon his people to educate these youth for his service. He is thus testing the sincerity of their prayer. He is now weighing in the balance their desires to have an adequate ministry provided for a perishing world; and the opposing principles of selfishness, unbelief, and worldly ease, which neutralize every effort to accomplish this glorious object.

Let all then, who have prayed for an increase of "laborers in the harvest," evince by an active benevolence, the sincerity of their petitions. Let them come forward with promptness, and prevent by timely and liberal support, the embarrassment, which otherwise must inevitably arise, from the greatly augmented number of young men who apply for patronage.

TERMS OF ADMISSION TO THE THEOLOGICAL SEMINARY, ANDOVER.

MISTAKES having often been made by persons at a distance, respecting the terms of admission to this Seminary, the Trustees at their late meeting voted, that seasonable and extensive public notice, respecting these terms, should be given by the President. To those who wish to apply for membership in the Seminary, information on the following points may be sufficient.

1. The *regular time* for admission is five weeks after the anniversary, which will be hereafter the *second* (instead of the fourth) Wednesday of September.

2. The laws require that every candidate for admission into the Seminary shall, *previously to his examination*, produce to the faculty satisfactory testimonials, from persons of information and respectability, and of reputed piety, that he possesses good natural and acquired talents; that he has been regularly educated at some respectable College or University, or has otherwise made literary acquisitions, which, as preparatory to theological studies, are substantially equivalent to a liberal education; and that he sustains a fair moral character, is of a prudent and discreet deportment, and is hopefully possessed of personal piety. He shall also exhibit to the Faculty proper testimonials of his being in full communion with some church of Christ; in default of which he shall subscribe a declaration of his belief in the Christian religion.

3. "Every candidate thus introduced, is to be examined by the Faculty, with re-

ference to his personal piety, his object in pursuing theological studies, his knowledge of the learned languages, of Hebrew Grammar, and of the Hebrew Chrestomathy of Professor Stuart, so far as the extracts from Genesis and Exodus extend. In cases when the candidate has not been regularly educated at a College, he must also be prepared to sustain an examination in Mathematics, Logic, Rhetoric, Natural Philosophy, Astronomy, and Intellectual Philosophy.

4. No candidate will hereafter be examined on any of these particulars, with a view to partial admission to privileges, such as lectures, room and use of the Library, till he is prepared for examination *on the whole*. Nor can any one apply for charitable assistance the first year, who is not thus examined and approved *within the first three weeks* of the year.

5. In every case of application for admission *after the regular time*, the candidate, besides the usual requisitions at the opening of the year, will be examined on all the studies gone over by the class.

E. PORTER, *President.*

Theol. Sem. Andover, May 22, 1832.

NEW YORK CITY AND STATE.

THE Register of Mr. Williams contains a complete list of all the churches in New York, with the site, denomination, and names of the ministers appended. The whole number is ONE HUNDRED AND TWENTY, viz: Presbyterian 24, Episcopalian 23, Methodist 17, Baptist 14, Dutch Reformed 14, Roman Catholic 5, Friends 4, Jews 3, Lutheran 2, Independent 2, Universalist 2, Unitarian 2, Moravian 1, Mariner's 1, New Jerusalem 1, German Reformed 1, Christian 1, Miscellaneous 3. From the same work we derive the following statement of the number of clergymen, of different denominations, in the State.

	No. in 1819.	*No. in* 1831.
Presbyterian and Congregationalists, .	328	460
Episcopalians, ...	83	143
Baptists, ...	139	310
Reformed Dutch, ...	105	98
Methodists, ...	90	357
Lutherans, ...	16	13
Other denom. not enumerated in 1819,	—	89
Total,	761	1,470

LONDON MISSIONARY SOCIETY.

IN the several parts of the world, connected with the Society's operations, there are—113 Stations and Out Stations, 22 Missionaries, 19 European Assistants, 133 Native Assistants, 54 Churches; 4,771 Members or Communicants, 391 Schools, 22,193 Scholars. Being an increase during the year of—22 Branch Stations, 2 Missionaries, 4 Churches, 320 Members or Communicants, 39 Schools, 1,496 Scholars. The Society has also 13 printing establishments, at eight of which 139,000 books, including 33,000 portions of Scripture, have been printed; and from nine stations, 115,000 copies of books have been put into circulation.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from April 11th to the Quarterly Meeting, July 11th, 1832.

DONATIONS.

Bridgeport, Ct. from ladies of that town, by Rev. Dr. Hewitt,		75 00
Canterbury, Ct. fr. two young ladies, by Mr. William Hutchins, Tr. Wind. Co. Aux. Ed. So.		3 00
Champlain, N. Y. fr. the Ch. Ben. Soc. by Silas Hubbell,		10 00
Elliot, Me. fr. the Cong. Soc. by Rev. Josiah G. Merrill,		1 25
Grafton, Vt. fr. Mrs. Robinson,		50
New Haven, Vt. fr. Soc. of Rev. Joel Fiske,		15 00
Pendleton, S. C. fr. Rev. Aaron Foster,		5 00
Palmer, Mass. fr. Un. Ch. Association, by H. Hill,		2 00
Saco, Me. fr. individuals, by Lauriston Ward, Esq.		20 00
Woodstock, Vt. fr. Hon. Charles Marsh,		5 00
Woodstock, Ct. fr. Rev. Wm. M. Cornell, collected in N. E. Parish, 12 00. South, 10 00. West, 8 00,		30 00
Received fr. a lady a breast pin, which was sold for		2 00
		$188 25

LIFE SUBSCRIPTIONS.

Rev. Weston B. Adams, Bloomfield, Me. rec'd fr. the estate of his father, Dea. Eliphalet Adams, late of Plainfield, N. H. deceased,	40 00	
Rev. Richard F. Cleveland, Windham, Ct. by members of 1st Soc. through Mr. W. Hutchins, Tr. Wind. Co. Aux. E. Soc.	40 00	
Rev. Sam. Delano, Hartland, Vt. by an individual of his Soc. in part,	30 00	
Dea. Sam. Morse, Waldoborough, Me. by Mr. Hovey in part,	50 00	—160 00

ANNUAL SUBSCRIPTIONS.

Charleston, S. C. by H. Hill, Esq. fr. Mrs. Dr. Keith,	5 00	
From Mrs. Geo. Barksdale,	5 00	
From Mrs. John Gadsden,	5 00	—15 00

INCOME FROM SCHOLARSHIPS.

Amount rec'd this quarter,	347 20

REFUNDED BY FORMER BENEFICIARIES.

Part am't loaned,		40 00	
Do.	do.	12 00	
Do.	do.	51 00	
Do.	do.	10 00	
Balance	do.	15 75	
Do.	do.	39 50	
Do.	do.	55 86	—224 11

INCOME FROM FUNDS.

Interest on money loaned,	350 33

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

Boston, fr. Dea. Daniel Colby, a donation,		6 00	
From Mr. Josiah Hayden,	do.	20 00	
From Mr. Isaiah Souther,	do.	50 00	
From T. O.	do.	10 00	—85 00

BERKSHIRE COUNTY.

Lee, rec'd fr. H. Bartlett on ac't of Lee Temp. Sch.	16 00	
Pittsfield, fr. Pittsfield Young Lads. Benev. Soc. ann. pay't for Tappan Temp. Scholarship, by Miss C. E. Allen, Tr.	75 00	
From Treasurer, J. W. Robbins, Esq. by H. Hill,	53 00	—144 00

ESSEX COUNTY.

Andover, fr. pupils in English Class School, in part, to con. the Preceptor, Rev. Sam. R. Hall, a L. M. of A. E. Soc.	8 28	
Beverly, fr. a lady in the Soc. of Rev. Mr. Oliphant, by H. Hill,	2 00	

Danvers, fr. S. Par. 3d pay't for Cowles' Temp. Schol. 75 20
Ipswich, fr. a friend, by Rev. M. Fitz, 50
Manchester, fr. Ebenezer Tappan, by Rev. Mr. Emerson, 3 00
Newburyport, fr. Fem. Miss. and Ed. Soc. by Miss Ann Hodge, Tr. 11 25
Newbury, fr. Sam. Newman, ann. sub. 5 00
Rowley, fr. E. P. by Mr. Jos. Adams, Tr. of Co. Soc. 10 00
Salem, fr. the Ex'rs of the Will of J. B. Lawrence, the bal. due on his Legacy, 67 31
From Salem Fem. Aux. Ed. Soc. towards 3d yrs. pay't on Un. Temp. Schol. by Miss Anna Batchelder, 39 60—215 54

FRANKLIN COUNTY.

Received fr. a "lady in Franklin Co." 10 00
Conway, fr. individuals, by Chs. Arms, through Gen. Asa Howland, Tr. Co. Soc. 10 00—20 00

HAMPSHIRE COUNTY.

Amherst, fr. Am. Sewing Cir. by Mrs. D. W. Fiske, Tr. 15 00
Hadley, fr. Dudley Smith, on ac't of Brown Temp. Schol. by Lewis Strong, Esq. Tr. Co. Soc. 40 00
South Hadley Canal, fr. Philip Smith and Diadamia E. Smith, 2 00—57 00

MIDDLESEX COUNTY.

East Sudbury, fr. Rev. Levi Smith, bal. of amo. to cons. him a L. M. of A. E. S. 28 00
Framingham, Gent. Asso. by Patten Johnson, 50 04
Ladies Asso. by Miss Hitty Rice, 50 99
And a silver ladle, 1 75—88 78
Holliston, fr. Gent. Asso. by Chs. Marsh, 82 06
From Ladies do. by Miss Irene Dickinson, 19 12
From Un. Benev. Asso. by Bucklin Fitts, 19 63—90 81
Hopkinton, fr. Gent. Asso. by Daniel Eames, 11 50
From Ladies do. by Miss Irene Ellis, 7 50—19 00
Medford, fr. Gent. Asso. by Dea. Charles James, $51. Ladies, by Miss Martha B. Magoun, $43, 94 00
Natick, fr. Gent. Asso. by Dea. Samuel Fiske, 17 35
From Ladies, Mrs. Nancy Child, 8 50—25 85
Reading, fr. Gent. Asso. by John Damon, 49 45
From Ladies' do. by Mrs. Sarah Reid. 21 72
A string gold beads, $6, and a ring, 50c. 6 50—77 67
Sherburne, fr. Gent. Asso. by Aaron Coolidge, 29 50
From Ladies' do. by Mrs. Betsey Whitney, 19 25—48 75
Forty dollars of which to con. Rev. Samuel Lee a L. M. of A. E. S.
Stoneham, fr. Gent. Asso. by Mr. Joseph Breck, 14 25
From Ladies' do. by Miss Mary Richardson, 2 25—16 50
Wilmington, fr. Gent. do. by Dea. Benj. Foster, 5 50
From Ladies' do. by Miss Roxana N. Carter, 2 00—7 50
The above by Mr. Wm. L. Mather, Agent.
Charlestown, fr. Fem. Rel. Char. Soc. by Miss M. A. Flanders, Tr. 30 00
From individuals, 32 00—62 00
Holliston, fr. Char. Soc. by B. Fitts, 2 07
Lincoln, fr. Fem. Ed. Soc. by Rev. E. Demond, 10 20
From Rev. E. Demond, ann. sub. 1 00—11 20
Newton, fr. Wm. Ward Jackson, to con. him a L. M. of the Co. Soc. 10 00
From Rev. L. Gilbert, ann. sub. 1 00—11 00
Waltham, fr. individuals, by Rev. S. Harding, 11 12
Woburn, fr. Dea. Sam. Gould, Tr. of West side Male Concert, 39 41
From Mrs. Susan Wyman, Tr. of West side Fem. Concert, 30 50
From Mr. Rufus Pierce, a donation, 6 00
From Ward No. 6, by Mrs. M. Johnson, Tr. 7 00
From Centre Male Concert, by Dea. B. Wyman, Tr. 13 63
From Richardson Row, Fem. Concert, by Mrs. M. E. Richardson, Tr. 5 18
From New Bridge Fem. Concert, by Mrs. Susan Thompson, 3 00—104 73
Collection at the annual meeting, 14 45
The above by Mr. E. P. Mackintire, Tr. of the County Society.
Brighton, fr. Fem. Aux. Ed. Soc. by Thomas Gardner, 37 68
Dracut, fr. Dea. Nathaniel Stickney, by Rev. Joseph Merrill, 4 00
South Reading, fr. individuals, by Mrs. Sarah S. Yale, 5 00—730 10

NORFOLK COUNTY.

Weymouth, fr Rev. Jonas Perkins, a col. in his Soc. Rev. J. Codman, D. D. Tr. Co. Soc. 97 77
From a lady, by Rev. J. Perkins, 1 00
Wrentham, fr. a gentleman, a thank offering, 1 00
From a lady, do. 5 00—6 00
Received fr. Rev. J. Codman, D. D. Tr. $40—of which, to constitute Rev. Elam Smalley, of Franklin, Ms. a L. M. of A. E. S. by the Fem. Benev. So. of F. 817 06—921 83

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

Fitchburg, fr. Young Men's Ed. Soc. to constitute Rev. John A. Albro a L. M. of A. E. S. and 6 00, a donation, 46 00

SOUTH MASSACHUSETTS.

Marshfield, fr. Azel Ames, a donation, 10 00
Orleans, fr. William Mirrick, 1 00
Raynham, fr. members of Soc. of Rev. Enoch Sanford, to constitute him a L. M. of A. E. S. 40 00
The following from the Tr. of the S. M. E. Soc. Dea. Morton Eddy.
Berkley, bal. of a sub. by Rev. T. Andrews, 3 00
North Bridgewater, from Mark Perkins, to constitute him a L. M. of S. M. E. S. 14 00
From Rev. D. Huntington's Soc. viz. Gent. Asso. $6 33. Ladies, $6 94, 77 27
Plympton, fr. Rev. E. Dexter, a dona. 2 00
Tiverton, fr. Rev. J. King, do. 2 00
98 27
Deduct, paid for Ann. Report, 11 00—87 27—138 27

WORCESTER SOUTH.

Brookfield, fr. a gentleman, by Ezra Collier, 3 00
Sturbridge, fr. Edward Phillips, Tr. Miss. and Ed. Soc. connected with the Bap. Asso. of S. 5 80
Uxbridge, fr. a Fem. Praying So. to con. Rev. David A. Grosvenor a L. M. of A. E. S. 40 00
West Brookfield, fr. ladies, by H. Hill, 3 00
From a lady, by Mrs. L. B. Foot, 3 00—6 00
Westborough, fr. ladies and gent. by Mr. Jonas Longley, 11 47—65 80

WORCESTER NORTH.

Hubbardston, fr. individuals, by Dea. Parker, 22 87
Phillipston, fr. do. by Joseph Chickering, 68 60
Princeton, fr. do. by Jonas Brooks, Esq. 20 94
The above by Dea. Justus Ellingwood, Tr. W. N.
Holden, fr. friends, towards a Temp. Schol. by Charles White, 57 00—176 81

Whole amount rec'd for present use, $3,915 41

PRINCIPAL OF SCHOLARSHIPS.

Dwight, rec'd fr. Mrs. W. A. Jenkins, Tr. of subse's. bal. of the Schol. 111 50
Greenwich, rec'd fr. Miss Sarah Lewis, of Greenwich, con't. on acc. 50 00
Do. do. 10 75—60 75—172 25

MAINE BRANCH.

Brunswick, Received on account Temp. Schol. 18 73
Paris, fr. ladies of the church of Rev. Joseph Walker, to const. him a L. M. of M. Br. 25 00
Topsham, fr. Mrs. Perkins, a donation. 5 00
Wiscasset, fr. a sewing circle, Mr. E. Parsons, Tr. 5 00
Annuities, James Bridge, Jr. 2 00. Thos. Jenney, 2 00, 4 00
" Stephen Thurston, (2 years,) 4 00
" Isaac Rogers, 2 00. David Shipley, 2 00, 4 00—12 00
Contribution at the annual meeting, (held at Wiscasset,) 42 43
Dividends on Bank Stock, 64 00
Donation from school of small children, 1 00
Interest on Funds loaned and on Scholarships, 69 00
Somerset Co. Aux. Ed. Soc. by Weston B. Adams, Tr. 21 75

From Mr. Adams, to constitute himself a L. M. of M. B. of A. E. S. 25 00
York Co. Aux. Ed. So. from Jas. Titcomb, Tr. 22 00
$320 90

Amount rec'd into the Treasury of the Par. Soc. fr. towns within the limits of this Branch, $111 86.

NEW HAMPSHIRE BRANCH.

Hillsborough Co. Am. Ed. Soc. rec'd fr. R. Boylston, Esq. Tr. paid him as follows, viz.
Bedford, fr. individuals, 29 00
From ladies, 20 50—49 50
Hollis, fr. the H. Ed. So. 10 00
From Dea. Ephraim Burge, 14 00—24 00
Hillsborough, fr. ladies, 9 30
Mason, fr. ladies, 4 75
Peterborough, fr. *late* Benj. F. Spaulding, 1 00
From Milton Spaulding, 2 00—3 00
Pelham, fr. individuals, to constitute Rev. Jno. H. Church, D. D. a L. M. Co. So. 15 00
From Daniel Gage, 1 00
" Jeremiah Tyler, 1 00—17 00
$107 55

Strafford Co. Aux. Ed. So. received fr. Dea. Joseph French, Tr. 45 00
Merrimack Co. received fr. Rev. Mr. Thatcher, Bradford, col. at Mon. Con. 5 00
$157 55

NORTH WESTERN BRANCH.

Cornwall, fr. Fem. Ed. So. Mrs. Lane, Tr. by George W. Root, 13 25
Manchester, fr. Wm. Page, Trustee, an additional payment of the Legacy of the late Joseph Burr, of Manchester, 400 00
Middlebury, fr. Gentlemen's Asso. by George W. Root, 20 50
From Ladies' Asso. by Wm. R. Miller, 22 00
" young ladies in the Female Seminary, by Mrs. H. L. Cook, 10 00—62 50
Rutland, (E. Parish,) fr. Fem. Praying Circle, by W. Page, 13 06
Salisbury, rec'd a donation, 75
Shoreham, fr. Gent. Asso. by Wm. L. Mather, Ag. 10 00
Vergennes, fr. Gent. Asso. by J. Scott, 20 00
From Ladies Asso. by Miss P. Goodrich, 9 00—29 00
Weybridge, fr. Gent. and Ladies Asso. by Mr. Wm. L. Mather, 6 70
$535 26

Amount rec'd into the Treasury of the Par. Soc. fr. towns within the limits of this Branch, $50 50.

CONNECTICUT BRANCH.

Collected by Mr. Wm. L. Mather, Ag. in the following towns, viz.
Andover, fr. Ladies and Gentlemen's Asso's, 30 00
Columbia, fr. do. do. 16 21
Gilead, fr. do. do. 4 50
North Mansfield, do. do. 33 13
North Coventry, do. do. 85 50
From Gentlemen's Association, 45 00
South Mansfield, fr. Ladies and Gent. do. 35 23
South Coventry, fr. Ladies' Asso. to constitute Rev. Chauncey Booth a L. M. of A. E. Soc. 40 00
Willington, fr. Ladies and Gentlemen's Asso's, 24 00—313 57
Chatham, fr. D. White, Ag. by S. Southmayd, Tr. Middlesex Co. Aux. Ed. So. 12 00
East Windsor, fr. Ladies and Gent. of Wapping So. by J. Staughton, 2d, 10 43
Hartford, fr. Asylum Temp. Schol. bal. of 1st payment, 10 00
Lyme, fr. C. Colton, two annual subscriptions, 4 00
Middlefield, fr. Rev. J. Noyes, Ag. by S. Southmayd, Tr. &c. 3 25
New Canaan, fr. Cong. Church, by Dea. H. Crissy, 7 00
From the Lydian Soc. bal. of 4th ann. pay't of Temp. Schol. by Sarah Bonney, Tr. 32 00—39 00
Norfolk, a collection, by Ralph Lingley, Tr. 15 00
Somers, Legacy of Hannah Herrick, by David Cady, Ex'r, 166 47
Windham Scotland Soc. fr. gentlemen and ladies, in part, to constitute the Rev. Jesse Fiske, a L. M. by Wm. Hutchins, Tr. of Windham Co. Aux. Ed. Soc. 21 88
Canterbury Westm. Soc. fr. individuals, by W. Hutchins, Tr. 2 13—24 00
Interest on money loaned, 116 65
$714 37

Clothing.

South Cornwall, fr. several young ladies, by Sarah Swift, Sec. two bedquilts, valued at 6 00

Scholarship Fund.

Taylor Scholarship, fr. E. Sanford, in part, 160 00
From Levi Stillman, in part, 50 00
Cash received, 6 00—216 00
Henry Stillman, cash, in part, by Dea. T. Stillman, 50 00
$266 00

Amount rec'd into the Treasury of the Par. Soc. fr. towns within the limits of this Branch, $149 00.

PRESBYTERIAN EDUCATION SOCIETY.

Bloomfield, N. J. rec'd fr. sundry persons in the Academy, 126 22
Catskill, N. Y. fr. Rev. Dr. Porter, to constitute 2 grand-daughters, life members, 60 00
From Oren Day, Esq. ann. sub. 75 00
From a poor young man, by Dr. Porter, 1 00—136 00
Carlisle, Pa. fr. ladies in Rev. Geo. Duffield's Cong. 26 00
Harrisburg, Pa. fr. the Church in that town, 61 92
James-Town, fr. ladies Ed. So. by Mrs. S. S. Fletcher, 10 40
Morristown, fr. Mrs. Mills, on acco. Prin. Schol. 100 00
And interest, 9 50
From Miss Eliza Woodruff, and Mrs. Silas Condict, 84 00—93 50
New York, Bleecker st. ch. Schol. fr. Joseph Brewster, 150 00
Bowery ch. Schol. fr. Jno. A. Davenport, Tr. 275 68
Brick do. fr. Mrs. Tace W. Patton, 20 00
Do. Miss Ann Dakin, donation, 20 00
Do. L. De Forest, $25. G. P. Shipman, $37 50, 62 50
Do. Edward A. Russell, 37 50
Do. H. H. Shufflein, 5 00
Do. Micah Baldwin, 2d year, 37 50—182 50
Cedar st. fr. Caleb O. Halsted, 37 50
Do. W. W. Chester, Esq. sub. 1 year, 225 00—262 50
Central Pres. fr. ——, 1 quar's pay't on acco. 12 scholarships, 225 00
Laight st. fr. Ladies' Asso. by Mrs. Darling, 75 00
Do. E. Lord, $37 50. T. S. Nelson, $25, 62 50
Do. Jona. Leavitt, $25. William A. Booth, $20, 45 00—182 50
Rutgers st. fr. ladies of that Church, 32 75—1,361 13
Newville, fr. the Pres. Ch. in that place, 20 00
Philadelphia, Pa. col. in that city by the Ass't Sec. 414 00
Southampton, L. I. fr. Fem. Ed. So. by Rev. E. Beers, 25 00
Steubenville, O. fr. Hon. J. H. Hallock, $10. S. G. Wheeler, $25. 35 00
Warren, Pa. fr. Mrs. Hawley, for Fem. Fragment Soc. 10 00
Wilmington, Del. fr. Hanover st. Church, Gentlemen, $38. Ladies, $25, 63 00
Miss Susan E. Munro, to cons. herself a L. M. of P. E. So. 30 00—93 00
Individuals in *Alabama*, viz. D. Lyle, 3 00
Mrs. M. C. Lefteritch, $5. J. P. $2, 7 00—10 00
Donation fr. Rev. Dr. Lewis, 20 00
" fr. sundry persons, by the Cor. Sec. 117 00
" fr. Mrs. Mary Burnett, widow of James Burnett, 50 00
" fr. John North, by Cor. Sec. 16 68
" fr. a friend, by Rev. Heman Norton, 5 00—208 68
Refunded fr. a former Beneficiary, 18 00
Western Ed. So. rec'd fr. the Treasurer, 2,000 00
Western Reserve Branch, rec'd fr. do. 600 00
$5,290 83

SUMMARY.

	Present Use.	*Sch. Fund.*	*Whole amo.*
Parent Society,	3,915 41	172 25	4,087 66
Maine Branch,	220 90		220 90
New Hampshire do.	157 55		157 55
North Western do.	535 26		535 26
Connecticut do.	714 37	266 00	980 37
Presbyterian Ed. So.	5,300 83		5,300 83
Whole amount,	$10,944 32	438 25	11,382 57

Clothing rec'd at the Rooms of the Parent Society during the quarter ending July 11, 1832.

Athol, fr. Nancy Kendall, Sec. and Tr. Fem. Char. Read. Soc. 17 pillow cases, 6 shirts, 12 sheets, 8 collars, 1 bedquilt, valued at $24 50.
Marlborough, fr. Miss Susan M. Witt, Tr. Fem. Benev. Soc. 1st Par. 9 shirts, 2 pr. socks, 12 cravats, 10 collars.
New Ipswich, Read. Char. Soc. by Mrs. L. C. Safford, 5 pr. socks, 4 quilts, 16 collars, 2 pillow-cases, 1 vest, 2 sheets, valued at $20 00.
Rowley, fr. R. A. Perley, Tr. Fem. Social Read. Cir. 1st Par. 5 shirts, 2 pr. socks.
West Boylston, fr. Fem. Read. and Char. Soc. 1 bedquilt, 1 comforter, 6 pr. socks, 2 collars, 10 pillow-cases, 2 shirts.

E. Comelius

THE

QUARTERLY REGISTER.

VOL. V. NOVEMBER, 1832. No. 2.

MR. SOLOMON MAXWELL.

IN an early number of this work, we gave a brief notice of the death of this excellent individual. We now propose to present a more extended view of his life, with an extract from his writings. Had he been permitted to live, he would have developed a moral and intellectual character of a very high order. We have hardly known a young man, whose mental productions exhibited so much vigor of conception and maturity of judgment. His worth certainly deserves something better than the slight memorial to which we have referred.

MR. MAXWELL was born in Lebanon, Connecticut, in March, 1799. His early years were devoted to agricultural pursuits, and he did not attract much notice except among his more immediate friends. He, however, gave full proof of possessing a vigorous intellect, and a great fondness for reading. His parents were pious, and carefully instructed him in the duties of religion. This doubtless contributed to that mental uneasiness, which seems never to have forsaken him till he came fully under the dominion of Christian principles. Amid the scenes of society, which were constantly enlivened by his sallies of wit and humor, he could not banish from his recollection a sense of his ingratitude to God. An unguarded expression, which fell from his lips, and which cast indirect contempt upon the Saviour, greatly alarmed him. After the lapse of about three weeks, during which his mental agony was often extreme, he found peace in submission to Christ. This was truly an eventful era in his history. Conscience, coinciding with his feelings, breathed a heavenly calm through his soul. The humor, which had merely amused his fellow creatures, was now repressed, or delightfully refined and rendered innocent by a Christian spirit. An elevated purpose of doing good to men took possession of his soul. The perusal of the Memoir of Henry Martyn, was one of the principal means of directing his attention to a preparation for the Christian ministry.

In 1819, he commenced study at Plainfield, Connecticut. During his residence in that town, of nearly two years, he secured many friends, and witnessed numerous proofs that his character and efforts in doing good, were appreciated. His exertions in the cause of religion were rendered very acceptable by his modest and unassuming manners. In the autumn of 1821, in the twenty-third year of his age, he entered the sophomore class in Amherst College. His talents and his indefatigable application, soon enabled him to take a very high rank. He appeared to the highest advan-

tage in mathematics and mental philosophy. No individual in the class brought out the difficult problems in mathematics more readily than Mr. Maxwell. Before the end of his junior year, he had thoroughly comprehended the philosophical studies of the senior class, and had written at large on various topics. His habits in college were perhaps more exclusively sedentary, than those of any other individual. Here was laid the foundation of that disease, which subjected him to years of suffering, and which carried him prematurely to the grave. His attention to study was almost literally unintermitted—by night and by day. His influence was great and salutary. In his junior year, there was an interesting revival of religion. Nearly thirty individuals, as it was thought, became the subjects of renovating grace. Mr. Maxwell's efforts for the promotion of piety were characterized by sound judgment as to the time and manner, and by unaffected kindness of feeling. His sentiments of advice and warning were scriptural and impressive. Some of his fellow collegians will recollect his conversation till their dying day. He afterwards remarked to a classmate, that he passed several nights during the progress of that revival, entirely sleepless, in the sweet contemplation of the goodness of God, and in cherishing the joyful belief that his great name would be glorified.

At the commencement, when his class graduated, he received one of the principal appointments—the philosophical oration. His composition was ably written—but it was too refined and abstract to please the mass of a commencement audience.

Soon after leaving college, he joined the theological seminary at Andover, but was soon called home on occasion of the sudden death of his father. The remainder of the year he passed in attending to the settlement of the concerns of his father's estate. These duties, otherwise painful to a mind so delicate as his, were performed with great cheerfulness, through a just and deep sense, which he ever cherished, of filial and fraternal obligation. In the autumn of 1826, he resumed his beloved occupations at Andover. This year was one of great enjoyment, and of marked progress both in a moral and intellectual respect. His heart loved the spirit of thorough study, ardent inquiry, and missionary enterprize, for which the seminary at Andover has been distinguished from its foundation. As a Hebrew scholar, he was one of the best in a class of forty-five. Others could recite the details of the grammar with greater fluency. None understood more perfectly the structure and fundamental principles of the language. He took great delight in reading the devotional poetry of the Hebrews. The nature of his habits of study, will be seen from the following statement of an analysis which he made of Burke's celebrated speech on "Conciliation with America." He first read the speech five or six times, and some parts of it more. After he had compassed the argument in his mind, he made an analysis from memory, and added such reflections as the subject and author suggested. The time which he expended in this exercise, amounted to two entire weeks.

In college and in the seminary, Mr. Maxwell belonged to a select company, who met periodically for prayer and conversation, in respect to the duty of personally engaging in the foreign missionary enterprize. His knowledge on this subject was extensive, and his feelings deeply interested. His reasons for finally abandoning the design, were ill health and pecuniary embarrassments. Of the estimation, in which he was regarded at Andover, one of the professors of the seminary thus speaks. "I and my colleagues considered him as holding a high rank in respect to the strength of his

mind, and his acquisitions, especially considering that he had been obliged to struggle with embarrassments* during his education, and had slender, variable health. He was uncommonly regular and punctual in attending upon the exercises of the seminary, and showed in all things a scrupulous regard to *duty*. As a Christian he made the impression that he was uniformly and sincerely pious; and with less show than common, I thought he had more of the substance of religion;—less blaze, but a stronger heat. He was remarkable for an unassuming modesty and self-diffidence, which seemed to make it oppressive to his feelings to be brought into notice."

In the autumn of 1826, Mr. Maxwell left Andover and engaged as an instructor in the academy at Amherst, Mass. In addition to the faithful performance of his duties as a teacher, he devoted considerable time to the exegetical reading of the Old Testament in Hebrew, and of the New in Greek. At the close of the year, when he received in due course the degree of A. M. at Amherst College, he pronounced an oration of distinguished excellence, which we have concluded to insert in this place. Its object is to show that the mighty men of past ages, have been greatly indebted to the *multitude*, who have sunk into the grave unhonored and unknown.

"It begins to be suspected, that the lower orders of mind have done more for the intellectual advancement of the species, than has generally been supposed. The literary investigations of the last half century have produced a wonderful transfer backward of intellectual honors. Modern genius has been found deeply indebted to ancient, and genius of all ages under incalculable obligations to mediocrity of talent. The few names thinly scattered along the intellectual, the philosophic, and the heroic past, to which we have paid an unquestioning idolatry, and which we have canonized in our recollections, by the epithets, benefactors, and ornaments of the species, are well nigh proved bankrupt debtors to the mass of mankind. The deified few, whose shade has spread the pall of undiscriminating forgetfulness, over all the race beside, who have been allowed to appropriate to themselves as original, every relic of thought or imagination, to descend into the cemetery of oblivion, to which were consigned all, but themselves, of the species, and there to rifle from the defenceless sleepers every mental deposit, and arrayed in this mighty spoil of intellect, to come forth and awe us into the most obsequious adoration, are compelled to acknowledge their obligations to the earlier and humbler earnings of intellectual distinction.

Their works are studded all over with conceptions originated by the vulgar mind. These may be seen on almost every page, as prominent and distinct, as the heart half imbedded in the earthen god of an East Indian.

They are indebted to the early remains of mythological theology, and of philosophy in the dense form of proverb,—the first embodyings of impression in language,—the first rude essays made on earth to con the elements of that history of classifications which the finger of God has written out, through all the universe, which mind, through all the universe, is now intently reading upward—the earliest devices, drawn upon the escutcheon of mind, in honor of the achievements, which first gave distinction to its rustic ancestry,—the thoughts and sentiments of the countless throng, which have toiled and sunk without a name.

In this work of intellectual redress, Germany has led the way. Indeed, did we believe in the doctrine of metempsychosis, we might fancy the throng of forgotten shades had sent up thither a deputation of their mightiest spirits, to hold their inquisition, and adjust their long neglected claims. At their tribunal the proudest sons of fame have resigned many a laurel.

The Iliad and Odyssey, that sun, at which Bossuet used to light his torch, when he retired to write his funeral orations, is found to be only the converging point, where meet the beams of a multitude of lesser lights. The obligations of their author to predecessors is certain. Greece had produced poets of distinction before Homer. Could it be otherwise? Could the tongues which daily breathed the softness and sweetness of the Greek dialect, but try, occasionally, the harmony of its numbers?—Could the wild enthusiasm but have vented itself in verse which had already, before the times of Homer, deified Jupiter, and Orpheus, and Hercules, and a multitude of heroes?—If so, it is the only time heroism and poesy were so disjoined.

* Mr. M. was assisted by the American Education Society.

The Argonautic expedition was the very genius, or rather the offspring of poetic inspiration. The nine themselves have hardly been more adventuring than Jason and his companions. They performed feats for the muses to relate, not to embellish. Did the chieftains, for ten years around the walls of Troy, sing their war songs in prose?—If so, where was the ear for which Homer wrote? No, there was already a school of poets in Greece, which originated with the expedition from Argos. Some of these poets were in that adventure. And when they returned to their native dwellings, and celebrated their achievements in song, the public imagination throughout was fired, and they every where sung of the heroes, and the unseen spirits, who aided them—and in every hamlet, over hill and dale, wherever an excited imagination was, there something was added to the mythology thus originated, and in every cottage where there was one to gossip or one to dream, there was one to add a new fancy of power, of terror or of passion, to the deities thus made of departed mortals.

From the time of the expedition, to the war of Troy, all Greece was thus employed in perfecting her mythology, her versification, and her chivalrous heroism. A more lofty and proud ideal has never been. The knights of the 12th and 13th centuries would hardly have warred ten years, for a single woman. During this war, and after it, the Grecian mind was every where busy, in the same poetic employment, till Hesiod and Homer sung.

Milton is the great museum, where are to be found the intellectual curiosities of all ages and nations.

Shakspeare in his youth had taken a morning ramble among the pyramids of Egypt, over the site of Troy, and had been at the tomb of Julius Cæsar. He was one of the poetical triumvirate of the times of Elizabeth. He stood between two such men as Ben Jonson and Spenser—men whose minds were the very marts of ancient lore. Could he but feel an influence from them? But however independent of antiquity, Shakspeare was at least indebted to antecedent poets of his own native country. He was versed in ballads when England teemed with ballads. Thus his taste, his intellectual habits, were formed upon that species of composition, which is peculiarly the delight and the property of the vulgar mind.—Through the poets of the common people, he drew treasures of fancy and passion. He fed his mind upon a species of poetry, which, from its very nature, gathers up every fancy and every feeling thrown out in the intercourse of juvenile love and domestic life. He stood in the same relation to Chaucer, Gower, to the ballad singers and common people among the English, in which Homer stood to Orpheus and Linus, to inferior rhymers, and to the vulgar among the Greeks. These two great luminaries, the one of ancient, and the other of modern times, were the foci, in which was concentrated light from all the inferior orders of mind.

There is the same obligation of superior, to the earlier and inferior orders of intellect, in philosophy and mathematics.

Bacon's theory of induction, long the boast of moderns, has been found, in its embryo state, in the works of Aristotle.

Leibnitz originated the differential calculus, the same year, in which Newton produced that method under the name of fluxions—and a countryman of our own, of Philadelphia, is said to have conceived the same method, a year before Newton's fluxions appeared in this country. This coincidence renders it probable, almost certain, that some previous mathematician had thrown open a clue to this expedient, which these three men simultaneously descried. Some previous traveller over the way of the circle-walking science, had thrown up the principle of fluxions, and left it for other hands to use. In this department, pre-eminently, each succeeding generation builds on the past, and owes its foundation to hands long since motionless. Shepherds on Chaldean plains, first beckoned the men to the constellations. Dwellers at Syracuse, and Athens, and Alexandria, and Bagdad, have toiled to pave the star-climbing way, on which Playfair and Legendre have lately labored.

The same truth is also illustrated, in the history of moral science. The reformation, and the master spirits who conducted it, had the same responsible relation to the lower orders of intellect. While all Christendom was groaning beneath the taxations and corruptions of the Papal see, there was heard from the common people a timid, half-articulate murmur, saying—"is this the religion of Jesus?"—Luther caught the suggestion, and reiterated aloud, This is not the religion of Jesus. It was the voice of the common people, which broke the slumbers of that mighty intellect, before whose movements oppression and superstition shrunk away. This voice, feeble though it was, not only awoke, but started into vigorous action, that spirit of philanthropy, which now began to be in earnest to break asunder the chains of darkness.

It was to Luther, like the acquisition of a new moral sense. He could not silence nor misinterpret its dictates and remonstrances. It was, next to the lively oracles, the standard, by which he tested all his plans. It gave directness and stability to those efforts, whose results imposed obligations of gratitude on all succeeding ages. Other

men, before the days of Luther, had learned the same lesson from the same source, and their example enforced it upon him. Wickliffe, Huss, Bacon, and the Waldenses, had already begun to digest the hints thrown out by the oppressed multitude. The Reformers took their first lesson from the common people.

The revival of letters contemporaneous with the Reformation was emphatically only a revival. With all the trifling of the Monks, Scholiasts and Ecclesiastics, there was still amongst them, the philosophy, and religion of better days. The monasteries and cloisters, formed a dimly-lighted avenue from primitive up to modern times. From these retreats, the reformers brought that learning and theology, which, regenerated by the influence upon them of the common people, relieved the world. It was as though the ancient philosophers and Christian Fathers had been buried in Herculaneum—but still lived in the entombed streets, and trimmed their respective torches, till some vulgar tread broke the incrustation over them, and let their offspring forth to scatter the sacred fire through the earth.

If any thing among men can claim independence of foregone times, it is the instructions of Jesus Christ and his harbinger. In an age when religion was made up of puerile traditions, the jealousy of sects and Pharisaic formality, when it was scrupulous of the exterior, and neglected the heart, these two teachers inculcated a piety, benignant to enemies, simple as home in all its habit, spiritual without forms, mingling without badges in all the concerns of this busy world, yet giving to Heaven its strongest aspirations. Still the aged Simeon, and Elizabeth, and Anna, and the Virgin mother, though little seen, would be thought kindred spirits, whose example and influence taught these great reformers. And the prophets of earlier times had furnished them many a lesson. The Baptist did not more fully teach every man's incommunicable responsibility, when he bid the Jews no longer say, they had Abraham for their father, than did the stern Ezekiel teach the same doctrine to the captive Israelites on the plains of Babylon, when he urged the truth, that if any man sin, his past righteousness shall not save his soul. The sentiment of our Saviour, that "God is a spirit, and they that worship him must worship him in spirit and in truth," is but the text of the first chapter of Isaiah. Yet in one momentous respect, the instructions of Christ were new. That part of religion, which regards the intercourse of man with man, had hitherto been based on the principles of retributive justice. It was now to be founded in self-supplanting charity.—Offices of kindness must requite every injury. This is the maxim which will yet contribute more than all other causes to make earth a heaven. It was anomalous amidst the moral doctrines of the world. The hand that introduced it was the same which rolled chaos into the harmony of the spheres. He who taught it was one of the fixed suns of the third heavens, lowered down amidst our moral darkness. By its light, truths before unknown were detected. Beneath its warm radiance, new virtues germinated. It stood for an hour upon our heavens, shedding its benignant glory upon a few favored minds, and then went up. The skies closed upon its track, and mind here below was left to journey on as before.

How the influence of the lower orders of mind goes to prevent mental effeminacy in the learned, and to cherish in them practical instead of speculative habits of thought, cannot now be told. Nor can the curious process by which the desultory remarks of plain common sense people tend to correct the wild vagaries of genius, be now minutely delineated. But certain it is, that the mass of common mind has ever operated upon science, especially upon moral and political science, like a furnace of real fires, refining away whatever is finical and ideal in theory, from what is of practical utility. And it is no less certain, that intellectual progress has been the same in all nations and times. All men of each preceding age, became more or less directly the teachers of each succeeding. At first the rude fathers of men gathered up those moral precepts and maxims of wisdom, which float upon the surface of human affairs, and poured forth the wild fancyings, in which uncultivated mind is ever prolific. In process of time, men of leisure followed out these suggestions of the untaught, into new relations and combinations, and went on through successive periods, refining upon the mass of human conceptions, and making from them new and more tasteful selections, till at last, genius, devoting all its hours to thought, made the most delightful of selections, and the happiest combinations, and wrought them into what we call the great models of literary perfection.

The few great poems, therefore, which the world have produced, are each a compendium of the imaginations of centuries. The great works of philosophy are each a digest of the mental analysis of antecedent time. The histories of nations and periods are each a condensed record of the passions and opinions of multitudes succeeding multitudes. The master-pieces of painting are a combination of the finest lines, and most exquisite touches of earlier and inferior masters; and the noblest specimens in statuary, have been made by blending into one form of angelic beauty, the most delightful features, and most graceful lineaments, wrought by many a chisel, which had crumbled into dust with the hand that moved it. The whole present state of the intellectual world is a sea of opinions and emotions, which have flowed together from all previous time, which,

coming in rills, rolled in widening currents down the track of time, and have come upon our own days in Amazonian floods.

With reflections like these before our minds, who of us would not requite with a tearful sympathy, with a grateful, though undefined remembrance—who would not requite the thinking, feeling multitude, who have toiled for a name and are forgotten forever? Who of us would not seize the honors of Alexander, and distribute them amongst the Macedonian phalanx, who won his victories—the honors of Xerxes, and divide them amongst the helmed myriads, whose concurrence created the pomp of his every movement—the honors of Napoleon, and scatter them along the ranks of generals, and soldiery, who created the terror of his name—the intellectual honors of modern Europe, and strow them over ancient Europe, Asia, and Africa, which furnished the mental resources of later times—the honors of even Homer, and award them to the nameless Greeks, who mingled the music of their voices and their verse, with the notes of the harp, and sang of heroes and of gods, and sent up a golden melody, from years, long before the king of poets struck the lyre? Standing as we do at the foot of the assembly of past generations, who of us would not be to them what Crassus was to the mighty populace of Rome, able to bestow upon the meanest of the race a largess, not of money, but of intellectual honors? Standing with the whole species in the eye of imagination, there appears here and there a man in intellectual stature, like Saul in the camp of Israel; but even these mighty have been, like Saul to David, indebted, for the best hours of their spirits, to some stripling genius, that passes hidden in the throng. All, *all* are intellectual brethren, laboring for one common end, to diversify and accumulate the riches of mind.

In the web of human thought, which has been weaving upward through successive generations, each individual of the species has entwined his intellectual history, and now and then some lofty mind has drawn upon it some rare and luminous device. And thus through coming years shall it be inwove with all human conceptions, till the last infant of the species shall have drawn upon it his silver line of thought. Then shall it be suspended as the tapestry of that spacious temple, when the race shall re-assemble alike for intellectual as for moral retribution."

In September, 1827, Mr. Maxwell, in conjunction with Mr. Robert E. Pattison, afterwards a professor in Waterville college, took the entire charge of the academy, and effected many valuable improvements in the course of study and discipline. "As an instructor," remarks his colleague, "Mr. Maxwell was characterized for *patience*—the result of a desire that the student himself should thoroughly understand the subject—a clearness of thought—and a command of language to illustrate the proposition in a manner at once to be understood. The remark has been made by a literary individual, that his style of conversation was the choicest English of any man's in his acquaintance. This was peculiarly true in his illustrations of literary subjects. If he had any special fault as a teacher, it was a lack of vivacity by which to excite and sustain in a class a high spirit of literary enthusiasm." His labors in this employment were exceedingly arduous, but he performed them with cheerfulness and with great success. His constitution was, however, so undermined by disease, that he gradually sunk under the pressure of his engagements. His lungs were too weak to sustain the almost constant exercise necessary in communicating instruction in the rudiments of the classics. About the last of April, he relinquished all business, and was confined to his room, for about four weeks, with a fever. He said but little respecting his religious feelings. He employed his time, when the strength of his mind would allow, in considering the momentous question "Am I a Christian?" "In conversation of about half an hour in length," remarks a friend, "he disclosed, with all the calmness of a philosopher, and the simplicity and tenderness of a little child, his views of God's government, and the improvement which should be made of his present providence. He felt that God was doing right, and desired that he might have a submissive temper of mind. On the subject of recovery, he wished to lay himself aside, and that God's will should be done."

He so far recovered, however, as to remove from Amherst to his paternal home, in Lebanon. Soon after his arrival, he writes, "I was not sensible of the fatigue of the journey—the joys of home swallowed up every other sensation—but when I came to myself, I found that my last efforts had brought on a relapse, and my fever and cough are now much more violent than at any time while I was in Amherst. But I hope yet to see days of health—it is a distant hope." He conversed familiarly of death and of religious subjects in general, and his own will seemed to be absorbed in that of God. He soon recovered so much strength as to be able to ride for exercise, and to contemplate a journey to the southern States—when on the morning of the 21st of July, being left alone for a few moments, he was heard to groan—an ulcer had probably been ruptured. His room was immediately visited, but he did not speak again. He continued to breathe for a short time, and slept in death.

His remains were interred in the burying ground in Lebanon. An Eulogy commemorative of his character was pronounced in the chapel of Amherst College, by Mr. R. E. Pattison.

That Mr. Maxwell's mind was one of a high order, will be admitted, we presume, from the specimen of clear and comprehensive thought, which is inserted on a previous page. He had an unusual fondness for abstract contemplation. The books, which he heartily relished, were full of sterling and discriminating sense. His favorite volumes were Cecil's Remains, Foster's Essay on Popular Ignorance, the poetry of Wordsworth, Coleridge's Aids to Reflection, the Speeches of Edmund Burke, and two or three of the Philosophical Treatises of Cicero. A few works of this description he read, not only till he had thoroughly mastered and digested their contents, but till he had seized the trains of thought which his authors had perhaps but obscurely hinted. He delighted to adapt and modify the general principles which he found on their pages, to other states of society and modes of existence. He did not peruse the productions of others so much to acquire and treasure for his own use the simple knowledge which they communicated, as to bring his mind into that state which is most favorable to invention and independent investigation. This trait in his mental constitution developed itself in a great variety of forms. It gave an elevation and refinement to his wit. He had in an unusual degree that rapid power of combination and delicate association, upon which the intellectual *bon mot* and repartee depend. His style of conversation was of an elevated kind. The language which he employed was very select, and yet it flowed from his lips without any apparent effort. It might perhaps have been regarded as too dignified for the ordinary purposes of life, yet it was never used to shelter vacuity or poverty of thought. It also exerted an important reflex influence on his mind. The words, which he chose as the medium of his thoughts, were inseparably associated with interesting trains of reflection. He looked upon *language*, as a valuable auxiliary or a formidable obstacle to mental and moral improvement. One of the great defects in early education, in his view, was the adoption of a language without meaning, or a language invariably associated with vulgar and degrading conceptions, which will ever recur to the mind in subsequent life, however solicitous it may be to escape from the bondage.

Mr. Maxwell furnished, in several respects, an excellent example for students. He invariably studied his assigned lessons. The writer of this article, who was intimately conversant with him for several years, does not

recollect the instance where he was not prepared in the recitation room. He did not make his almost passionate fondness for Mental Philosophy an excuse for neglecting Latin and Greek. Neither did he fail to review at the time, what he had previously studied. In several departments he had anticipated the lessons of the class, but he did not trust to memory or to previous knowledge. He subjected the exercise to a rigorous re-examination. Another excellent habit which he adopted was, to become fully possessed at the beginning of the general principles of a science, or the general features of a language. When he commenced the study of the Hebrew, for instance, he employed his mind as well as his grammar. He sought to ascertain wherein it differed from other languages, what he must not look for in the study of it, in short what was the philosophy or genius of this noble tongue. His economy of time was great, and perhaps in a sense excessive. He rarely ever allowed himself to stand at the angle of a college building, or at the threshold of a chapel door, to interrupt with idle chitchat those, who would "go right on their way;" but he proceeded directly from the recitation room to his study, conscious that he was superintended by an all seeing Mind, and that unavailing regret or hopeless stupidity is usually the portion for life of that student, who loiters in his college course. We have not room to speak of the noble companionable qualities of Mr. Maxwell. His eye was a fine index of the soul within—clear, intelligent, beaming with kindness. He showed, in an eminent degree, how much a cultivated taste, in connection with elevated piety, can contribute for the social nature of man. A delicate humor insinuated itself into his conversation, and gave to it a terseness and point, better felt than described. He ever showed the most unaffected modesty in his whole deportment. This, without degenerating into a criminal timidity, gave additional charms to his conversation, and weight to his opinions. This fact in his character was exhibited in his modes of doing good. Though capable of edifying and instructing the most enlightened families, he uniformly preferred to visit the abodes of lowly life. For the hapless children of Africa, he always cherished the most unaffected kindness. At Lebanon, he instructed, for a number of months, a large colored Bible class, and persevered in the same benevolent course at Amherst and Andover. On the continent of Africa, he would have probably passed his life, had the providence of God permitted. On this most interesting subject, his feelings were ardent, his views comprehensive, and his labors prompt.

But he has passed away from these troubled earthly scenes. Very rarely has the grave closed over so much worth. That instrumentality with which he was prepared in such high measure to bless the church militant on earth, in far higher measures he employs, as we believe, in the church glorified in heaven.

VIEW OF THE HISTORY AND PRESENT CONDITION

OF THE COMMONWEALTH OF

MAINE.

Several considerations have induced us to present to our readers some facts respecting this interesting portion of our country. It has but recently joined the confederacy. Its condition is to be regarded with a measure of that feeling with which we look upon our western States. Its proximity to the British Possessions is a circumstance of considerable interest, both in a political and moral respect. Maine possesses a vast unoccupied territory, and yet unknown physical resources. With an area of land greater than that of the aggregate of the other New England States, with a long line of sea-coast and excellent harbors, she seems destined to take a leading position among the members of the Union. Her northern latitude, angular position between two colonial provinces, her dependence for a long period upon Massachusetts, and other temporary causes, may have contributed to lessen her importance in the minds of the inhabitants of her sister States. A more accurate knowledge of her real condition and prospects, may help to remove any existing prejudices.

Extent and Boundaries.

This State extends from 43 degrees 5 minutes to 48 degrees north latitude, and from 66 degrees 49 minutes to 70 degrees 55 minutes west longitude from Greenwich. It is bounded on the north by the highlands which separate the waters falling into the river St. Lawrence, from those which fall into the Atlantic ocean; on the east by the bay and river of Passamaquoddy and St. Croix, following the Cheputnecook or eastern branch of the St. Croix to its utmost source, and thence by a line due north to the northwest angle of the ancient British province of Nova Scotia, now the province of New Brunswick; on the south, from Quoddy-head at the entrance of Passamaquoddy bay to Kittery point at the entrance of Piscataqua river, by the Atlantic ocean; and on the west by Piscataqua river from the sea to the source of its main branch, a distance of about 35 miles in a direct line, and from thence by a line running nearly north, about 115 miles further, to the highlands which divide Canada from the United States. The boundaries on the east and north, separate Maine from the British provinces of New Brunswick and Lower Canada. The northern line separates it from New Hampshire. The precise area of the State has never been determined with accuracy. Taking the general outline, as far as it is now understood, the State may be estimated to contain 33,223 square miles, or 21,263,000 acres. Its length on the northern frontier is 280 miles, on the

eastern 210; greatest length from north to south 225, and greatest breadth from east to west 195.*

II. Geography, Natural Resources, Climate.

The surface of the State of Maine may be considered as moderately hilly. A comparatively small part rises into mountains, some of which attain an elevation above the ordinary region of vegetation, but few, however, which will not admit of some degree of cultivation, over a considerable part of their surface. Near the sea-coast, and in some other places, are plains of small extent. The highlands, which form the barrier between the waters which fall directly into the Atlantic, and those which are tributary to the Mississippi and St. Lawrence, pass through Vermont to its northeast angle, thence through the northern part of New Hampshire to the northwestern extremity of Maine, and from thence continuing round the Chaudiere, and supplying the sources of that river on the one hand, and those of the Kennebec, Penobscot, and St. John on the other, they at length subside into the Gulf of St. Lawrence, at Cape Rozier. This range is called "Maine Ridge," "Height of Land," "Northeasterly Ridge," &c. and forms the northern boundary of the State. The height of the ridge, where it is crossed by the Quebec and Hallowell road, is 2,000 feet. Some of the highest peaks are probably 4,000 feet. The mountains within the State lie scattered in irregular groups, over the country, but exhibit in some places the form of spurs from the main Alleghany range. Mount Katahdin, between the eastern and western branches of the Penobscot, famous in Indian legends, is probably about 5,000 feet in height.

The principal vallies in the State are those of the Kennebec, the Penobscot, and the St. John. The chief rivers are the Saco, Androscoggin, Kennebec, Penobscot, St. John, and St. Croix. These, with their numerous branches, water nearly the whole State. The *Saco* rises in the White Mountains in New Hampshire, and descending thence to Conway, it enters Maine at Fryeburgh, and after winding in its course about 30 miles within that town, and approach-

* A controversy is still pending between the United States and the British government respecting the Northeastern Boundary. During the entire period from the charter of William and Mary in 1691, to the year 1783, and indeed ever since, the whole territory lying between Nova Scotia, New Hampshire, Canada, and the Atlantic, was known and acknowledged by Great Britain and her colonies, to be an integral part of the province of Massachusetts, and was designated as the province or district of Maine. As the whole country, however, was a vast unoccupied forest, with the exception of the sea-coast and margins of navigable rivers, there was no necessity for ascertaining the *precise* line which should constitute the limits of the contiguous provinces. The general boundary was well known to be a "line from the Bay of Chaleurs, along the highlands which divide the rivers which empty themselves into the St. Lawrence, from those which fall into the sea." All which could be necessary, would be to trace the line described to run "along the highlands, and from thence to the Bay of Chaleurs, and by its *north coast*," and then to ascertain the source of the river St. Croix, the boundary between Massachusetts and Nova Scotia, and from thence to run and mark the line due north, until it should meet that boundary. This point of intersection must necessarily constitute the northwest angle of Nova Scotia, and the northeast angle of Maine. The source of the St. Croix being ascertained, the only practical difficulty, which would arise, would be what point constituted "the western extremity of the Bay of Chaleurs," and more especially as to what course from that point the line should run to the highlands, and to what part of the highlands. By the fifth article of the treaty of Ghent, the appointment of commissioners was provided to survey the ground and ascertain that point of the highlands, which lies due north of the source of the St. Croix, and determine the boundary line from the source of the St. Croix to the above-mentioned point. In case of the disagreement of the commissioners, or either of them refusing to act, the whole subject was to be referred to the decision of some friendly sovereign. The commissioners did not agree, and the question was submitted to the arbitration of the king of the Netherlands. But the arbitrator, instead of deciding the question referred to him, marked out an altogether new boundary, which had been contemplated by neither of the parties, and by which a large and valuable territory of Maine falls within the British Dominions. This decision has not been accepted on the part of Maine or the United States, and the question remains undetermined.

ing within two miles of the place where it first enters, it proceeds southeasterly to the sea, which it reaches in the distance, in a direct line, of about 45 miles. The current is frequently interrupted by falls and rapids. The principal use made of this river has been for the transportation of logs, of which immense quantities are annually floated to the markets. It has a vast amount of water power for manufacturing purposes. The territory watered by this river and its branches within the State, amounts to about 650 square miles. The *Androscoggin* rises in the highlands at the northwestern boundary of the State, and descending through a succession of lakes, it runs for some distance in New Hampshire, re-enters Maine at Gilead, and finally falls into the Kennebec below Topsham. The whole course of the river is broken by rapids and falls. The perpendicular descent in the course of one mile in the town of Rumford is estimated to be nearly 300 feet. It affords excellent mill sites. The extent of territory within this State, which supplies the waters of the Androscoggin and its branches, is about 3,000 square miles. The *Kennebec* takes its rise a little north of the Androscoggin. Its principal sources, the Dead and Moose rivers, unite their waters about 20 miles below Moose head lake. It has a rapid current to the falls below Broomfield. From that place to the tide at Augusta, it admits of the transportation of rafts. From Augusta it is navigable for vessels of 100 tons, and from Hallowell and Gardiner, for merchant vessels of any ordinary size to the sea. Its whole basin is about 5,280 square miles. The principal sources of the *Penobscot*, take their rise in places widely distant from each other, from the eastern to the western borders of the State. The Madawamkeag, the principal northeastern branch, in the course of 45 miles, embraces 110 islands, some of which are large, and most of them excellent land. The most valuable property of the river above Bangor, is its numerous fine mill seats, and immense water power. From Bangor it affords an easy and safe navigation for the largest class of merchant vessels, 60 miles to the sea. The central position occupied by the Penobscot, the facility of communication between it and the waters of the Kennebec, the St. John, and the St. Croix, together with the excellence of its navigation into the heart of the State, and its easy susceptibility of extensive improvement, render this river by far the most important in the State. The territory lying on its routes, exclusive of that on the bay at its mouth, is about 8,200 square miles, or one fourth of the whole State. The *St. Croix* forms in its whole length a part of the boundary of the State. It affords many valuable mill seats, and abundance of water for all manufacturing purposes. A number of falls impede the passage except for lumber, until it meets the tide at Calais. The territory on the waters of the St. Croix and the Bay of Passamaquoddy within the State, is about 1,500 square miles. The *St. John*, with its numerous and extensive branches, waters nearly one third part of the State, or a territory of more than 10,000 square miles. It meets the tide at Fredericton, in New Brunswick, 90 miles from the sea. Its whole distance is 420 miles, about one half of which is in Maine.

"Maine," remarks Mr. Greenleaf, "is intersected in every direction with vallies of so little general acclivity, and rivers so extensively and variously approaching and interlocking with each other, with so many and easily practicable points of communication between their respective waters, that unless local irregularities of the surface of the country, or other circumstances, should, upon a more accurate examination, be found to present impediments not to be surmounted or avoided, the time must come when the intercourse of the remotest interior with the ports on the sea-coast, and of all the different parts of the State with each other, may be facilitated, and the population, wealth, and strength of the whole be promoted by means of canals, roads, and railways, to a degree, of the practicability and utility of which, the community in general has at present perhaps but a very inadequate conception."

The fertility of the soil is in general equal to that of any part of the northern States, in proportion to its extent—that of the northern part of the State on the Aroostook and St. John, is considered as far superior, unless it may be some portions of comparatively small extent. The crops of Indian corn in different parts of the State, and different seasons, have varied from 30 to 50 bushels per

acre; in some instances 80 bushels; wheat from 15 to 40; rye rather more; hay from 1½ to 3 tons—other products in proportion. The following summary statement of agricultural capital and products, was furnished by order of the legislature in 1820. There has doubtless been a great advance since that time, especially in the new counties. Total acres of tillage, 78,964; upland artificial mowing, 269,346; natural fresh meadows, 23,189; salt marsh meadow, 8,859; pasturage, 272,717; number of barns, 31,019; horses three years old and upwards, 17,849; oxen four years old and upwards, 48,224; cows and steers three years old and upwards, 95,091; swine six months old and upwards, 66,639; bushels of Indian corn, 508,143; wheat, 202,161; rye, 45,679; oats, 102,605; barley, 74,972; tons of hay, 240,741; number of cows the pasturage will keep, 104,803. "Any one," remarks Mr. Greenleaf, "acquainted with the agricultural products of the land in Maine, must at once perceive that this statement is in general far below the truth; or that it exhibits proof of very bad habits of husbandry; or is the estimate of the worst seasons and of the worst husbandry; which last is believed to be generally nearest the fact. Still they were at that time the best evidence attainable of the actual value of agricultural products and capital." The average annual export of the agricultural products of the State is about half a million of dollars.

"When in addition to the amount of known actual exports, and the known amount of products, it is considered that there is much also, the amount of which is not known; also that the whole territory included within the exterior limits of the present settlements, forms less than one third part of the State, that the whole amount of improved land of every description, is less than one ninth of that within those limits, or little more than one thirtieth part of the whole State;—that the forests with which the vacant land is covered, present strong inducements to the neglect of agriculture, for the cutting, manufacturing, and transporting of wood, ship timber, and other lumber; and take into view the vast demand for the products of agriculture occasioned by the numbers employed in many parts of the State, nominally as agriculturists, but principally in procuring lumber, as well as many engaged in commerce and manufactures; and by the employment of so large an amount of shipping in the foreign and coasting trade and fisheries; it will be evident that whatever causes have heretofore, and may for a time continue to produce an importation of provisions to some parts of the State, it cannot be from any want of productive ability in the soil, or congeniality of the climate."*

Commerce. The commerce of this State consists principally in exports of timber, masts, spars, boards, plank, scantling, staves, and other lumber, wood, bark, dried and pickled fish, beef, pork, live stock, butter, cheese, cider, corn, and various other products of agriculture; candles, soap, shoes, boots, nails, bricks, lime, marble, household furniture, &c. A good relative idea of the commercial importance of the State, will be obtained by comparison of the tonnage with the population. From this, it will be found that Maine possesses nearly four times its numerical proportion of the foreign tonnage of the United States, and more than four times its proportion of the whole tonnage. The value of the imports for 1829, was $742,781; of the exports, $737,832, of which $729,106 were of domestic produce. The tonnage in the beginning of 1829, was 232,939. The navigating interest is greater than that of any other State except Massachusetts. There is one canal in Maine—the Cumberland and Oxford Canal. This navigation, partly natural and partly artificial, extends about 50 miles from Portland to Sebago pond. The head of the canal is in the town of Bridgeton, at the termination of Long Pond, which is 10 miles in length. This pond, together with Brandy Pond and Sebago Pond, with their outlets, constitute 27 miles of the canal; 24 locks only are necessary. Tolls are, per mile, for planks, 6 cents per thousand feet; shingles, 2 cents a thousand; wood, 6 cents a cord, per mile; goods in boats, 6 cents a ton; boats, rafts, &c. 6 cents additional for each lock.

The annual value of *manufactures* in Maine, is estimated at about $4,200,000.

* Greenleaf's Survey of Maine, p. 216.

The taxes on polls and estates in Maine, from the organization of the government in 1820 to the close of 1827, was $303,353 56; the taxes on banks, $125,489 76; the duties on commissions, $4,480 00; the justices' fees, $39,669 20; fines, &c. $7,101 07; receipts from Massachusetts, $55,641 18; proceeds of land and timber, $20,220 63. Temporary and miscellaneous revenue, $2,738 18. Total, $558,693 68. In 1827, the pay of the legislature was $24,434 00; chaplains and clerks, $1,031 00; salaries, $14,575 00; military, $5,334 88; state prison, $9,810 25; costs in criminal prosecutions, $10,234 56; expenses pertaining to public lands and roads, $2,787 89; Indian department, $1,919 67; pensions and gratuities, $753 00; annuities and grants, $8,028 75; interest on state debt, $3,093 57; miscellaneous, $6,657 86. Total in 1827, $97,816 48.

Climate. The following intelligent observations we copy from Greenleaf's Survey of Maine.

"That the character of the summers of Maine is well adapted to all the necessary purposes of agriculture, and is favorable for the cultivation of all those plants, in the production of which consists the true wealth and independence of a people, cannot be doubted by those who are acquainted with the facts. The character of the winters affects not so much its agriculture directly, though it is not without some influence upon it; but it has a necessary and considerable influence upon the pursuits of the inhabitants generally in other respects; and with all the disadvantages which mankind usually attach to the idea of winter, or with which it may be actually attended, it still presents some advantages of great importance in the present situation of the State.

In the interior of the State, at distances from the sea-coast varying from 10 to 30 miles, in different places and seasons, the ground is usually covered with snow from three to four months in the year. In some seasons it continues, in the forests of the central and northern parts of the State, nearly five months. The depth, moderate at first, increasing more or less gradually to three or four, and in some seasons in the mountain regions, to five feet. Approaching towards the sea, the regularity of its continuance is frequently interrupted by rains and thaws, which for short periods lay the surface of the ground nearly bare, and render the roads inconvenient and often exceedingly difficult to pass. But in general, farther inland, the snow affords a foundation for the transportation of heavy commodities, which in a new country, thinly peopled and not yet provided with solid and permanent roads to an extent adequate to its wants, is of incalculable advantage. The immense forests of timber with which the country is covered, can be of little value at the distance of even but a few miles from water carriage, unless a solid and smooth road is made from the landing place to almost every tree; and to make such roads on the surface of the earth in summer, to the necessary extent, would require time and expense beyond the ability of the population to accomplish, and perhaps beyond the value of the timber to reimburse. The snows of winter however provide a substitute, and at this season a large part of the farmers, released from the agricultural labors of summer, employ themselves and their teams in cutting and transporting the timber of the forests to the banks of the streams and rivers for a market. The uniform continuance of the snow in the forest is calculated upon, with a degree of certainty which is seldom disappointed; and the steady cold winters of the interior of the State furnish, in relation to the lumber business, means of subsistence and wealth to its citizens, which are denied to those of regions which boast a milder climate and longer summers.

At the approach of spring, the thawing of the great body of snow, which had accumulated on the ground, swells the rivulets and streams sufficiently to bear the lumber collected on their banks, to its ultimate destination for a market on the tide waters. Without this peculiarity of the depth and continuance of the snow in the winter, and the freshets occasioned by its melting in the spring, a very large portion of what now constitutes an immense source of wealth to the State, must have been, not only without value, but absolutely an incumbrance.

Along the course of the sea-coast, the winters are less regular. The snows generally fall to as great depth as in the interior, and often greater, but are

frequently succeeded by heavy rains, which break up the roads, and for a time render travelling difficult, and the transportation of heavy commodities extremely expensive. At the breaking up of winter in all parts, both on the sea-coast and in the interior, the ground being loosened by the frosts, the melting of the snow and the heavy rains of the season, injure the roads exceedingly, render them in many places almost impassable with safety, and subject the community to continual and heavy expenses to repair them. The same effect takes place in a less degree on the approach of winter. The result of these changes as it affects the means and facility of transportation and communication between the different parts of the State is that, in the country bordering on the sea-coast, the communication is uninterruptedly good, only a few months in the summer season, and sometimes for a very few uncertain weeks in the winter. In the interior it is good for about the same time in the summer, and with but comparatively slight interruptions nearly an equal time in the winter. The communication between the interior and the sea-board, is however subjected, in a degree, to the same interruptions in winters, as are experienced along the line of the coast; and these fluctuations often occasion expenses in the intercourse of persons, and the transportation of commodities, which, though often small, and but little noticed in individual cases, yet from the innumerable instances in which they occur every year, must in the aggregate, form a very considerable item in the expenditures of the community, not the less real for the shape in which it occurs, nor the less important for the numbers among whom it is divided.

Near the centre of the State, is an extensive tract in which the ancient forest is principally destroyed, and its place but partially supplied with a young growth, which, in very few places of considerable extent, is yet sufficient to shade the ground from the direct action of the sun's rays. In this tract the snow disappears earlier in the spring, and does not permanently cover the earth so early in the autumn, as in the contiguous forests. The leaves appear on the trees, and the surface exhibits the lively green of spring, from one to three weeks earlier, than is seen within 30 miles to the south of it. The temperature in the summer is sensibly warmer, particularly during the night. The wild fruits also ripen earlier, and the whole appearance of the tract, indicates the favorable change produced in the climate by the extensive destruction of the original forest.

The preceding observations collectively will go far to warrant the opinion, that at some day not very distant, the climate of the State must undergo a considerable change. The access of the vegetating season will probably be earlier, its recess in autumn later, the mean temperature, and perhaps the extreme heat of summer, higher, the winters in general less severe, and probably less regular."

Civil History.

An ineffectual attempt was made in 1607, to form a settlement at the mouth of the Sagadahoc, or Kennebec river, by John Popham, George Popham, Raleigh Gilbert, and 100 men. In the following year, the design was abandoned, and the colony returned to England. In 1622, a grant was made by the council of Plymouth to Sir Ferdinando Gorges, and John Mason, jointly, of all the lands between the rivers Merrimack and Sagadahoc, extending back to the great lakes and rivers of Canada. In 1628, the people of New Plymouth set up a trading house on the Kennebec. In 1639, Sir Ferdinando Gorges obtained of the crown a distinct charter in confirmation of his own grant, of all the lands from Piscataqua to Sagadahoc, styled the province of Maine.* He had all the power and privileges conferred upon him, which belonged to the bishop of Durham. In virtue of these powers, he constituted a government within his province, and incorporated a plantation, which had been some time before established near the Piscataqua, called Agamenticus, by the name of Georgiana.

* So called from the *Province of Meyne*, a private estate of the Queen of Charles I. in France.

The first General Court in the province was holden at Saco in 1640. On the decease of Sir Ferdinando Gorges in 1649, his estate in the province fell into the hands of his son John; who through discouragement or incapacity, took no care of it. Most of the commissioners appointed to govern the province, having deserted it, the remaining inhabitants were obliged to combine for their own security. In November, 1652, the inhabitants were taken by their own request under the protection of the colony of Massachusetts. Commissioners appointed by the General Court, repaired to Kittery and Agamenticus, and received the submission of the inhabitants. Fifty persons took the freeman's oath. The province was made a county, and called Yorkshire. Agamenticus was now named York. The towns from this time sent deputies to the General Court at Boston. Saco, Wells, and Cape Porpoise, did not subscribe a declaration of their submission till 1653, and the villages farther east, not till 1658. Great opposition was made to the measure by some of the principal persons, and as an inducement larger privileges were granted to them than to the inhabitants of other portions of the State. All were made freemen upon taking the oath. In 1664, the king by his letters ordered that the province be restored to Sir Ferdinando Gorges as the proprietor.

In 1666, the General Court, notwithstanding an order of the king, resumed the jurisdiction of the province of Maine. In 1668, four commissioners were appointed "to settle all affairs for the government of the people" in the province of Maine. In execution of their commission, they entered the province, accompanied by a troop of horse, and easily re-established the colonial authority on the ruins of a feeble proprietary government. The province appears to have been in a confused state, and some of the principal persons applied to the General Court to re-assume the jurisdiction over them. In 1679, the king demanded that the province should be given up to him. This demand was not complied with. In 1703, Gov. Dudley of Massachusetts held a conference with delegates from the tribes of Norridgewock, Penobscot, Pigwacket, Penacook, and Amariscoggin Indians, who assured him, that they had not the most distant thought of breaking the peace; that the union was firm as a mountain, and should continue as long as the sun and moon." But in the space of about six weeks after, a body of 500 French and Indians in various parties, attacked all the settlements from Portland to Wells, and killed and took 130 persons, burning and destroying all before them. "The whole eastern country," says Penhallow, "was in a conflagration, no house standing, nor garrison unattacked." In 1743, the province contained 2,485 militia, or fencible men. In 1760, the counties of Cumberland and Lincoln were formed, and the town of Pownalborough in Lincoln county was incorporated. In 1790, the counties of Hancock and Washington were incorporated. They comprised an extent of more than 100 miles square, from Penobscot river to Passamaquoddy, and contained 21 incorporated towns, and 8 plantations. In all these towns and plantations, there were but 3 ordained ministers. In 1820, the district was amicably separated from Massachusetts, formed into a distinct State, and admitted into the Union. Some ineffectual attempts had been previously made.

Population.

The following table will give the aggregate of the population of Maine at different periods, with the ratio, amount and sources of its annual increase.

Years.	*Whole No.*	*Ann. ratio of increase per ct.*	*Average inc. per ann.*	*Amount nat. increase.*	*Amount immigration.*	*Total increase.*
1750	10,000					
1772	29,100	5	868			19,088
1777	42,300	8	2,240	3,655	9,545	13,200
1784	56,321	4½	2,003	9,116	4,905	14,021
1790	96,540	9½	6,703	10,700	29,519	40,219
1800	151,719	4¾	5,517	30,879	24,300	55,179
1810	228,705	4½	7,698	50,151	26,835	76,986
1820	298,335	2¾	6,963			69,630
1830	399,462	3	10,112			101,127

The natural increase in the ten years between 1810 and 1820, would have been, according to the assumed ratio, about 78,000, but the whole increase being but 69,630, leaves a deficit of more than 8,000 to be accounted for by an unprecedented emigration to the western States. We have no means of ascertaining the proportion between the amount of natural increase, and the annual emigration of the ten years between 1820 and 1830.

Aggregate amount of the population of the several counties at different periods.

Counties.	*When incor.*	1772	1777	1784	1790	1800	1810	1820	1830
York,	1653	13,393	15,903	19,909	27,560	34,284	41,877	46,283	51,710
Cumberland,	1760	10,139	13,476	15,621	23,481	31,898	42,831	49,445	60,113
Lincoln,	1760	5,563	12,916	20,791	18,608	27,998	38,570	46,843	57,181
Waldo,	1827				2,432	6,695	13,941	22,253	29,790
Hancock,	1789				5,763	8,947	13,499	17,856	24,347
Washington,	1789				2,526	4,536	7,870	12,744	21,295
Kennebec,	1799				9,105	17,995	31,565	40,150	52,491
Oxford,	1805				3,333	9,896	18,630	27,104	35,217
Somerset,	1809				2,146	5,509	12,286	21,775	35,788
Penobscot,	1816				1,154	3,009	7,831	13,870	31,530

The whole territory of the State contains rather more than 33,000 square miles, and rejecting water, may be supposed, in round numbers, to be about 30,000 square miles. There are now about 13 inhabitants to a square mile. The whole number requisite to give it an average density equal to that of the county of York in 1820, will be 1,680,000; and of the State of Massachusetts in 1830, (80 to a square mile,) 2,400,000,—a population larger by 400,000 than is now contained in all New England. At the present ratio of representation in the Congress of the United States, (1 representative for 47,700 inhabitants,) Maine would have 50 representatives. What amount of population the State is capable of sustaining, by agriculture, commerce, fisheries, manufactures, &c. it is not easy to determine. The following estimates of the future population of Maine at different periods and different rates of increase with its average density per square mile, are given.

	Increase equal to the average of 70 yrs. past 6 per ct.		Increase equal to the present nat. inc. of Me. 3 1-2 p. c.		Increase equal to the aver. nat. inc. of the whole U. S. 3 p. c.		Increase equal to the lowest ratio ever known in Me 2 3-4 per. ct.	
Years.	*No ink.*	*Dens.*	*No. ink.*	*Dens.*	*No. ink.*	*Dens.*	*No. ink.*	*Dens.*
1830	483,302	16	420,662	14	399,768	13	390,818	13
1840	782,949	26	593,132	19	535,689	17	511,971	17
1850	1,268,378	42	836,316	27	717,823	24	670,682	22
1860			1,179,205	39	961,882	32	878,593	29
1870			1,662,679	55	1,288,921	43	1,150,956	38
1880			2,344,397	78	1,727,154	57	1,507,752	50

The average increase of the population for 70 years, from the year 1750 to 1820, has been in a compound ratio of a small fraction less than 5 per cent per annum. The ratio during those periods when no extraordinary excitement existed, to produce any unusual degree of emigration or immigration, was, on the average of the whole time, (49 years,) a fraction over 4¼ per cent. The ratio of the natural increase of Maine alone, is supposed to be very nearly 3¼ per cent. That of the average of the whole United States, 3 per cent. That which was experienced in Maine during the period of the embargo, non-intercourse, war of 1812, unusually cold seasons, and other causes which tended to produce that remarkable efflux of population towards the West, which was familiarly known by the appellation of "the Ohio fever," was 2¾ per cent. To give the whole State a family (of five persons) for every hundred acres, would require a population of 900,000 persons. The county of York, in the year 1820, contained about 1 family to every 55 acres on the average. The incorporated towns and plantations in Penobscot and Washington, contained, on an average, about 1 family to every 250 acres. In the following table we give the aggre-

gate of the population of the United States, and the ratio of the increase at different periods, with the relative proportion of that of Maine.

Years.	No. of inhab.	Ratio of inc. per ann.	Pop. of Maine to United States.
1750	1,179,259		,008
1774	2,141,307	2½	,016
1784	2,389,300	2	,020
1790	3,929,326	6	,024
1800	5,309,758	3¼	,028
1810	7,329,903	3	,031
1820	9,625,734	2¾	,031
1830	12,836,680	3	,031

Epitome of the population of Maine, 1830.

	Males.	Females.
Under five years,	34,052	32,471
Of five and under ten,	28,743	27,676
Ten and under fifteen,	25,522	24,067
Fifteen and under twenty,	22,400	22,348
Twenty and under thirty,	34,485	35,394
Thirty and under forty	21,701	22,260
Forty and under fifty,	14,547	14,183
Fifty and under sixty,	9,228	9,330
Sixty and under seventy,	5,956	5,904
Seventy and under eighty,	2,636	2,689
Eighty and under ninety,	822	911
Ninety and under one hundred,	93	137
One hundred and upwards,	2	3
	200,687	197,573

Total, free white persons, 398,260.

Free colored persons under ten, 309; of ten and under twenty-four years, 340; of twenty-four and under thirty-six years, 228; of thirty-six and under fifty-five years, 196; of fifty-five and under one hundred years, 106; of one hundred and upwards, 2. Total, free colored persons, 1,171. There are in Maine, 269 deaf and dumb persons, of whom 16 are free colored; blind persons 156, of whom 1 is colored; and 2,489 persons not naturalized.

The following table will give the population of the counties and of the county towns. The last column but one shows the distance from Augusta, the present seat of government, and the last column the distance from Washington.

Counties.	Pop. 1820.	Pop. 1830.	County towns.	Pop.	Distances. A.	W.
Cumberland,	49,445	60,113	Portland,	12,601	53	542
Hancock,	17,856	24,347	Castine,	1,155	78	676
Kennebec,	40,150	52,491	Augusta,	3,980		595
			Wiscasset,	2,443	24	589
Lincoln,	46,843	57,181	Topsham,	1,564	31	569
			Warren,	2,030	44	617
Oxford,	27,104	35,217	Paris,	2,337	42	581
Penobscot,	13,870	31,530	Bangor,	2,868	66	661
Somerset,	21,787	35,788	Norridgewock,	1,710	28	623
Waldo,	22,253	29,790	Belfast,	3,077	40	641
Washington,	12,744	21,295	Machias,	1,021	143	745
York,	46,283	51,710	York,	3,485	99	500
			Alfred,	1,453	86	513
Total,	298,335	399,462				

"The easy subdivision and secure possession of estates in Maine, as well as in New England generally," remarks Mr. Greenleaf, "from its natural tendency to excite and reward industry and enterprize, will always add to the effect of other causes, in sustaining the population of the State at a greater density, and promoting a higher degree of cultivation, and exercise of its collective physical and intellectual powers, than will be the case in States whose circumstances, laws, and habits, are more favorable to monopolies, or less stimulating to the industry and talents of the classes in moderate or poorer circumstances, which form the great mass of every community." "Maine presents a climate and soil, and its inhabitants a character and habits, more congenial to those of New England, than more remote States, while at the same time its access is more ready, and its connections with those States more easily maintained, and from the mutual sympathies and interests of the respective inhabitants, will more probably be permanently continued, than can be the case, under any probable circumstances, with regard to any other part of the Union. These and other considerations taken together, would lead to the belief that the time is, comparatively speaking, very near at hand, when the increasing population of this State will create a demand for the whole of its now vacant lands, and will give it a rank, in point of numbers at least, among the first of the States of the confederacy."

Civil Government.

The constitution of Maine was formed in 1819. The legislature, composed of the Senate and House of Representatives, meets annually. The qualifications of the senators and representatives are five years' citizenship, one year State, and three months' district residence. The senators must be twenty-five years of age. The governor is elected annually by the people, in the month of September. He must be a citizen; have been five years a resident of the State, and thirty years of age. His powers are a qualified negative, official patronage and pardoning power jointly with the council. The counsellors are seven in number, chosen annually by the legislature; must be citizens, and State residents. Their duty is to advise the governor in the executive part of government. The judges are appointed by the governor and council; they hold their offices during good behavior, till the age of seventy. The qualifications of voters are citizenship, and three months' State residence. The provision for amending the constitution is, that the sense of the people may be taken on amendments proposed by two-thirds of the legislature.

The following are the principal Officers of the government of Maine.

Name.	*Office.*	*Salary.*	*Name.*	*Office.*	*Salary.*
Samuel E. Smith,	Governor.	$1,500	Prentiss Mellen,	C. J. S. J. C.	$1,800
Roscoe G. Green,	Sec'y. State.	900	Nathan Weston,	As. Jus.	1,500
Abner R. Thompson,	Treasurer.	900	Albion K. Parris,	do.	1,500
Samuel G. Ladd,	Adjutant Gen.	700	Erastus Foote,	Att. Gen.	1,000
Joel Miller,	Warden S. Prison.	700	Simon Greenleaf,	Reporter.	600
Robert P. Dunlap,	Pres. Senate.		E. Whitman,	C. J. C. Com. Pleas.	1,200
Benjamin White,	Speaker House.		John Ruggles,	A. J. Com. Pleas.	1,200
			David Perham,	A. J. Com. Pleas.	1,200

Gov. Smith is re-elected for the year commencing Jan. 1, 1833. The Senate consists of 20 members; the House of Representatives, of 153 members.

Education and Literary Institutions.

The laws of Massachusetts, as it is well known, provide for the establishment of elementary English schools in every town containing 60 families, and for that of grammar schools of a higher order, in every town containing 200 families. When Maine became a separate State, one of the earliest objects of the attention of its legislature, was an improvement in the system of common schools. The principal variation which was made in the system already established, consisted in omitting any limitation of the number of families which any town should contain before it should be required to support a school, and instead of this, requiring that every town, of whatever size or number it might be, should raise annually, for the support of schools, a sum at least equal to 40 cents for each

person in the town, and distribute this sum among the several schools, or districts, in proportion to the respective number of scholars in each. The expenditure of the sum is left principally to the discretion of the town, and its committee or agents appointed for that purpose. The schools are required to be established in convenient districts, and the inhabitants of several districts are invested with corporate power to build and repair school-houses, and for some other purposes of minor consequence. The parents are required to furnish their children with such books as may be prescribed by the superintending school committee of the town; and all are entitled equally to the benefits of the school. In the year 1825, the legislature required a report from each town in the State, of the situation of their schools, so far as respected the number of school districts, and of children usually attending the schools, the time during which they were open for instruction in each year, and the funds by which they were supported. These reports were made in the winter of 1826. We give the following abstract of the returns.

Counties.	No. of school districts.	No. of chil. between 4 and 21.	No. who usually attend school.	Money required to be raised annually.	Amount actually raised from taxes.	Total expenditure, taxes and permanent funds.	Av. monthly wages for teacher and other expen.	Av. ann. expense for each scholar.
York,	297	20,890	14,602	18,513 20	19,905 89	20,185 58	13 39	1 31
Cumberland,	323	19,238	14,630	19,778 00	20,648 65	22,166 71	14 08	1 51
Lincoln,	333	21,171	14,942	18,737 20	19,513 41	20,326 51	12 48	1 36
Waldo,	210	11,712	8,129	8,901 20	11,099 46	11,199 79	12 30	1 36
Hancock,	156	7,881	5,903	7,142 40	7,173 57	7,661 17	10 99	1 29
Washington,	103	5,099	3,346	5,097 60	5,420 83	5,626 85	15 41	1 68
Kennebec,	341	19,561	14,923	16,060 00	17,827 31	18,903 08	11 06	1 22
Oxford,	289	12,935	10,217	10,811 60	10,990 03	11,384 29	9 07	1 11
Somerset,	296	11,903	8,340	8,710 00	10,737 07	11,073 65	10 58	1 32
Penobscot,	151	7,701	6,923	5,543 00	9,846 77	10,100 97	12 30	1 60
Total,	2,499	137,831	101,325	$119,334 00	$132,263 92	$137,878 57	$12 04	$1 35

The whole amount of income from permanent funds was $5,614 65. The aggregate number of months in which the schools were opened under male instructors was 5,161; under female instructors, 6,285. The estimated population of the State, in December, 1825, was 337,244. Probable increase of scholars annually, 60,359. Number of scholars, on the average, annually attending in each school district was 40. Average monthly expense for each scholar was 30 cents. The proportion of scholars to each 100 of the population was 30. The greatest proportion was 34,—in Washington county. The least, 21,—in Kennebec county. The ratio per cent. to the whole taxable property, as per valuation of 1820, was ,006 or as 6 to 1,000. "It appears that, on the average of each county, they have all raised more than their proportion of the sum required by law; and some of them from one fourth more to nearly double; yet, even this, on the whole, has sufficed only to maintain the schools on an average of 4 1-2 months in the year—2 months under male teachers, and 2 1-2 months under female teachers. There is no evidence that, before the passage of the law, schools were maintained, in general, throughout the State, any less number of months annually, than they have been since; and the amount actually raised per annum shows, conclusively, that the requisitions of the new law fell below the tone of public sentiment, and were in effect merely nominal, unless so far as they affected new towns, having less than 50 families, which were not touched by the former law."

The free grammar schools seem to have been superseded, both in this State and in Massachusetts, by the establishment of private academies, founded by individual exertion in many parts of the country, and aided in many instances, by special grants of land from the legislature.*

* "As the academies are not entirely free schools, we cannot calculate upon *them* to supply instruction to the mass of the people. These are most respectable establishments, and some of them are hardly inferior in the advantages they afford for acquiring a thorough education, to some institutions which are dignified with the name of colleges. It is not desirable that their condition should be impaired. Nor need any fears be entertained that their condition will be impaired. There are enough in the community, who duly estimate the advantages of a good education, and who are able to sustain the expense

The following table will furnish important facts in regard to the academies of Maine.

Academy.	*Incorp.*	*Acres of land.*	*Funds.*
Anson,	1823		
Bangor, Young Ladies,	1818		
Bath,	1805	11,520	$8,050 00
Bath, Female,	1808	11,520	
Belfast,	1808	11,520	5,723 76
Berwick,	1791	23,040	6,837 00
Bluehill,	1803	11,520	6,522 00
Bloomfield,	1807	11,520	3,000 00
Bridgton,	1808	11,520	10,441 97
Brunswick,	1823		
Cony, Female, Augusta,	1818	11,520	9,985 00
China,	1818	11,520	8,333 00
Dearborn,			1,776 37
Farmington,	1807	11,520	2,294 36
Foxcroft,	1823	11,520	4,950 00
Fryeburg,	1792	12,000	10,000 00
Gorham,	1803	11,520	
Hallowell,	1791	23,040	7,886 00
Hampden,	1803	11,520	
Hebron,	1804	11,520	8,006 64
Limerick,	1808	11,520	4,057 44
Lincoln, at Newcastle,	1801	11,520	
Monmouth,	1808	11,520	6,649 92
North Yarmouth,	1811	11,520	19,710 65
Oxford, Female, Paris,	1827		
Portland,	1794	11,520	
Thornton, Saco,	1811	11,520	7,180 00
Warren,	1808	11,520	
Washington, Machias,	1792	23,040	21,790 93
Wiscasset,			4,428 00

The whole amount of capital, permanently invested for the establishment and support of all the academies in the State, including their buildings, libraries, and apparatus, is not far from 220,000 dollars. The available amount of their permanent funds, 9,500 dollars. Annual receipts for tuition, 8,000 dollars. Number of youths annually under instruction, 500 males, 390 females, total, 950. Average terms of instruction each year, 10 months. Average expense for each student—paid out of the income of funds granted by the State or private donors, 10 dollars—paid by the student for tuition, 8 dollars 42 cents—for board and incidental expenses, more than the net cost of their subsistence in the families of their parents, about 32 dollars. Total expense for the education of each scholar, on the average, about 50 dollars.

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of these schools, to ensure their permanent support. And as the other classes of schools, which are free, are annihilated, or decline in their character and condition, the academies will be encouraged by those who can better appreciate the advantages of good schools, and better afford the necessary expense. So far as it regards the accommodation and pecuniary interest of the rich, and those of moderate property, it is matter of indifference whether the legislature or the public make any appropriations or provisions for schools or not. They can and will take care for themselves. These are not the classes of the community to suffer, when government withhold encouragement from the schools. It is the POOR who are to suffer. They must educate their children in *free* schools, and in their own neighborhood, or not educate them at all. The expense of tuition, of books, and of board at academies, are so appalling, as to put the advantages of these schools quite beyond the power of a vast proportion of the community. In the towns where academies happen to be fixed, the poor will of course derive some increased advantages; but these towns are so few compared with the whole, and the incident expense for tuition and books are so considerable, that for all purposes of directly and efficiently educating the whole mass of the people, the academies may be left out of the calculation. For not one in twenty, if one in fifty, throughout the State, will ever find their way to any of them."—*Letters of James G. Carter to the Hon. Wm. Prescott. Boston*, 1824.

Gardiner Lyceum.—In January, 1822, an institution, on a plan different from any heretofore adopted in this country, was established at Gardiner, in the county of Kennebec, by the name of the Gardiner Lyceum. It was designed to "prepare youths, by a scientific education, to become skilful farmers and mechanics." For its establishment, the community is originally indebted to the liberality and public spirit of Robert Hallowell Gardiner, Esq. The legislature soon afforded it a portion of the patronage, which had been bestowed upon other literary and scientific institutions. Its effective support has, however, been largely derived from the munificence of Mr. Gardiner, from tuition, and from private benefactions. The legislature has given it 5,000 dollars. Lectures were given very extensively on the sciences as connected with the arts, and with common life. Its operations are for the present suspended.

Maine Wesleyan Seminary.—This institution was founded at Readfield, in Kennebec county, in January, 1825. In February, 1827, a half township of land, consisting of 11,520 acres, was given to it by the legislature. In 1828, the amount of funds of all kinds, including real estate, libraries, &c. amounted to $19,074. An original and principal object of the seminary is to educate candidates for the ministry of the Methodist denomination of Christians. Students, however, designed for other pursuits, and connected with other denominations of Christians, are admitted. By the last catalogue, published in the spring of 1832, it appears that there are 113 students, 12 of whom are females. The instructors are Merritt Caldwell, principal; Jabez C. Rich, Andrew S. Lovell, and Urania Merritt, assistants. Dudley Moody, Esq. general agent. Wm. F. M. Reed, superintendent of the mechanical department, and Royal Fogg, of the agricultural. The literary department, embraces an English course, and a course in languages, each occupying three years. The Latin, French, Spanish, and Greek languages are taught. Into the department of industry, none are admitted under fourteen years of age, and none but regular mechanics are received into the mechanic shop for a less term of time than three years. Satisfactory surety is required for the payment of bills. The means of labor sufficient to defray the expense of board, are at present furnished for about 45 students, who receive a compensation according to their disposition and ability to labor. Of these, there are employed in mechanical labor, 35, and in agricultural, 10. The expense for board in the vicinity is about $1 25. Tuition is from $3 to $4 50, according to the nature of the studies.

Waterville College.—This institution is located at Waterville, on the Kennebec river, above Augusta. It was incorporated in 1813, under the name of the Maine Literary and Theological Institution, and was primarily intended for the education of young men for the ministry, in the Baptist denomination. In June, 1820, its powers were enlarged, by the permission to confer such degrees as are usually conferred by universities. In February, 1821, its name was changed to Waterville College. The legislature of Massachusetts granted it a township of land, valued at about $10,000, and containing 38,000 acres. The permanent property of the institution exceeds $30,000. The annual income is about $3,000, and its expenditure, somewhat less. The number of students for 1830–31 was 73, of whom 28 were medical students. The course of studies is similar to that pursued in other colleges. The Medical School connected with it, is located in Woodstock, Vt. The students have access to libraries containing above 2,000 volumes. The philosophical apparatus cost in London $1,500. A good chemical apparatus has been obtained. Board is about $1 00 per week, and whole expenses per annum, $75 00. A mechanic's shop has been erected, in which the students may obtain suitable exercise at all times of the year, and defray in part the expenses of their education. A good preparatory school, containing 40 or 50 scholars, is connected with the institution.

Bowdoin College.—This institution was incorporated by the legislature of Massachusetts, in June, 1794. The first class was graduated in September, 1806. Hon. James Bowdoin, son of Gov. Bowdoin of Massachusetts, who died in Oct. 1811, executed a deed to Bowdoin College, of 6,000 acres of land in the town of Lisbon. During his residence in Europe, he purchased many books, a collection of well-arranged minerals, and fine models of crystalography, which

he afterwards gave to Bowdoin College. By his last will, he bequeathed to the college several articles of philosophical apparatus, a costly collection of 75 paintings, and the reversion of his family estate—the valuable island of Nashaun, near Martha's Vineyard, on the failure of issue male of the present devisees. His widow, who married Gen. Henry Dearborn, at her decease, left a sum of money and a number of valuable family portraits to the college. Rev. Dr. Joseph Mc'Kean, the first president of the college, was inducted into that office in Sept. 1802. He was a native of Londonderry, N. H., and a minister of Beverly, Mass. He died July 15, 1827. "He possessed," says President Allen, "a strong and discriminating mind, his manners were conciliating, though dignified, and his spirit mild, though firm and decided." He was succeeded by the Rev. Dr. Jesse Appleton, minister of Hampton, N. H. Dr. Appleton was inducted into the presidency, Dec. 23, 1807. He died Nov. 12, 1819, at the age of 47 years. He was undoubtedly one of the ablest men, who have lived in this country. The college flourished under his superintendence. He was succeeded in 1820, by the Rev. William Allen, D. D. Upon the separation of Maine from Massachusetts, the trustees surrendered its former charter, and received a new one from the State of Maine, with a liberal annuity in aid of its funds. The college has been almost uniformly prosperous, and has attained a distinguished elevation among the American colleges. It is delightfully situated, on a plain, near the Androscoggin river. It is in Cumberland county, about 25 miles north of Portland. Its officers are a president, two professors of mathematics and natural philosophy, (one of whom has the department of natural history,) one of rhetoric and oratory, one of ancient languages, one of modern languages, and one of moral and metaphysical philosophy. The whole number of graduates is about 400. The usual number of undergraduates is 140 or 150. The medical school was established by an act of the legislature, June 7th, 1820, and is under the direction of the Board of Trustees, and overseers of Bowdoin College. The lectures commence annually about the middle of February, and continue three months. The fees for the various courses are about $50. Graduating fee, $10. The library contains about 2,600 volumes, selected with much care. Number of students, 100. By a law of the legislature of Maine, passed in 1831, Dr. Allen has been removed from the presidency of the college. It is understood that the legality of this act of the legislature, is soon to be tried before the United States' Court.

Bangor Theological Seminary.—This institution was incorporated in 1814, by the name of the Maine Charity School, and was opened in Hampden, in 1816, with the special view to the instruction of young men, of the Congregational denomination, intending to enter the ministry. It was afterwards removed to Bangor. This town is at the head of tide navigation, on the Penobscot river, in Penobscot county, 60 miles from the sea, 66 east from Augusta, 661 from Washington city, and in the heart of the State. The institution has passed through several changes of character, until it is essentially conformed to the other schools of theology in our country. Very vigorous efforts are now making, to place this institution on a sure foundation. To relieve it from all embarrassments, it is proposed to raise the sum of $30,000. Its claims to the public regard are strong. It has never been trammelled by legislative bounty. It has been sustained wholly by the contributions of private individuals. It is located in a very flourishing town, the centre of a commonwealth, which will probably in the lapse of a few years, sustain a population of 2,000,000. It is more than 200 miles from any other theological seminary. A large number of destitute churches will look to this institution for pastors and teachers. The great moral enterprizes of the State cannot be accomplished, it would seem, without the aid of a seminary in the State. Since the establishment of the institution, *sixty-two* young men have been educated for the ministry, and about twenty others have received assistance in preparing for the same work, making over eighty in all. Most of them have been aided by the funds of the institution. The whole amount thus appropriated, exceeds $12,000. These young men have been residents of 8 or 10 States. Most of them were natives of Maine, New Hampshire, and Vermont. In Maine, 28 churches have from this source been furnished

with pastors, and nearly one fourth of the present settled ministers and missionaries of the Congregational denomination in Maine, received their education at Bangor. The system of study hereafter to be pursued in the theological department, will correspond with that adopted in other theological seminaries in this country, will occupy three years, and will embrace Biblical Literature, Systematic Theology, Sacred Criticism, Church History, and Homiletics. Rev. Enoch Pond is professor of theology, and Rev. Alvan Bond of biblical literature. No professor of sacred eloquence is yet appointed. Connected with the seminary is a classical department, under the direction of a principal. "The order of studies is arranged with a special reference to the theological course, so as to be *substantially equivalent* to a more liberal education." This department is open for any persons who wish to become fitted for college, and young men of good moral character, may be received, though not professedly pious.

State of the Religious Denominations.

Free Will Baptists.—There are about 50 societies in Maine. The first general meeting of this sect was holden at Phippsburgh, Dec. 6th, 1783.

Friends.—There are societies of Friends at Berwick, Elliot, Limington, Parsonsfield, Portland, Cape Elizabeth, Durham, Falmouth, North Yarmouth, Pownal, Raymond, Scarboro', Windham, Litchfield, Bristol, Albion, Belgrade, China, Leeds, Sidney, Vassalboro', Wilton, Athens, Fairfield, &c.

Unitarians.—There are the following societies of Unitarians in this State.

Portland, Ichabod Nichols, D. D.
Eastport, —— Fessenden,
Augusta, William Ford,
Hallowell, Stevens Everett,
Belgrade, William Farmer,
Bangor, B. Huntoon,
Norridgewock, S. Brimblecomb,
Saco, Moses Hill, and perhaps two or three others.

Episcopalians.

Gorham, Timothy Hilliard,
Saco, Joseph Muenscher,
Gardiner, Isaac Peck,
Portland, Gideon W. Olney,
Rev. P. S. Tenbroeck resides at Portland.

Maine belongs to the Eastern Diocese, of which the Rev. A. V. Griswold, D. D. of Salem, Mass. is bishop. The standing committee of Maine, are Rev. G. W. Olney, Rev. Isaac Peck, Robert H. Gardiner, and P. H. Greenleaf. The convention meets on the second Wednesday of June. Timothy Cutler, Portland, Secretary. The benevolent societies are the Maine Episcopal Missionary Society, Maine Protestant Episcopal Sunday School Union, and the Portland Prayer Book and Homily Society.

Calvinistic Baptists.

Associations.	*Churches.*	*Min.*	*Baptized, 1831.*	*Total.*	*Correspondents.*
Eastern Maine,	34	17	218	2,389	J. D. Parker, Steuben.
Penobscot,	33	29	214	1,701	T. B. Ripley, Bangor.
Waldo,	19	12	231	1,119	F. Shepherd, W. Jefferson.
Lincoln,	25	18	130	2,176	do. do.
Kennebec,	20	12	67	924	H. Prince, Thomaston.
Bowdoinham,	25	25	82	1,958	J. Torrey, Hallowell X Roads.
Oxford,	23	15	99	1,288	
Cumberland,	15	11	124	1,238	E. Brown, Brunswick.
York,	26	26	321	1,597	

Total, 9 associations; 220 churches; 165 ministers; 1,484 baptisms in 1831; 14,390 church members. Connected with the Northern Baptist Education Society, is the Maine Branch. It was formed at North Yarmouth, on the 6th of October, 1830. Three examining Committees have been appointed, and a number of young men are supported at the Waterville College, and other places. Nearly 100 Baptist churches in the State are destitute of pastors.

Methodist Episcopal Church.—The Maine Conference is divided into five districts—1. Portland, containing, in 1831, 37,417 members, and 22 preachers; 2.

Readfield, containing 3,025 members, and 18 preachers; 3. Kennebec, 2,533 members, and 15 preachers; 4. Somerset, 1,728 members, and 12 preachers; 5. Penobscot, 2,444 members, and 24 preachers. Total, 13,478 members, and 91 preachers.

Congregationalists.—The condition of the churches, and the operations of the various benevolent societies, connected with the Congregational denomination, are very satisfactorily detailed by the Rev. John W. Ellingwood of Bath, in his report as delegate to the General Assembly of the Presbyterian church, May, 1832.

"The General Conference of Maine is composed of nine County Conferences, which have in their connection 166 churches, containing in all about 12,500 members. These churches being scattered over a territory larger than all the rest of New England, are located, of course, in most cases, among a sparse population. Of them, 128 are enjoying the word and ordinances from settled ministers, although the number of such ministers is only 115; a few of them having the pastoral care of two or more churches.

"A large portion of the State being missionary ground, the prosperity of the churches, and the state of religion within its bounds, are connected in an unusual degree with the operations of the Missionary Society. Hence arises the fact, that more than one half of the evangelical ministers in the State were introduced to their respective fields of labor, by means of this society. Thirty-two of them are still supported, in part, from its funds; and 22 others have been employed by it, the last year, making the whole number of its missionaries engaged during the year, 54. There are 38 churches connected with the General Conference, which are wholly destitute of stated pastoral labor; and the most of them have had preaching but a small part of the time. The cries for help are often urgent and affecting. The furnishing of our feeble and destitute churches with even the amount of assistance they now receive, requires great and constant effort. Still, however, the cause of domestic missions has been quite as well sustained as usual, during the last year. Fourteen ministers have been settled within that period, 7 from our own theological seminary at Bangor, and 7 from other sources. Of the 112 pastors of our churches, 30 are from the theological institution at Andover, 23 from Bangor, and the remainder from elsewhere.

"Among the greatest obstacles to the success of the gospel in Maine, both in the church and out, has been and still is the consumption of ardent spirits. The great number of our citizens engaged in shore fisheries, in lumber transactions, and in ship building, have been heretofore large consumers of ardent spirits. Our farmers indeed, and all classes, were greatly in the habit of using this destructive poison. A blow, however, has been given to this evil, from which we trust it will not recover. A good proportion of our population, of all classes, are disposed to unite their influence and efforts, in expelling this destroyer from our land. A few months since, a State temperance society was formed in Maine, under favorable auspices; and an agent for the State appointed. There are also upwards of 140 town and country societies; and intelligence from every section of the State is cheering, as to the progress of the reformation.

"This reform in the use of ardent spirits, the exploring and supplying the State with Bibles, together with the introduction of protracted meetings, have been greatly blessed to the promotion of vital religion. Although it cannot be denied that there is still among our population in general, a great disregard to divine things, and in many of our churches a lamentable want of spirituality, and much worldliness, yet the last year has been a year of great mercy. At no former period, of the same extent, has the Holy Spirit wrought among us with such power and grace. There have been revivals in more than 70 towns and churches, connected with the General Conference, and not less than 2,500 souls are supposed to have been born again. One County Conference having 20 churches, and 2,005 members, had one third of this whole number added the last year. And two other Conferences, one having 1,040 members, the other 3,353 members, had more than one fourth of them added during the same period; and about one fifth of all the members of the churches belonging to the General Con-

ference, became such during the year past. To other and more favored portions of our country, these operations may indeed appear to be the day of small things; but to us it is quite otherwise. The General Conference of Maine are prepared to say, 'The Lord hath done great things for us, whereof we are glad.'

"Our theological seminary, although it has hitherto been greatly restricted in its operations from want of funds, and from other causes, is yet taking a stronger hold on the affections of Christians; and its prospects of usefulness were never more promising than they now are.

"There are in Maine 24 beneficiaries of the American Education Society, in the different stages of preparatory studies, 13 of whom are at Bowdoin college, 5 at Waterville college, 5 at the Bangor seminary, and the remainder at different academies. In Bowdoin college there are 40 scholars who are hopefully pious, the greater part of whom are probably looking forward to the ministry, as their future employment.

"The churches of Maine are greatly aroused on the subject of Sabbath schools; and the last year supported an agent among themselves, who is still in their employ. Many new schools have been formed, and others much enlarged. The number of Sabbath school scholars is rather larger than of our church members. In 50 of our more favored towns, 150 teachers and 522 pupils became hopefully pious within the year; and 31 who have been at some time members of the schools, are either now in the ministry, or are in a course of preparation for the sacred office.

"In some instances our Sabbath schools have proved a vast blessing to the towns and churches where they are located. One case of this kind is that of a small town near Portland, whose religious state a year ago was deplorable, having no minister, and but one male member in the church. They had before supported a Sabbath school, but had none in operation when the agent visited them last, which was in July. Having addressed them publicly, he requested those who were willing to assist in a Sabbath school to tarry after the service. All the leading members of the parish tarried, both male and female,—12 or 15 gentlemen, among whom were the physician and the lawyer of the town, both men of education. They agreed at once to organize two schools, which they accomplished the next Sabbath, containing each about 40 pupils. In one of them the lawyer and the physician, and one or two other leading men, engaged as teachers.

"It is believed that the people of Maine are every year, taking a deeper interest in the cause of Christian benevolence. In a great part of our parishes, annual collections are taken up for the purpose of distributing the Bible, and religious tracts, in aid of foreign and domestic missions, and for the colonization of the free people of color in Liberia; and also for Sabbath schools. And the number of those who contribute for educating young men for the ministry, and the conversion of the Jews, is believed to be increasing. From this statement it appears, that although the gospel field in Maine is broad and long, having few laborers and a hard soil, much stony ground and many thorns, it is yet evidently improving. They who sow the seed, and thrust in the sickle there, are in full faith, that a great harvest of souls will eventually be gathered from that field, to the glory of sovereign grace. They are in full faith that their cold wilderness will yet blossom as the rose; and their desert become as the garden of God."

NOTE. Our most important book of reference in the preceding article, was Greenleaf's Survey of Maine, 1828. It is a very accurate and intelligent work.

PRINCIPAL EVENTS

OF THE PERIOD

COMMENCING JULY 1, 1831, AND ENDING AUGUST 31, 1832.

JULY, 1831.

4. James Monroe, the fifth President of the United States, died in New York city, in the 73d year of his age. He joined the army of the revolution, in 1776, as a volunteer, and was wounded at the battle of Trenton, Dec. 26, 1776. He was afterwards elected a member of the Continental Congress, was appointed a minister to France by Washington, Secretary of State from 1811 to 1814, then Secretary of War, afterwards at the head of the Department of State; inaugurated President of the United States, March 4, 1817, which office he held for eight years. He was a native of Virginia. With the exception of a single vote, he was unanimously re-elected President, in 1821.

4. The bill for parliamentary reform was taken up in the British House of Commons, and debated.

6. The bill for parliamentary reform passed in the Commons, ayes 367, noes 231.

7. John Matthias Turner, D. D. bishop of Calcutta, dies at Calcutta. He was the fourth bishop of that See. His predecessors were Middleton, James, and Heber.

10. Died in Talbot County, Md. Daniel Martin, Governor of the State.

11. The French fleet force the passage of the Tagus, and take possession of the Portuguese fleet, lying off Lisbon, in consequence of demands of the French government for satisfaction of alleged injuries received by French subjects from the Portuguese authorities not being complied with. The court of Lisbon were forced to submit to the terms imposed by the French.

11. The Poles, under General Chrzanski, attacked, 5 miles from Warsaw, by the Russians, who are repulsed.

12. The country about the Red Sea, suffer greatly from the scurvy, fever, and cholera morbus. The latter was particularly dreaded, as the strongest men were carried off in 12 hours. At Mecca and the Hadje country, 45,000 souls were carried off in one month.

16. Destructive gale of wind at Table Bay, Cape of Good Hope. Six vessels driven on shore, and property to the value of £40,000 destroyed, but providentially no lives were lost.

19. The bark Lady Sherbrook, on her passage from Londonderry to Quebec, with 280 passengers and 15 crew, is wrecked on a point near Point Blanch, and only 32 persons saved out of the whole number.

21. Leopold, king of Belgium, makes his entrance into Brussels, after a triumphant progress through his dominions, from Ostend, where he landed from England. On the 22d his inauguration took place, and in the presence of the Congress, he took the oaths to preserve and defend the Belgic Constitution.

24. First meeting of the French Chamber of Deputies after the new election, opened by the king in person.

30. Col. Richard Varick, third president of the American Bible Society, dies at his residence at Jersey city, near New York, aged 79. He was in Washington's family in the revolutionary war, and afterwards, for many years, mayor of the city of New York.

AUGUST.

The opening of the new London bridge takes place. The king and queen attend mony, going by water in state. It cost £500,000. No toll is in any event to be

imposed on the bridge. It is constructed of the finest granite, of which 120,000 tons were employed. During the whole time the work was in progress, 800 men were engaged. The length of the bridge from the extremities of the abutments is 928 feet; within the abutments, 782 feet. The roadway is 53 feet wide, footways, 9 feet each, and the carriageway, 35. It consists of 5 semi-elliptical arches. The least of these is larger than any stone arch of this description ever before erected. The centre arch is 152 feet span. Time employed in building, 7 years, 5 months, and 13 days.

2. A violent fire at Pera, a suburb of Constantinople, in which the hotels of the ambassadors of England, France, and Holland, which belonged to those nations, and the residences hired by the ministers of Russia, Prussia, Sardinia, and Naples, together with a number of churches, and 5,000 houses, fell a prey to the flames.

3. Died at Exeter, N. H. Oliver Peabody, Esq. aged 79.

3. The king of the Netherlands resumes war against Belgium, and obtains several advantages over the Belgic troops. King Leopold applies for protection to the five powers under whose auspices the settlement of the differences between the two States was proceeding. France immediately despatches 50,000 men to his assistance, upon which, on the 13th, the king of the Netherlands agrees to withdraw his troops, and consents to another armistice.

11. Dreadful hurricane in the island of Barbadoes, by which 3,000 lives were lost, chiefly among the negroes; 16 vessels driven on shore, and the whole island nearly desolated. The hurricane also extended to the islands, St. Lucia and St. Vincent, and the damage done was very extensive, though not attended with such a serious loss of lives. The loss of property at St. Vincent, was estimated at £500,000. Sixteen slaves were killed on one estate.

13. Skrzynecki is superseded by Dembinski as commander in chief of the Polish army.

17. The Rothsay Castle, steamboat, plying between Liverpool and Beaumaris, England, lost on the night of this day, with nearly 200 passengers and crew on board, of whom only about 20 were saved. The captain was *intoxicated*.

18. Died in Jackson county, Michigan, Noah Seaman, a native of Swanzey, Ms. aged 100 years, and 1½ months.

21. Insurrection of the troops in Lisbon, against Don Miguel, suppressed, as it is stated, with the loss of 300 lives.

22. A serious insurrection of the slaves in Southampton county, Virginia. The whole number of lives sacrificed was 110 or 112. The whites massacred were 64; about 30 or 35 colored people were shot down by the troops called out to quell the insurrection; one militia man was killed in a rencontre, and 12 negroes executed. One Nat Turner, a fanatic, was at the head of the insurrection.

25. An Eulogy on James Monroe, pronounced in Boston, by John Quincy Adams.

26. A duel fought near St. Louis, Mo. between Spencer Pettis, member of Congress from Missouri, and Thomas Biddle, paymaster of the United States army; fatal to both.

27. An Eulogy on James Monroe, delivered in Cincinnati, Ohio, by Judge McLean.

27. M. Casimir Perier introduces into the French Chamber of Deputies, the project for the abolition of hereditary succession in the peerage.

27. Died in Wooster, Ohio, Rev. Ralph Cushman, of Cincinnati, agent of the American Home Missionary Society, formerly of Manlius, N. Y.

SEPTEMBER.

3. Rev. John H. Rice, D. D., Professor of Theology in the Union Theological Seminary, Va. dies at his residence at Prince Edward, aged 54. He was one of the most highly esteemed and influential clergymen in the United States. He conducted for some years, with great ability, the Richmond Literary and Evangelical Magazine. A memoir is preparing by Wm. Maxwell, Esq. of Norfolk.

8. Died at his house in New York, Samuel L. Mitchell, M. D., LL. D. an eminent naturalist, and a gentleman of multifarious learning.

8. The coronation of William IV. takes place in England.

8. Warsaw is taken by the Russians, after two days hard fighting, in which they acknowledge the loss of 5,000 men. Count Paskewitsch, the Russian commander, was wounded. The suburbs on the southwest side are almost entirely burned down. Count Witt was appointed governor of Warsaw, and Gen. Korff, commandant. The news of its fall produced an extraordinary sensation at Paris. The majority of shops were shut; business was in a considerable degree suspended, and Perier and Sebastiani, two of the ministers, narrowly escaped with their lives.

16. Three Christian missionaries, Messrs. Butler, Trott, and Worcester, sentenced by the Superior Court of Georgia, at Lawrenceville, to four years' imprisonment at hard labor, in the penitentiary, for residing in the territory occupied by the Cherokees, with-

out taking an oath to support the constitution and laws of Georgia. Mr. Trott afterwards submitted and was liberated. Messrs. Worcester and Butler were thrown into prison, where they are yet confined.

20. The 94th birth day of Charles Carroll, the only surviving signer of the Declaration of Independence, was celebrated at his residence in Maryland.

22. The second reading of the Scotch reform bill carried in the House of Commons 209 to 94.

24. Died at Bethlem, Ct. Mrs. Anna Steel, aged about 100 years. She had grandchildren who are grandfathers. She retained her mental faculties to the last.

26. The National Antimasonic Convention assembles at Baltimore, and on the 28th, nominates William Wirt, of Maryland, for President of the United States, and Amos Ellmaker, of Pennsylvania, for Vice President.

OCTOBER.

1. Free Trade Convention meets at Philadelphia, and continues in session till the 7th.

1. Died at Wapaghkonetta, Blackhoof, a chief of the Shawnese tribe of Indians, aged about 114 years. The latter part of his warfaring life was devoted to the American cause. He was at St. Clair's, Harmer's, and Crawford's defeats, and, perhaps, was the last man living who was in Braddock's defeat.

5. The 22d annual meeting of the American Board of Commissioners for Foreign Missions, at New Haven, Ct. They pass a vote unanimously, approving the course pursued by their missionaries among the Cherokees. Rev. E. Cornelius is chosen Corresponding Secretary in place of Mr. Evarts, deceased. Receipts during the year, $100,934. Expenditures, $98,312.

7. The reform bill is refused a second reading in the House of Peers, by a vote of 199 to 158, after an interesting debate in which the bill was opposed by Lords Wynford, Eldon, Lyndhurst, Tenterden, and the archbishop of Canterbury, and supported by the Lord Chancellor Brougham, Earl Grey, and the Duke of Sussex. The news spread over the country with almost telegraphic rapidity. At Birmingham, the bells of all the churches and chapels were muffled and tolled, as on the most solemn occasions.

9. Died at Philadelphia, Benjamin R. Rees, M. D. professor in Jefferson College.

9. The president of Greece, Count Capo D'Istria, was assassinated as he was going to church, by Constantine and George Mavromichaelis, the brother and son of Petro Bey, whom D'Istria had imprisoned.

10. A resolution in support of the ministry, introduced into the House of Commons by Lord Ebrington, after an animated debate, was passed 329 to 198.

10. An amendment to the bill before the French Chamber of Deputies, making the peerage transmissible by hereditary descent, was rejected by a vote of 324 to 86.

12. Died in New Brunswick, N. J. Rev. John De Witt, D. D. professor of Biblical Literature in the Theological school of the Dutch Reformed Church, and one of the professors in Rutgers College, aged about 42.

12. A Rail Road Convention of 100 members assembles at Utica, N. Y. to consider the expediency of constructing a rail road on the route of the Hudson and Erie canal, from Schenectady to Buffalo, nearly unanimous in favor of the project.

18. The French abolition peerage bill was finally passed, ayes 386, noes 40.

19. The fiftieth anniversary of the establishment of Sabbath schools was celebrated in New York city.

20. The Parliament of Great Britain were prorogued by his Majesty in person, to the 22d of November. He stated that his desire remained unaltered to promote the settlement of the question concerning a constitutional reform. The number of bills passed in the two sessions, was 194, 41 of which were private.

20. In the Belgian Chamber of Representatives, the Secretary for Foreign Affairs submitted the protocol agreed upon by the plenipotentiaries of the Five Powers, respecting the terms of the division of Belgium and Holland, which is declared to be final, and to be enforced by the whole of the subscribing powers.

29. Dreadful riots occur at Bristol, England, on occasion of the entrance into the city of Sir Charles Wethrell, M. P. an antireformer. The new jail (cost, £100,000) was burnt; the county prison, the bridewell, and toll houses were also destroyed; the bishop's palace, the mansion house, the custom house, excise office, &c. were burnt. Property destroyed was estimated at £500,000. Many lives were lost.

NOVEMBER.

1. A Literary Convention assembles in New York, and continues in session five days. Ex-president Adams was called to the chair. Albert Gallatin and Lieut. Gov. Livingston Vice Presidents, John Delafield and Prof. Jocelin Secretaries. The Convention was opened with prayer by the Rev. Pres. Fiske, of Middletown, Conn. On Friday, a

constitution for a national society was adopted, to be called the National Literary and Scientific Society. A committee of 18 was appointed, who, or a majority of whom, shall have power to elect 85 others; and they, with the committee, or so many of them as shall assemble on the call of the committee, shall constitute the society at its first meeting.

3. The Belgian Congress, after several days debate, adopt the articles of separation from Holland, proposed to them by the Conference, by a majority of 35 to 8.

4. Several cases of the cholera spasmodica, occur at Sunderland, England, most of which terminate fatally.

21. Died at Schagticoke, N. Y. Jacob Yates, Esq. in the 77th year of his age, supposed to be the last surviving American captain who was in the battle of Stillwater.

21. On this day, and the following, frightful riots occurred at Lyons, France. They originated in a "striking for higher wages," on the part of the operatives engaged in the silk manufacture. Thirty thousand men were thrown out of employment. For some time, the city was at the mercy of the mob. Several hundred persons were killed or wounded.

25. A reinforcement sailed from New Bedford, Ms. to join the Sandwich Islands mission,—8 ordained missionaries and a physician, with their wives, and Mr. Edmund H. Rogers, printer, making 19 persons in all.

31. Died at Lenox, Ms. Hon. William Walker, aged 80, formerly an officer of the revolution, for many years Judge of the Common Pleas and of Probate, and President of the County Bible Society.

DECEMBER.

5. At 12 o'clock the Senate of the United States was called to order by Mr. Smith, of Md.; and the House of Representatives, by the Clerk. Andrew Stevenson, of Virginia, was re-elected Speaker of the House, he receiving 98 votes of 195—being the exact number necessary for a choice.

6. The President of the United States transmits to both houses of Congress his annual message. The President states that the revenue received in the present year, amounts to $27,700,000; and the expenditure for all objects, other than the payment of public debt, will not exceed $14,700,000. The sum applied to the payment of the public debt, will not fall short of $16,500,000. In reference to the Cherokee Indians, the President remarks "that one half if not two-thirds of that tribe, will follow the wise example of their more westerly brethren. Those, who prefer remaining at their present homes, will hereafter be governed by the laws of Georgia, as all her citizens are, and cease to be the objects of peculiar care on the part of the General Government." Most of the foreign relations of the Government are in a peaceable state. The attention of Congress is called to the condition of the District of Columbia, to the extension of the judiciary system, to an amendment of the Federal Constitution, giving the election of the President to the people, and limiting his service to a single term, to the relief of certain insolvent debtors, to the complicated system of public accounts, &c.

6. The Parliament of Great Britain is opened by the king in person.

12. Lord John Russell makes his opening speech on Reform in the House of Commons, and obtains leave to bring in a bill, which was read once. The principles of the bill were the same as that introduced at the preceding sessions, with some slight modifications.

15. Great disturbances in Ireland. In a rencontre between the police and peasantry, near Waterford, 19 police officers were massacred. 6,000 or 7,000 peasants were in arms.

16. The question on the second reading of the Reform Bill in the House of Commons, was taken at a quarter past one on *Sunday* morning, and carried 345 to 236. At the former session, the majority was but 109. Some of the antireform members were probably absent. On motion of the Lord Chancellor, the House adjourned to the 17th of January.

17. A new city, buried under the lava, discovered by Professor Zahn, between Vesuvius and Pompeii. Herculaneum, Pompeii, and Stabia, had been previously discovered.

30. The whole amount received from all parts of the Union for the relief of the sufferers by the Fayetteville, N. C. fire, was $92,297 88. Of this sum Massachusetts contributed a larger amount than any other State, $14,518 69—Pennsylvania contributed $12,731, North Carolina, $11,406 34.

31. Amount of duties which accrued at the New York Custom House in 1831, exceeded *twenty millions* of dollars. Amount secured in Boston, in the same period, $5,227,608 42, exceeding by $200,000, the sum received, in any previous year since the establishment of the Government.

31. A dreadful insurrection of the slaves in Jamaica. More than 150 plantations destroyed, and the loss of property was more than $4,000,000. About 2,000 negroes were supposed to have been killed. At one time, 30,000 men were under arms.

JANUARY, 1832.

13. A great Temperance Meeting in the capitol at Washington. Hon. Lewis Cass, Secretary of War, in the Chair, and Hon. Walter Lowrie, Secretary of the Senate, Secretary. The meeting was addressed by Messrs. Grundy, Webster, and Frelinghuysen, of the Senate, and Bates, and Wayne, of the House.

16. Annual meeting of the American Colonization Society, at the capitol at Washington. Gen. C. F. Mercer, one of the Vice Presidents, in the Chair. The meeting was addressed by Hon. William Archer, M. C. of Virginia, Hon. E. Everett, M. C. of Massachusetts, and Rev. L. Bacon, of Connecticut.

17. Meeting of the New York State Temperance Society, at Albany. Hon. Reuben H. Walworth, Chancellor of the State, in the Chair. The Society circulated, during the year, 10,000 annual reports, 350,000 circulars, 100,000 family temperance constitutions, and 1,000 copies of the Temperance Advocate, at an expense of $4,500. Number of Auxiliary Societies, from 1,000 to 1,500; members, from 150,000 to 200,000.

25. After a long and most interesting debate, the House of Delegates of Virginia, adopted, ayes 64, noes 59, the following preamble and resolution. "Profoundly sensible of the great evils arising from the condition of the colored people of this commonwealth; induced by humanity, as well as policy, to an immediate effort for the removal in the first place, as well of those who are now free, as of such as may hereafter become free; believing that this effort, while it is in just accordance with the sentiments of this community on this subject, will absorb all our present means; and that a further action for the removal of the slaves should await a more definite development of public opinion—*Resolved*, as the opinion of this committee, that it is inexpedient for the present, to make any legislative enactments for the abolition of slavery."

25. The Senate of the United States, by the casting vote of the Vice President, rejected the nomination of Martin Van Buren, as minister to Great Britain. Twelve senators delivered speeches against the nomination, and five defended it.

28. Weather intensely cold in the Northern States. At 7 o'clock A. M. at the city mills, on the mill dam, Boston, the thermometer stood at 18 degrees below zero; at Roxbury, 16; at Jamaica Plains, 18; at Watertown, 19; at Charlestown, 17. The change in temperature from Wednesday morning to Friday, was about *seventy degrees*.

FEBRUARY.

11. Great flood on the rivers in the Western States. At Maysville, Ky. the Ohio was 50 feet above low water mark. At Wheeling, Va. it rose higher than it has risen within the memory of the oldest person living. The whole valley of the Ohio was a continued scene of desolation. At Cincinnati, the water was 62 1-2 feet above low water mark.

12. Died at Hartford, Conn. Rev. E. Cornelius, Corresponding Secretary of the American Board of Commissioners for Foreign Missions, in the 38th year of his age. He was born at Somers, N. Y. July 31, 1794, graduated at Yale College, in Sept. 1813, licensed to preach the gospel in 1816, settled in Salem, Mass. in July, 1819, became Secretary of the American Education Society in 1826, and of the American Board of Commissioners for Foreign Missions in 1831.

12. The cholera malignant made its appearance in London. In the north of England, the whole number of cases from the commencement had been 4,452, deaths, 1,331.

15. The legislature of Maryland appropriate $200,000 for the removal of free blacks, now in the State, to be apportioned among the several counties, according to the ratio of free black population in each. Healthy free colored persons, of both sexes, over the age of 18, are *first* to be removed, with their own consent. The same bill declared it to be unlawful to sell spirituous liquors to a slave. No free negro or mulatto may emigrate to or settle in the State, under a heavy penalty.

18. The House of Representatives of the United States, vote to employ Mr. Horatio Greenough, an American artist, now in Italy, to execute a statue of General Washington, to be placed in the capitol. Mr. G. has consented to undertake the work for $20,000, and to finish it in four years.

21. A French squadron from Algiers, having troops on board, appeared in the Adriatic, off Ancona, and on the 23d landed 1,500 men, who took possession of the town.

MARCH.

1. The French Chamber of Deputies were occupied by a debate on the opera. It appears that almost all the theatres in Paris are bankrupt; 1,300,000 francs were voted for their assistance.

3. The decision of the Supreme Court of the United States, in reference to the imprisoned missionaries, Messrs. Worcester and Butler, was pronounced by Chief Justice Marshall. The laws of Georgia, under which the missionaries were imprisoned, were declared to be repugnant to the constitution, and an order was issued for the immediate

release of the prisoners. Judge Baldwin was the only dissentient. Judge Johnson was absent on account of sickness. Judge McLean gave a separate opinion, in favor of the missionaries. The mandate was presented to the Court of Georgia, but was *disregarded* altogether, and the missionaries still remain in the penitentiary.

4. Dr. S. G. Howe, intrusted with 20,000 francs, by the American Polish Committee in Paris, for the relief of the distressed Poles, was seized by the Prussian government, and thrown into prison at Berlin. He was shortly afterwards liberated.

9. A heavy shock of earthquake was experienced in many places in Asia Minor. Much property was destroyed, and many lives were lost.

13. Died at Savannah, Ga. Rev. Edward Rutledge, professor of Moral Philosophy in the University of Pennsylvania, and president elect of the Transylvania, Ky. University.

18. The thermometer at Boston stood 14 degrees above zero.

21. National fast in England, by royal proclamation, in reference to the Asiatic cholera. It was observed with a great degree of solemnity.

22. Died at Frankfort, Germany, the celebrated John Wolfgang Von Goethe, aged 82.

22. The Reform bill passed to a third reading in the House of Commons, 355 to 239, majority, 116. The House of Lords refused to condemn the new plan of education for Ireland, proposed by Mr. Stanley, in behalf of the ministers, by a vote of 125 to 87, majority for the ministers, 38.

26. The cholera reached Paris.

APRIL.

5. In pursuance of the proclamation of the governor of Georgia, 96 surveyors assemble at Milledgeville, to proceed in the survey of the territory owned by the Cherokee Indians.

7. Died in Montreal, L. C., Robert Simpson, in his 101st year. He served in the Frazer's Highlanders, when Quebec was taken by Wolf.

9. The Brandywine steamboat was destroyed by fire near Memphis, Tennessee, on her passage from New Orleans to Louisville, with the loss of 60 or 70 lives by burning or drowning.

10. The old capitol of Virginia, at Williamsburg, was consumed by fire.

11. Died in New Athens, Ohio, Rev. William McMillan, aged 52, president of the Franklin college.

14. The Reform bill passed to a second reading in the House of Lords, 184 members voting in favor of it, and 175 against it.

23. Up to this date, 20,000 persons have died in Paris of the Asiatic cholera.

23. The Chatham street theatre, in New York city, having been purchased for a place of worship, was consecrated to the service of Almighty God.

25. The Baptist General Convention of the United States, commences its 7th triennial meeting, at New York city. 126 delegates attended from 15 States. Its business is now wholly, foreign missions. Its receipts, last year, exceeded $43,000. An American Baptist Home Missionary Society was formed.

26. St. Jean d'Acre surrendered at discretion to Ibrahim Pacha, Governor of Egypt. A safe residence in Egypt, with an annual income of 75,000 piastres, had been assigned to the governor of that fortress.

26. The legislature of New York adjourn after a session of 115 days. Of 700 bills and orders which came before them, 332 were passed into laws. Twenty-five rail road companies were incorporated—one from New York city to Lake Erie, through the south-western counties, 400 miles, with a capital of $6,000,000, and another from New York to Albany, on the east side of the Hudson, 160 miles, with a capital of $2,000,000.

MAY.

1. The thirty-second annual meeting of the Church Missionary Society, London. Receipts, £40,451 18*s*.

2. The Pension bill passes the House of Representatives of the United States, by a vote of 123 to 46.

2. Anniversary of British and Foreign Bible Society. Number of Bibles and Testaments issued during the year, 583,888.

3. British Sunday School Union holds its annual meeting. Scholars, 1,100,000.

4. A building, 6 stories high, 60 feet by 90, overloaded with iron and other heavy goods, at the corner of Cliff and Fulton streets, New York city, suddenly falls, and buries in its ruins 13 individuals, 8 of whom were killed.

5. London Hibernian Society met. Receipts, £9,237, scholars, 90,085.

7. American Lyceum closed its sessions in New York city. A large number of distinguished literary men were present. John Griscom, LL. D. is president.

7. The Reform bill rejected in the House of Lords. The king refused to create new

peers; the Grey ministry resigned. All England in a state of intense excitement. In the great towns, meetings were held, and resolutions adopted to refuse the payment of taxes.

7. Annual meeting of the American Seaman's Friend Society, in New York city. Income, $5,679. Number of seamen in the United States, 100,000, of whom 45,000 are in the foreign trade, 45,000 in the coasting trade and fisheries, and the remainder in our armed vessels.

8. Annual meeting of the American Peace Society.

9. Anniversary of the American Tract Society, in New York. Number of pages printed since the formation of the Society, seven years ago, 288,281,000. Receipts during the last year, $61,905 07. Appropriated for *foreign* distribution, $5,044 00.

9. Annual meeting of the American Home Missionary Society. Since its organization in 1826, it has aided, annually, from 196 to 745 congregations, and sustained from 169 to 509 missionaries. It has secured to the various congregations, 1,359 years of ministerial labor. More than 20,000 souls have probably been converted under the preaching of its missionaries.

10. The 16th annual meeting of the American Bible Society, is holden in New York city. Ex-governor Smith of Ct. president, in the chair. Last year it issued 115,802 Bibles and Testaments, making a grand total, since the organization of the Society, of 1,442,500 copies. Receipts of the year, $107,059.

10. Anniversary of the American Education Society, in New York city. Aided, last year, 673 men, in 113 institutions of learning. Receipts, $41,927 15. Since the establishment of the Society, 16 years ago, 1,426 individuals have been assisted.

11. A petition was presented to the House of Commons, from Manchester, signed by 55,000 persons, praying that the House would stop the supplies till the Reform bill had become a law. A similar petition was presented from Birmingham, on the 13th, signed by 100,000 persons.

15. Died in Paris, of a paralytic affection of the æsophagus, Baron Cuvier. He was born in Monthaliard, in 1769. He had three children, neither of whom survive him.

15. Lord Grey and his colleagues were recalled to office, it having been impossible for the Duke of Wellington to form a ministry.

16. Died in Paris, M. Casimir Perier, president of the council of ministers. He was born in Grenoble, in 1789. As a merchant, he had amassed from 10,000,000 to 12,000,000 francs. In March, 1831, he was called to the head of the government, by Louis. He was early attacked by the cholera, and suffered a mental alienation.

17. Quadrennial Conference of the Methodist Episcopal Church holds its session in Philadelphia. The four bishops of the church, M'Kendree, Soule, Roberts, and Hedding, present, and 230 members. Rev. G. O. Andrew, of Georgia, and Rev. John Emory, of New York, were chosen bishops.

17. Meeting of the General Assembly of the Presbyterian Church in the United States. At the constituting of the assembly, 300 members were present. Rev. James Hoge, D. D. of Columbus, Ohio, was unanimously chosen moderator.

19. Died at Cornwall, Ct. Rev. Herman Daggett, in his 66th year, formerly principal of the Foreign Mission School.

21. Died on board the United States' ship Warren, off Buenos Ayres, Com. George W. Rogers, aged 45.

21. Annual meeting at Philadelphia, of the American Sunday School Union. Receipts, during the year, $118,181 19. Connected with the Union, 9,187 schools, 80,913 teachers, and 542,520 scholars. During the year, 15,000 persons connected with the Union made a public profession of religion, one third of whom were teachers.

23. Hon. George E. Mitchell, a representative of the United States from Maryland, died at Washington.

26. By a vote of 158 to 83, the General Assembly of the Presbyterian church voted to divide the Presbytery of Philadelphia.

26. Died at London, the reverend and truly excellent George Burder, aged 80, the well known author of the "Village Sermons."

28. Annual meeting of the Prison Discipline Society, Boston. Addresses by Rev. John Pierpont, and Hon. A. H. Everett.

29. Annual meeting of the Northern Baptist Education Society.

30. Annual meeting of the American Temperance Society, Boston. There are in the United States more than 4,000 Temperance Societies, 500,000 members; 4,000 merchants ceased the traffic, 4,000 drunkards reformed.

30. The opposition members of the French Chamber of Deputies hold a meeting, and agree upon a manifesto, stating their dissatisfaction with the measures of government. It was signed by Lafayette, and 40 others.

' at Paris, Gen. Lamarque, a celebrated member of the French Chamber of
On occasion of his funeral, serious insurrections occurred at Paris.

JUNE.

2. Encke's comet was seen at Buenos Ayres, from which date to the 8th, it was traversing the constellation Eridano. Its brightness is less than on its previous appearances.

7. The Reform bill, having previously passed the House of Lords, King William gave his consent to it by commission.

7. Died in London, Jeremy Bentham, in the 85th year of his age. He was a man of great vigor of mind, and of warm sensibilities.

9. The Asiatic cholera makes its appearance among the newly arrived emigrants at Quebec and Montreal. It was said, that the disease was brought over in the ship James Carricks, from Dublin. On the 14th, the deaths in Montreal were 104.

12. A boat was upset in a squall, in Boston harbor, and 8 persons drowned.

15. Hon. Charles C. Johnson, M. C. from Va. was drowned by falling into a dock in the night, in Alexandria, D. C.

17. The Paris papers announce the arrest of three distinguished persons, M. de Chateaubriand, M. Hyde de Neuville, and the duke of Fitzjames, accused of favoring the duchess of Berry. They were soon set at liberty.

18. The duke of Wellington was attacked in the streets of London, by a mob, but was rescued by the police. It was the anniversary of the battle of Waterloo.

28. A debate of great interest occurred in the British House of Commons, on the subject of Poland. Speeches were made by Sir Robert Peel, by O'Connell, Cutler Ferguson, Baring, Lord Ebrington, and others. The policy of the European governments towards that unhappy country was severely condemned.

30. The ship Jupiter arrived at the African Colony, at Liberia, with 157 emigrants.

JULY.

4. The cholera spasmodica appears in New York city. At this date, 4 deaths had been reported. It appeared on the same day among the United States' troops, under Gen. Scott, who were on their way to the Indian country.

10. The president of the United States returned the bill, which had passed both houses of Congress, for re-chartering the bank of the United States, with his objections. The president contends that it is unconstitutional in some of its features; that it may pass into the hands of foreigners; that it is a monopoly of the rich; that it has more capital than is necessary; that suspicion of corruption attaches to its proceedings, &c.

19. A new comet was discovered at Marseilles, by M. Gambert, director of the observatory. It is invisible to the naked eye.

22. The duke de Reichstadt, son of the emperor Napoleon, died at Vienna, of consumption.

23. Don Pedro defeats Don Miguel in a battle fought near Oporto.

25. A great meeting of the friends of liberty was holden in London, to express their opinions in reference to the recent edict of the German princes. Thomas Campbell presided.

25. Died at Harlaem, near New York, Rev. G. H. Hinton, 32 years of age, of the Protestant Episcopal Church. He died of the cholera; also his wife and only child, and Dr. Arnold, a valued friend.

26. The African expedition to explore the Niger, sailed from Milford, under the direction of the two Landers.

30. Died at New Brunswick, N. J. Rt. Rev. John Croes, D. D. bishop of the diocese of New Jersey, in the 70th year of his age.

AUGUST.

1. Observed, according to the recommendation of the Mayor, as a day of fasting and prayer, in Washington city, on account of the cholera.

1. Rt. Hon. Manners Sutton retires from his office as speaker of the British House of Commons, on the pension of £4,000 per annum.

3. By appointment of the city government of New York, observed as a day of fasting and prayer, in reference to the cholera.

6. Number of cases of cholera in all England and Scotland, up to this date, was 25,056, deaths, 9,491—about the same number as in the cities of Montreal, Quebec, and New York, within the last three months.

9. Observed as a day of fasting and prayer, on account of the cholera, in Massachusetts and Pennsylvania, by appointment of the governors of those States.

9. King Leopold, of Belgium, married to Louisa, of Orleans, daughter of the King of France. Leopold is 40 years of age, Louisa, 20.

11. Died at New Haven, Ct. Henry E. Dwight, Esq. youngest son of the late Pres. Dwight, aged 35.

12. A shock of an earthquake was experienced in Nova Scotia. Many rocks on the cliffs of the island were shaken down.

18. Observed, in Kentucky, as a day of fasting and prayer, by appointment of the civil authorities.

20. Died at Sulphur Springs, Va. Hon. David Holmes, late governor of Mississippi, and United States' senator from that State.

21. Died at Lisbon, Ct. Rev. Andrew Lee, D. D. aged 87.

23. Annual meeting of the American Institute of Instruction, in Boston. Lectures by Francis C. Gray, R. J. Howard, Dr. Hayward, Prof. Ticknor, Wm. B. Calhoun, Dr. Spurzheim, Lowell Mason, Rev. John Pierpont, and others.

23. Died in Lansingburgh, N. Y. of cholera, Horatio Gates Spafford, LL. D. author of several geographical works, aged about 60.

24. Day of fasting and prayer in North Carolina, appointed by the governor.

31. Between 3,000 and 3,500 persons had died of the cholera, in the 8 weeks previous to this date, in New York city; or about one sixteenth part of the entire population.

ALPHABETICAL TABLE OF TREATIES.

In the following table, *p.* stands for peace; *t.* for treaty; *l.* for league; *d.* for decree; *c.* for convention; *con.* for congress; *com.* for compact; *conc.* for concordat; *pac.* for pacification; *conf.* for confederation; *tr.* for truce; *ed.* for edict; *all.* for alliance

Name.	*Date.*	*Remarks.*
Abo. *p.*	1743	Between Russia and Sweden.
Aix la Chapelle, *p.*	1668	Between France and Spain. F. yields Franche Compte, retains Netherlands.
do.	1748	Between Great Britain, France, Spain, Holland, Geneva, Hungary, &c.
Akermann, *p.*	1816	Formed September 4th.
Alt Ranstadt, *p.*	1706	Charles XII. of Sweden, and Augustus of Poland.
Amiens, *p.*	1802	Great Britain, France, Spain, and Holland.
Armed neutrality, *t.*	1800	Russia, Sweden, Denmark, Prussia, England remonstrated.
Arras, *t.*	1435	France and Burgundy. Several towns annexed to latter.
do. *t.*	1482	Maximilian of Austria, and Louis XI. of France.
Augsburg, *l.*	1686	Holland and other powers, to compel France to fulfil treaties.
Baden, *p.*	1714	France and the Emperor, Landau ceded to the former.
Barrier, *t.*	1715	British, Imperial, and Dutch ministers. Low countries ceded to the emperor.
Basle, *p.*	1795	King of Prussia and French Republic.
Bayonne, *t.*	1808	Charles IV. ceded all his titles and dependencies in Spain to Napoleon.
Belgrade, *p.*	1739	Emperor and Turks, the former giving up Belgrade and Servia.
Berlin, *p.*	1742	Poland and Hungary. Silesia given to Prussia.
do. *d.*	1806	Issued by Buonaparte, declaring the British Islands in a state of blockade.
do. *c.*	1808	Buonaparte remitted to Prussia the sum due on the war debt.
Breda, *p.*	1667	England, France, Holland, and Denmark.
Cambray, *l.*	1508	Pope, Emperor, France, and Spain against Venice.
do. *p.*	1529	August 5th.
Campio Formio, *t.*	1797	France and Austria. A. giving to France Low Countries, and Ionian islands.
Carlowitz, *p.*	1699	Turkey, Germany, Poland, Russia, and Venice.
Carlsbad, *con.*	1819	August 1st.
Cateau Cambresis, *p.*	1559	France ceded to Spain and Piedmont, Savoy, 200 forts, &c.
Chambord, *t.*	1552	Confirming *l.* between France and Protestant princes of Germany.
Chaumont, *t.*	1814	Great Britain, Austria, Russia, and Prussia.
Chierasco, *t.*	1631	Duke of Nevers takes possession of his Mantuan territories.
Cintra, *c.*	1808	French agree to evacuate Portugal.
Closterseven, *c.*	1757	September 7.
Coalition first,	1792	Against France. King of Prussia issued his manifesto.
do. 2d.	1799	do. Great Britain, part of Germany, Russia, Portugal, &c.
do. 3d.	1805	do. do. Austria, Sweden, Russia, and Naples.
do. 4th.	1806	do. do. Russia, Prussia, and Saxony.
do. 5th.	1809	do. do. and Austria.
do. 6th.	1813	do. Russia and Prussia at Kalisch.
Concordat,	1801	Buonaparte and Pius VII. at Paris.
Confians, *t.*	1465	Louis XI. and Burgundy, Bourbon, and others.
Constantinople, *p.*	1712	Russia and Turkey, April 17.
Copenhagen, *p.*	1660	Sweden and Denmark.
Definitive, *t.*	1783	Great Britain, and United States America; latter admitted to independence
do. *t.*	1783	At Versailles, Great Britain, France, and Spain.
do. *t.*	1784	Great Britain and Holland, at Paris.
Dresden, *p.*	1745	Saxony, Prussia, and Hungary, confirming former *t.*
Falczi, *p.*	1711	Russia and Turkey. Russia ceding Azoph, &c. to Turkey.
Family, *com.*	1761	Different branches of Bourbon house, at Paris.
Fontainebleau, *p.*	1679	France and Denmark.
do. *t.*	1785	Emperor and Holland.
do. *conc.*	1813	Napoleon and Pius VII.
Friedwald, *t.*	1551	France and Protestant Germany.
Fussen, *p.*	1745	Queen of Hungary and Elector of Bavaria.

Name.	Date.	Remarks.
Ghent, *pac.*	1576	Foreign troops expelled from Netherlands. Inquisition abolished.
do. *p.*	1814	Great Britain and United States.
Golden Bull,	1356	German constitution sanctioned by that name.
Grand Alliance,	1689	England, Emperor, States General, Spain, Savoy.
Hague, *t.*	1659	England France, and Holland, to maintain balance of North.
do. *t.*	1669	Holland and Portugal. Holland retains her East Indian conquests.
Halle, *t.*	1610	Protestant princes of the Empire.
Hamburg, *p.*	1762	Sweden and Prussia.
Hanover, *t.*	1725	England, France, and Prussia, against Germany and Spain.
Heilbron, *t.*	1633	Sweden and Northern Protestant German States.
Holy Alliance,	1815	Austria, Russia, and Prussia; adopting peace principles.
Hubertsberg, *p.*	1763	End of 7 years' war, Prussia, Austria, and Saxony.
Interim,	1548	Granted by Charles V. to the Protestants of Germany.
Kiel, *t.*	1814	Great Britain, Sweden, and Denmark. Norway ceded to Sweden.
Kutchuk Kainarji, *p.*	1774	Russia and Turkey. Asoph ceded to Russia. Black Sea opened.
Laybach, *con.*	1891	Austria, Russia, and Prussia, resolve to occupy Naples, &c.
League,	1576	Begins in France.
Leipsic, *all.*	1631	Elector of Saxony and Protestant princes.
Leoben, *p.*	1797	Austria and France, April 18.
Liebau, *t.*	1656	Spain declared war against England.
Lisbon, *p.*	1668	Independence of Portugal acknowledged by Spain.
London, *t.*	1829	Russia, France, and Great Britain, to settle Grecian affairs.
Lubec, *p.*	1629	Emperor and Denmark.
Luneville, *p.*	1801	France and Germany. Indep. of Batavian. Helvetic Rep. acknowledged.
Methuen, *t.*	1703	Commercial, between England and Portugal.
Milan, *d.*	1807	England declared in a state of blockade by Napoleon.
Munster, *p.*	1648	Spain and Holland. Independence of Holland fully recognized.
Naumberg, *t.*	1554	Augustus, elector of Saxony, and deposed elector John Frederic.
Nice, *t.*	1538	Francis I. and Charles V.
Nimeguen, *p.*	1678	France and Holland acceded to by Spain, Emperor, Sweden.
Nipchoo, *t.*	1727	Russia and China, boundaries settled, 200 merchants trade in C. once in 3 yrs.
Noyon, *t.*	1516	August 16.
Nuremberg, *t.*	1532	August 2.
Nystett, *p.*	1721	Sweden and Russia, Livonia and Ingria ceded to Russia.
Oliva, *p.*	1660	Sweden, Poland, Russia and Emperor. Esthonia and Livonia given up to S.
Pacquigni, *p.*	1475	
Paris, *p.*	1763	France, Spain, Portugal, G. Britain. Canada ceded by F.; Florida by Spain.
do. *t.*	1796	France, Sardinia, latter ceding Savoy, Nice, and Tende.
do. *p.*	1810	Do. and Sweden. Pomerania given up to S. which adopts system against G. B.
do. *t.*	1814	April 11, by which Napoleon retires to Elba, renounces sovereignty over F.
do. *con.*	1814	April 23, Allied powers and France, hostilities should cease.
do. *p.*	1814	May 30, Allied powers and France. Louis to suppress slave trade.
do. *t.*	1814	July 20, France and Spain, confirming treaties made before 1792.
do. *con.*	1815	August 2, Great Britain, Austria, Russia, and Prussia, respecting Napoleon.
do. *t.*	1815	November 5, do. and Russia, giving up Ionian Islands to protection of G. B.
do. *p.*	1815	Nov. 20, France on one part, and G. Britain, Russia, Austria, and Prussia.
do. *t.*	1815	Nov. 20, same Powers confirming treaties of Vienna and Chaumont.
do. *t.*	1817	G. Britain, France, Spain, Russia, and Prussia, resp. cong. of Vienna.
do. *t.*	1817	France and Portugal, respecting French Guiana.
do. *con.*	1818	Allied Powers and France, releasing France from certain debts.
do. *con.*	1818	England and France, respecting claims on France.
Partition, 1st. *t.*	1698	France, England, Holland, regulating succession of territories of Spain.
do. 2d. *t.*	1700	do. declaring archduke Charles, heir of Spanish monarchy.
Passarowitz, *p.*	1718	Emperor, Venice, and Turkey.
Passau, *t.*	1552	Charles V. and Protestant States of Germany. Religious toleration allowed.
Petersburg, *p.*	1762	Russia restores her conquests to Prussia.
do. *t.*	1772	Austria, Russia, and Prussia, to divide Poland.
do. *t.*	1805	England and Russia, combine against France.
Peterswalden, *con.*	1813	Great Britain and Russia.
Pilnitz, *con.*	1791	Emperor Leopold and king of Prussia.
Poland, *pac.*	1795	Poland parcelled out between Austria, Russia, and Prussia.
Pragmatic Sanctions,	1439	In France, moderating power of Pope.
do.	1713	Charles VI. daughters should succeed him before sons of Joseph I.
Prague, *p.*	1635	Emperor and Elector of Saxony.
Presburg, *p.*	1805	France and Austria, regulating certain Italian and German territories.
Public Good, *l.*	1464	Formed by Burgundy, Bourbon, and others against Louis XI.
Pyrenees, *p.*	1659	France yielding to Spain, Catalonia, &c. Spain to F. Rousillon, Artois, &c.
Quadruple, *all.*	1718	Great Britain, France, Emperor, and Holland.
Radstadt, *p.*	1714	France and the Emperor.
do. *con.*	1797	Concerning general peace with German powers.
Ratisbon, *p.*	1630	France and Emperor, terminating Mantuan war.
Religion, *p.*	1555	At Augsburgh, establishing freedom, Protestant Religion.
Rhine, *conf.*	1806	States of Germany, formed under Napoleon.
Ryswick, *p.*	1697	France, England, Spain, Holland, Germany.
St. Germain, *p.*	1570	
do. *p.*	1679	France, Sweden, Brandenburg.
St. Ildefonso, *all.*	1796	France and Spain, offensive and defensive.
Seville, *p.*	1729	Great Britain, France, Spain, Holland.
Siorod, *p.*	1613	Concluding 2 years' war between Sweden and Danes.
Smalcald, *l.*	1529	Between German princes in defence of Protestantism.
Stettin, *p.*	1570	Sweden and Denmark.
Stockholm, *p.*	1719	Bremen and Verden ceded to Great Britain by Sweden.
do. *t.*	1794	In favor of Duke of Holstein, by Russia and Sweden.
do. *t.*	1813	England and Sweden.
Temeswar, *tr.*	1864	Emperor ceding to Turks, Newhausel, &c.

Name.	Date.	Remarks.
Teschen, *p.*	1779	Austria, Saxony, and Prussia.
Teusen, *p.*	1595	Russia and Sweden.
Tilsit, *p.*	1807	France & Russia. F. restored to Prussia half of ter.; R. recog. Conf. of Rhine.
Tolentino, *t.*	1797	France and Pope.
Toplitz, *t.*	1813	Russia, Austria, and Prussia, and Austria and Great Britain.
Triple, *all.*	1668	England, Holland, Sweden, to protect Netherlands against France.
Troppau, *con.*	1820	
Troyes, *t.*	1420	England, France, and Burgundy. Henry V. to marry Catharine.
Turkmauchay, *p.*	1828	Persia cedes Erivan and Nakhitchwan to Russia.
Ulm, *p.*	1620	By which Frederic V. lost Bohemia.
Utrecht, Union of	1579	Formed by Holland, Guelderland, Utrecht, Zealand, &c. called Rep. of Holland.
do. *p.*	1713	England and Allies, except the Emperor, securing Prot. success in Eng. &c.
Valencay, *t.*	1813	Napoleon and Ferdinand VII. latter put in possession of Spain.
Verna, *con.*	1822	August 25.
Versailles, *p.*	1783	Great Britain, France, and Spain.
Vienna, *t.*	1725	Emperor and king of Spain confirmed to each other respective possessions.
do. *all.*	1731	Emperor, G. Britain, Spain, and Holland, guaranteeing prag. sanc.
do. *p.*	1738	Emperor cedes Loraine to France. France guarantees prag. sanc.
do. *p.*	1809	Austria cedes to France, Tyrol, Dalmatia, &c. and adheres to sys. against Eng.
do. *t.*	1815	March 23, G. Britain, Austria, Russia, and Prussia, confirms *t.* of Chaumont.
do. *t.*	1815	May 31, between Netherlands and G. Britain, Russia, Austria, and Prussia.
do. *t.*	1815	June 4, Denmark cedes Pomerania & Rugen to Russia, in exch. for Lauenberg.
Vossem, *p.*	1673	Brandenburg engages with France not to assist the Dutch.
Warsaw, *t.*	1768	Russia and Poland.
do. *all.*	1683	John Sobieski, in behalf of Austria and Poland, raise the siege of Vienna.
Westminster, *p.*	1674	Feb. 19, England and Holland.
Westphalia, *p.*	1648	France, Emperor, and Sweden, balance of power first recognised in Europe.
Wilna, *t.*	1561	Between the Northern Powers.
Worms, *ed.*	1521	Proscribing Luther and the Reformers.
Wurzbourg, *t.*	1610	Between the Catholic princes of the empire.

LITERARY CHRONOLOGY.

LIST OF THE PRINCIPAL WRITERS MENTIONED IN SACRED AND PROFANE HISTORY.

HEBREW.

B. C

1572–1452 Moses; Pentateuch.
Phineas; supposed writer of the book of Joshua.
1085–1015 David.
1033–975 Solomon.
800–700 Jonah, Amos, Hosea, Joel, Obadiah, Micah, Isaiah, Nahum.
700–600 Baruch, Ezekiel, Daniel, Zechariah, Haggai.
500–400 Ezra, Nehemiah, Malachi.
300 Jesus, son of Sirach.
Jonathan; Targum, Chaldee paraphrase
A. D. Onkelos; 'Targum.'
Josephus; History of the Jews.
Matthew, Mark, Luke, John, Paul, Peter, James, Jude; writers of the New Testament, in Greek.
100–200 Shimeon; the 'Zohar' was probably written by his disciples.
Jose ben Chilpheta; Hist. of the world.
Nathan, of Babylon; 'Sayings of Fath.'
Eliezer; History of the world.
Judah Hakkadosh; Mishna, Oral Trad.
Raf; Commentary on Leviticus, Numbers and Deuteronomy.
200 Ushaya; Commentary on the Mishna.
Author of Commentary on Exodus.
Jochanan; Talmud of Jerusalem.
300 Rabba bar Nachmon; Com. on Bible.
400 Rabashe; began 'Gemara,' Commentary on Mishna.
Martemar; continued Gemara.
500 Abina; completed Gemara.
800 Simeon Hejara; 'Great Decisions,' jurid.
Judah bar Nachman; Comp. of pre.
900 Saadià Gaon; 'Philosopher's Stone.'
Sherira; 'Book of answers.'
1000 Samuel Haccohen.
Joseph Ching; Grammarian.
Judah Barzaloni; Law.
Joseph ben Gorion; Compendium of Jewish History.
1080*d.* Moses Aben Ezra; Grammarian.
1094*d.* Isaac, of Cordova; 'Chest of Spices.'
1100. Alphes; Compendium of Talmud.
1106*d.* Nathan; Talmudic and Chaldee Lexicon.
1105*d* Solomon Jarchi; 'Tongue of Learned.'
Joseph ben Meir; Com. on Talmud.
Juda, the Levite; Philosoph.
Abraham Aben Ezra; Com. on Bible.
1170*d.* Tam; 'Book of righteousness.'

1171*d.* Sam ben Meir; Com. on Talmud.
1173*d.* Benjamin, of Tudela; Travels.
Samuel; Ethics and Theology.
Isaac bar Abba; Grammarian.
Moses Kimhi; do.
David Kimhi; do.
1199*d.* Abraham bar Dior; Cabbalist.
Abraham ben David; Jurist.
1131–1205 Maimonides; very celebrated Commentary on Talmud.
1200 Abraham bar Chasdai; Ethics.
Eliakim; Ceremonies.
Baruch Miggarmisa; Laws, Ceremonies.
Eliezer Miggarmisa; Ethics, Com.
Asher; Compendium of Talmud.
Perez Haccohen; Talmudist.
Moses ben Nachman; Ceremonies.
Moses Mikkotsi; Comp. of Talmud.
1268*d.* Isaac ben Solomon; Proverbs.
1268*d.* Nissim; 'Book of Homilies.'
1270*d.* Isaac ben Joseph; 'Precepts.'
Moses Aben Tybon; Travs. Math. Phil.
Solomon ben Adros; Theology.
Meir; Meditations on Maimonides.
1290*d.* Menachem Rekanat; on laws Moses.
Bechai; Com. on Pentateuch.
1312*d.* Shimshon; on the Talmud.
Isaac Israeli; History.
Judah, son of Benjamin; Ritual.
Mordecai; Compendium of Talmud.
Isaac Dura; on lawful and unlaw. food.
Aaron Haccohen; 'Way of Life.'
Jerucham; Book of Rectitude.
Jacob ben Asher; Ritual.
David Abudraham; Astronomy.
Levi ben Gerson; Astronomy.
1375*d.* Menachem Aben Sirach; Ritual.
Isaac ben Sheshot; Miscellaneous.
Moses Haccohen; 'Help of Faith.'
Isaac Sprot; polemic against Christianity
Jom tof bar Abraham; Com. on Maimon.
Chasdai; Ethics and Theology.
Simeon bar Zemach; 'Shield of Faith.'
1427*d.* Jacob Levi; Ritual.
Joseph Albo; Theology.
Israel Germanus; on the Law.
Jeshua Levita; Introduction to Talmud.
David Vital; 'Golden Verses.'
Samuel Sirsa; Grammar.
Isaac ben Arama; Com. on law.
Elias Misrachi; Arithmetic.
Abarbinel; Commentary on Bible.
Isaac Abuhaf; Ethics.
1500 Abraham Seba; Commentary.
Isaac Karro; do.
Elias Levi; Grammarian.
Solomon ben Virga; Historian.
Benjamin Zeef; 'Quest. and Answers.'
Abraham Zaccoth; History.
Moses Iserle; Astrology.
Joseph Karro; Com. on Maimonides.
Azarias Edomæus; History and Phil.
Gadaliah; History and Chronology.
1592*d.* Leo; Grammarian.
David Gans; Historian.
1600 Moses, of Trana; 'Book of God.'
1729–1785 Moses Mendelssohn; Philosophy.

GREEK.

B. C.
900 Homer; Iliad, Odyssey.
Hesiod; Works and Days.
700 Tyrtæus; Elegiac.
Archilochus; Satires and Elegies.
600 Alcæus; Lyrical Fragments.
Sappho; Lyrical Fragments.
558*d.* Solon.
Epimenides.
633–553 Stesichorus; Lyrical Fragments.
Mimnermus; Elegiac, Fragments.
Anacreon; Lyrics.
Pythagoras; Philosophy.
500 Zeno, of Elea; Philosophy.
Ocellus Lucanus; Philosophy.
556–467 Simonides; Lyrics.
525–456 Æschylus; Tragedies.
518–439 Pindar; Odes.
Bacchylides; Lyrics.
Gorgias; Fragments of Orations.
495–405 Sophocles; Tragedies.
480–406 Euripides; Tragedies.
Hecatæus; Fragments of History.
484*b.* Herodotus; History.
471–391 Thucydides; History.
500–428 Anaxagoras; Philosophy.
Antiphon; Orations.
Andorides; Orations.
468–399 Socrates; Philosophy.
388*d.* Aristophanes; Comedies.
458–378 Lysias; Orations.
400 Ctesias; History, Fragments.
444–359 Xenophon; History, Philos.
Isæus; Orations.
460–357 Hippocrates; Medicine.
460–357 Democritus; Philosophy.
436–388 Isocrates; Orations.
Dinarchus; Orations.
Lycurgus; Orations.
429–437 Plato; Philosophy.
384–322 Aristotle; Philosophy, Rhetoric.
288*d.* Theophrastus; Ethics.
382–322 Demosthenes; Orations.
389–314 Æschines; Orations.
341–270 Epicurus; Philosophy.
Diphilus; Comedy, Fragments.
342–291 Menander; Comedies, Fragments.
300 Bion; Idyls.
300 Euclid; Geometry.
263*d.* Zeno, of Citium; Philosophy.
Moschus; Idyls.
Lycophron; 'Cassandra.'
Callimachus; Hymns and Epigrams.
Theocritus; Idyls.
Aratus; Poem on Astronomy.
Cleanthes; Hymns.
Apollonius Rhodius; 'Argonautics.'
Manetho; History, Fragments.
Apollonius; Conic Sections.
212*d.* Archimedes; 'Sphere & Cylinder.'
Eratosthenes; Philosophy.
200 Nicander; Theriaca.
206–124 Polybius; Universal History.
Apollodorus; 'Bibliotheca.'
100 Meleager; Epigrams.
Conon; Mythology.

Scymnus; Poetical Geography.
Dionysius Halicarnasseus; 'Rom. Ant.'
Dionysius Periegetes; Geography.
Diodorus Siculus; General History.
0 Strabo; Geography.
Dioscorides; Botany and Medicine.
Pausanias; Description of Greece.
Plutarch; Biography, Morals, &c.
Dion Chrysostom; Orations, &c.
Epictetus; 'Enchiridion,' Philosophy.
A. D. 140*d.* Ælian; Varieties.
Appian; History.
Ptolemy; Geography, Astronomy.
168*d.* Justin Martyr; Apol. for Christianity.
167*d.* Polycarp; Theology.
103–193 Galen; Medicine.
Arrian; 'Expedition of Alexander.'
Iamblicus; Novel writer.
172*d.* Athenagoras; 'On the Resurrection.'
Phavorinus; Lexicon.
161*d.* Hermogenes; Rhetoric.
Polyænus; Strategy.
Dionysius, of Corinth; Theology.
M. Aurelius Antoninus; Philosophy.
Theophilus, of Antioch; Theology.
Hephæstion; 'On Metres.'
Melito, bishop of Sardis; Theology.
Maximus Tyrius; Philosophy.
Apollinarius, of Hierapolis.
Julius Pollux; 'Onomasticon,' Rhet.
Irenæus, bishop of Lyons.
Lucian; Dialogues.
Oppian; Poems on Hunting & Fishing.
194*d.* Athenæus; Anecdotes.
222*d.* Diogenes Laertius; Biography.
244*d.* Philostratus; Life of Apollonius.
Dion Cassius; History of Rome.
Herodian; History of Rome.
Ammonius; Philosophy.
254*d.* Origen; Theology.
Hesychius; Lexicon.
Clemens Alexandrinus; Theology.
Jamblichus; Philosophy.
273*d.* Longinus; On the sublime.
233–304 Porphyrius; Life of Pythagoras.
340*d.* Eusebius; Ecclesiastical History.
Libanius; Orations and Epist.
Achilles Tatius; Novelist.
Xenophon; Novelist.
363 Julian; Philosophy.
298–371 Athanasius; Theology.
318–389 Greg. Nazianzen; Theology.
396*d.* Gregory Nyssæus; Theology.
315–386 Cyril; Theology.
Diophantus; Mathematics.
Eunapius; Lives of Philosophers.
300 Aristænetus; 'Erotic Letters.'
Heliodorus; Novelist.
Chariton; Novelist.
354–407 Chrysostom; Theology.
400 Longus; Novelist.
Nonnus; 'Conquest of India.'
Synesius; Orations and Epistles.
Stobæus; Literary Collections.
Nemesius; 'Nature of Man,' Philos.
Zosimus; Hist. of Roman Emperors.
389–446 Socrates; Ecclesiastical History.
Quintus Smyrnæus; 'Contin. Homer.'
Musæus; Poem of Hero and Leander.
450*d.* Sozomen; Ecclesiastical History.
450*d.* Theodoret; Church History.
443*d.* Cyril; Homilies.
445*d.* Proclus; Theology.
500*d.* Proclus; Platonist.
Eumathius; Novelist.
Coluthus; Poet.
Tryphiodorus; 'Destruction of Troy.'
500 Stephanus; Geography.
Simplicius; Com. on Aristotle.
Tribonianus; Jurist.
Procopius; Hist. of reign of Justinian.
Olympiodorus; Hist. of Justinian.
Indicopleustes; Topography.
Evagrius; Church History.
Agathius; Byzantine History.
600 Menan. Protector; Cheon.
Theophanes; Byzantine History.
Theophylactus; Byzantine History.
Philoponus; Grammarian.
750*d.* Damascenus; Theology.
758–828 Nicephorus; Historian.
Syncellus; Historian.
759–826 Theodorus Studites; Sermons.
891*d.* Photius; 'Bibliotheca.'
John Malalas; Historian.
911*d.* Leo VI.; 'On Christian Faith.'
Leontius; History.
Genesius; History.
909–959 Const. Porphyrogenneta; Hist. Sel.
Sim. Metaphrastes; 'Lives of Saints.'
1080*d.* John Xiphilinus; Abrig. D. Cassius.
George Cedrenus; History.
John Scylitza; Historian.
Theophylact; Theology.
Michael Psellus; Mathematics.
1100 Euthymius; Theology.
1137*d.* Nicephorus Bryennius; Byzantine.
Anna Comnena; Reign of her Father.
Theodore Prodromus; Novel.
Constant. Manasses; History.
Zonaras; Hist. of Rom. and Jews.
Suidas; Lexicon.
Eustathius; Com. on Homer.
1100–1184 William, of Tyre; History.
John Tzetzes; History in verse.
Isaac Tzetzes; Com. on Lycophron.
Cinnamus; History.
1200 Nicephorus Blemmidas; Theology.
Joel; History.
Michael Glycas; History.
George Acropolita; History.
Nicetas Acominatus; History.
George Pachymer; History.
1312*d.* Theod. Metechita; History.
Callistus Zantopulus; Church History.
Nicephorus Gregoras; History.
1275–1340 Manuel Philes; Poems.
Maximus Planudes; Anthol.
Leo Pilatus; Literature.
John Cantacuzenus; History.
George Codinus; History.
Michael Ducas; History.
1400 Eman. Chrysolorus; Gram.
1450*d.* Pletho; Philosophy.
Eman. Moscopulus; Notes on Hesiod.
1395–1472 Bessarion; Theology.

1396–1468 George, of Trebizonde; Aristot.
1478*d*. Theodore, of Gaza; Origin of Turks.
Laonicus; History of Turks.
George Phranza; History.
John Argyrophilus; Aristot.
Demet. Pamperes; Tales.
1500*d*. Marullus Tarchoniota; Poet.
1433–1513 Dem. Chalcondyles; Philos.
1673*d*. Panagioti; Theology.
1700 Kallinikus; Poems.
Alex. Maurocordato; Hist. of Jews.
Meletius; Geography.
Nicholas Caradza; Trans. Vol.
Dorotheus; Aristotelian.
M. Tharboures; Mechanics.
1796*d*. Riga; Lyrics, Nat. Phil.
Ducas; Trans. Thucydides.
Bulgaris; Mathematics.
1800 N. Piccolo; Tragedy.
Christopulus; Opera.
Calvos; Lyrics.
Ilarion; Trans. of Sophocles.
Psalidas; Metaphysics.
Coray; Commen. Lexicon.
Cumas; Dictionary.
Neophitus Bamba; Ethics.
1827*d*. Philippides: Hist. of Wallachia.
Paliuris; History of Greece.
Perrevos; History of Suli.
Demetrius; Geography.

LATIN.

B. C. 200. M. A. Plautus; Comedies.
Q. Ennius; Epics.
P. Terentius; Comedies.
M. P. Cato; De Re Rustica.
110–38 T. Pomponius Atticus; Letters.
115–28 Varro; De Re Rustica.
Vitruvius; Architecture.
4*d*. Verrius Flaccus; Fasti Capit.
107–43 M. T. Cicero; Orator, Philos.
95*b*. T. Lucretius; De Rerum Nat.
86–40 Catullus; Lyrics.
98–46 Julius Cæsar; Commentaries.
Hirtius Pansa; Gallic War.
85–35 C. Sallustius; Cataline, Jugurtha.
Corn. Nepos; Biography.
79–19 P. Virgilius; Eneid.
65–8 Q. Horatius; Odes, Epis. Satires.
59–16 Propertius; Elegies.
43 B. C. 17 A. D. A. Tibullus; Elegies.
43 B. C. 17 A. D. Ovid; Metamor. Fasti.
59 B. C. 19 A. D. T. Livius; Hist. of Rome.
Hyginus; Poeticon Astronomicon.
B. C. Vel. Paterculus; Hist. of Rome.
Pomp. Mela; Geography.
Valerius Maximus; Anecdotes.
Phædrus; Fables.
34–62 Persius; Satires.
Quintius Curtius; Hist. of Alexander.
C. Celsus; Medicine.
Columella; Agriculture.
12–65 L. Seneca; Phil. Trag. Poet.
38–65 Lucan; Epic Poet. Pharsalia.
67*d*. Petronius; Satyricon.
Valerius Flaccus; Argonautics.
23–79 Pliny, the Elder; Nat. History.
Silicus Italicus; 'Punic War.'
Sulpicia; Satires.
99*d*. Statius; 'Thebais,' 'Achilleis.'
29–104 Martial; Epigrams.
48–128 Juvenal; Satires.
61–113 Pliny Younger; Epistles.
Quinctilian; Criticism.
100 Tacitus; Hist. Biography.
Suetonius; Biography.
Valer. Probus; Gram.
Frontinus; Strategy.
Terentianus Maurus; De arte metrica.
Pompei Festus; Gram.
Aulus Gellius; Noctes Atticæ.
L. Apulelus; Golden Ass.
C. Julius Solinus; 'Polyhistor.'
Justin; History.
228*d*. Ulpian; Law.
220*d*. Tertullian; Apol. for Christ.
Minutius Felix; Dial. for Christ.
Julius Obsequens; De prodigiis.
Censorinus; De die Natali.
258*d*. Cyprian; Theology.
Neanesianus; Cynegetica.
Jul. Culpurnius; Eclogues.
300 Arnobius; Adversus Gentes.
325*d*. Lactantius; Apol. for Christ.
Spartianus; Historian.
Capitolinus; do.
Lampudius; do.
Gallicanus; do.
Trebellius Pollio; do.
F. Vopiscus; do.
Aurelius Victor; do.
Aquilinus Juvencus; Gospel in Verse.
M. Victorinus; Hymns.
Donatus; Grammar.
Maternus; Astronomy, Theology.
Ambrosius; Theology.
Eutropius; Hist. of Rome.
Avienus; Geograph. Poem.
D. M. Ausonius; Idyls.
Marcellinus; Hist. of Rome.
A. T. Macrobius; Saturnalia.
Symmachus; Epistles.
Claudianus; Poems.
Prudentius Clemens; Christ. Poet.
329–420 Jerome; Version of Bible.
410*d*. Rufinus; Eccles. History.
T. Vegetius Renatus; Milita.
354–430 Augustine; Theology.
Sequester; Geography.
Sulpitius Severus; Sacred Hist.
Orosius; Hist. of the World.
Sedulius; Poet. Life of Christ.
Mar. Capella.
Paulin; Petrocorius.
488*d*. Sidorius Apollinaris.
521*d*. Ennodius; Christ. poems.
Victorius; Hist. of Church in Africa.
Idacius; Chronicles to 468.
500 Boethius; Poet and Philosopher.
481–562 Cassiodorus; Historian.
Priscianus; Grammar.
468–533 Fulgentius; Theology.
536*d*. Dionysius Exiguus; Christ. era.
Non. Marcellus; Grammar.
490–556 Arator; Acts of Apostles in verse.

Jornandes; Hist. of Goths.
Evagrius; Hist. of Church.
615*d.* Secundus Hist. of Lombards.
700 Cresconius; Coll. canons, verses.
Paul Warnefrid; Hist. of Lombards.
800 Erchempert; do.
Anastasius; Lives of Popes.
900 Luitprand; Hist of his times.
1000 Papias; Grammar.
1089 Lanfiano; Theology.
1100 Donizo; Latin Poetry.
Alcamo; Sicilian Poetry.
Falcandus; Hist. of Sicily.
Gratian; Canonist.
Campanus; Mathematics.

BRITISH.

From the sixth to the twelfth Century.

A. D.
500 Gildas; Conquest of Britain.
600 Caedmon; Saxon Poems.
600 Nennius; Origin of Britons.
709*d.* Aldhelme; Latin Poems.
673–735 Bede; Church His. of G. Britain.
849–901 Alfred; Saxon Poems, Translations.
804*d.* Alcuin; Theology, History, Poetry.
909*d.* Asser; Life of Alfred. His. of Eng.
883*d.* J. S. Erigena; Of Nature of Things.
900 Ethelwerd; History of Great Britain.
1030–1109 Ingulphus; Hist. of Croyland.
Eadmer; Chronicle.

Twelfth Century.

1075–1132 Vitalis; History of England.
1118 Florence of Worcester; Chron. of Eng.
1150*d.* Robert Pulleyn; Theology.
Geoffry of Monmouth; Hist. of Britain.
1143*d.* Wm. of Malmsbury; Hist. of Brit.
Henry of Huntingdon; Chron. of Eng.
Simeon of Durham; Chron. of Eng.
1181*d.* John of Salisbury; Life of Becket.
1173*d.* Richard of St. Victor; Theology.
Ralph Glanville; Collection of Laws.
Layamon; Saxon Poetry.
Nigellus; Speculum Stultorum.
Walter Mapes; Satires, Songs.
Joseph of Exeter; Poems.
G. Cambrensis; Hist. conq. of Ireland.
1136*b.* Wm. of Newbury; Chron. of Eng.

Thirteenth Century.

1200 Roger Hoveden; Chron. of Eng.
1227*d.* Alexander Neckham; Theology.
Gervase of Canterbury; Hist. of Eng.
Rob. Grosteste; Nat. Philosophy.
1245*d.* Alex. Hales; Aristotelian.
John Peckham; Theology.
1256*d.* John Holiwood; Astron. Math.
Roger of Wendover; Hist. of Eng.
1259*d.* Matthew Paris; Hist. of Eng.
Wm. Rishanger; History of England.
Robert of Gloucester; Verse Chron.
T. Lermont; the Rhymer.
1214–1292 Roger Bacon; Chem. Optics.
Richard Middleton; Theology.

Fourteenth Century.

Albricus; Theology.
1308*d.* Duns Scotus; Philosophy.
Walter Burleigh; Philosophy.
Gilb. Anglicus; Medicine.
Adam Davie; Met. Romance.
1328*d.* Nich. Triveth; Hist. Phys. Theol.
Richard of Chichester; Chron. of Eng.
1281–1345 R. Aungerville; Philobiblion.
1352*d.* Lawrence Minot; Hist. Poems.
1360*d.* Ralph Higden; Chron. of Eng.
1370*d.* Henry Knighton; Chron. of Eng.
1326–1396 John Barbour; poet, 'the Bruce.'
Matthew of Westminster; 'Flowers of History.'
1324–1384 J. Wicliffe; Theol. trans. of Bible.
1372*d.* John Maundeville; Travels.
H. de Bracton; Law.
John Fordun; Chron. of Scotland.
R. Langlande; 'Pierce Plowman,' satire.
1328–1400 Geof. Chaucer; 'Canterbury Tales.'
1402*d.* John Gower; Elegies, Romances.

Fifteenth Century.

1400 Andrew of Wintown; Chron. of Scot.
1380–1440 John Lydgate; Poems.
1440*d.* T. Walsingham; Hist. of Normandy.
John Fortescue; Laws of England.
1395–1437 James I. of Scotland; Poems.
John Hardyng; Chron. of England.
Lord Berners; Trans. of Froissart.
W. Caxton; Translations.
Douglas of Glastonbury; Chron. of Eng.
Stephen Hawes; 'Passetyme of Pleas.'
1529*d.* John Skelton; Satires, Odes.
1487*d.* Thomas Littleton; Law.

Sixteenth Century.

1465–1530 Wm. Dunbar; 'Thistle & Rose.'
1475–1522 G. Douglas; Trans. of Virgil.
1512*d.* R. Fabyan; Chron. of England and France.
1460–1524 T. Linacre; Philol. Med.
Anth. Fitzherbert; Husbandry.
1489–1535 Thomas More; 'Utopia.'
1541*d.* Thomas Wyatt; Sonnets.
1547*d.* T. Halls; Hist. of York and Lanc.
1552*d.* John Leland; Eng. Antiquities.
1565*d.* John Heywood; Drama.
1546–7*d.* Earl of Surrey; Poems.
1505–1557 W. Cavendish; Life of Wolsey.
1495–1563 J. Ball; Lives of Brit. Writers.
Thomas Elliot; Philology.
1475–1555 H. Latimer; Sermons.

1515–1568 R. Ascham; 'The Schoolmaster.'
1581*d*. R. Holingshed; Chronicles.
1581*d*. Thos. Wilson; Logic and Rhetoric.
1580*d*. Thomas Tusser; Husbandry.
1572*d*. G. Gascoigne; Drama.
1506–1582 Geo. Buchanan; Hist. of Scot.
1517–1587 J. Fox; Book of Martyrs.
1554–1586 Philip Sidney; Arcadia, &c.
1593*d*. Christ. Marlowe; Drama.
1553–1598 Edm. Spenser; Faery Queen.
1522–1570 Bp. Jewel; Divinity.
1553–1600 Rich. Hooker; Eccle. Polity.
1550–1612 N. Fitzherbert; Biography.
1564–1616 Wm. Shakspeare; Drama.
1550–1600 John Lylie; Euphues.
1527–1605 John Stowe; Chron. and Topog.
1540–1603 W. Gilbert; On the Loadstone.
Sir T. North; Trans. of Plutarch.
1565–1626 L. Andrews; Sermons.
1576–1625 John Fletcher; Drama.
1586–1615 F. Beaumont; Drama.

SEVENTEENTH CENTURY.

1612*d*. John Owen; Latin Epigrams.
1560–1616 J. Pits; Biog. of Kings, bish. &c.
1550–1634 Edward Coke; Law.
1610*d*. Rich. Knowles; Hist. of Turks.
1550–1617 John Napier, Logarithms.
1551—1623 Wm. Camden; Antiquities.
1553–1616 R. Hackluyt; Naval Histories.
1552–1617 W. Raleigh; Hist. of World.
1567–1619 Sam. Daniel; Hist. England.
1586*b*. J. Ford; Drama.
1627*d*. John Hayward; Eng. Hist.
1574–1637 Ben Jonson; Drama.
1555–1629 J. Speed; Hist. of G. Britain.
1576–1639 Rob. Burton; Anat. of Mel.
1560–1626 Francis Bacon; Philos. Hist.
1562–1641 Henry Spelman; Antiquities.
1585–1639 P. Massinger; Drama.
1561–1612 J. Harrington; Trans. Ariosto.
1632*d*. E. Fairfax; Trans. Tasso.
1577–1628 S. Purchas; Coll. of Voyages.
1563–1631 M. Drayton; Poems.
1577–1643 G. Sandys; Trans. Poems.
1580–1641 Thos. Roe; Travels in East.
1570–1631 R. B. Cotton; Antiquities.
1584–1654 John Selden; Ant. Law Hist.
1611–1677 J. Harrington; 'Oceana.'
1581–1648 Ld. E. Herbert; Hist. of Henry VIII.
1562–1619 J. Daniel; Poems.
1585–1649 W. Drummond; Poems.
1573–1662 John Donne; Satires, Essays.
1645*d*. R. Baker; Chron. of England.
1580–1656 James Usher; Hist. Divinity.
1588–1679 Thomas Hobbes; Metaphysics.
1605–1686 W. Dugdale; Antiqui. Hist.
1608–1661 Thos. Fuller; Hist. Biog.
1588–1667 George Wither; Satires.
1599–1666 James Shirley; Drama.
1609–1641 Sir J. Suckling; Poems.
1608–1673 Clarendon; Hist. of Rebellion.
1650*d*. Thomas May; Hist. of Parliament.
1602–1644 W. Chillingworth; Theology.
1630–1677 Isaac Barrow; Divinity, Math.
1677*d*. Jeremy Taylor; Divinity.
1608–1674 John Milton; Paradise Lost.
1617–1688 R. Cudworth; Intellectual Sys
1613–1684 Apb. Leighton; Divinity.
1615–1691 Richard Baxter; Divinity.
1629–1700 William Temple; History.
1627–1691 Robert Boyle; Theol. Chem.
1630–1694 John Tillotson; Sermons.
1689*d*. W. Sherlock; Divinity.
1617–1683 Algernon Sydney; Discourse on Government.
1620–1706 J. Evelyn; 'Sylva.'
1612–1686 J. Pearson; Divinity.
1628–1688 J. Bunyan; Pilgrim's Progress.
1631–1701 John Dryden; Poems.
1598–1683 Izaak Walton; Biography.
1685*d*. Edmund Castell; Lexicon Hepta.
1624–1689 T. Sydenham; Medicine.
1612–1688 Samuel Butler; Hudibras.
1605–1682 T. Browne; On Vulgar Errors.
1615–1688 John Denham; Tragedies.
1700*d*. R. Brady; History of England.
1634–1684 Roscommon; Poet.
1648–1688 Rochester; Satires.
1651–1685 Thomas Otway; Tragedy.
1656–1691 N. Lee; Drama.
1618–1667 A. Cowley; Poems.
1605–1687 Edmund Waller; Poems.
1620–1678 A. Maxwell; Poems.
1660–1667 W. Prynne; Hist. Politics.
Mrs. Hutchinson; Biography.
1605–1676 B. Whitlocke; History.
1614–1687 H. More; Theology.
1600–1661 Brian Walton; Biography.
1632–1704 John Locke; Philosophy.
1633–1716 R. South; Divinity.
1642–1719 Isaac Newton; Principia.
1628–1705 John Ray; Botany, Nat. Hist.
1713*d*. Thomas Rymer; Foedera.
1646–1719 J. Flamsteed; Astronomy.
1679–1717 Thomas Parnell; 'The Hermit.'
1676–1708 John Phillips; 'The splendid shilling.'
1678–1707 George Farquhar; Comedies.
1678–1735 Thos. Hearne; Hist. and Antiq.
1678–1720 S. Ockley; Oriental Antiquities.
1643–1737 John Strype; Ch. Hist. Biog.
1635–1702 R. Hooke; Philosophy.
1656–1742 Edmund Halley; Astronomy.
1660–1753 Hans Sloane; Natural History.
1670–1733 B. de Mendeville; Fab. of Bees.
1671–1730 L. Echard; Hist. of England.
1686–1754 Thos. Carte; Hist. of England.
1623–1682 Sir W. Petty; Statistics.
1674–1747 John Potter; Antiquities.
1664–1721 Matthew Prior; Poems.
1729*d*. R. Steele; Drama, Essays.
1660–1731 Daniel Defoe; Robinson Crusoe.
1672–1719 Jos. Addison; Spectator, Poems.
1673–1718 Nich. Rowe; Tragedy.
1726*d*. J. Vanbrugh; Comedy.
1672–1728 W. Congreve; Comedy.
1688–1732 John Gay; Comedy, Fables.
1690–1762 M. W. Montague; Letters.
1763*d*. Nat. Hooke; History of Rome.
1696–1742 S. Clark; Divinity, Philosophy.
1683–1740 D. Waterland; Divinity.
1683–1750 C. Middleton; Life of Cicero.
1699–1746 R. Blair; 'The Grave.'
1689–1761 S. Richardson; Novelist.

1661–1740 R. Bentley; Divinity, Theology.
1687–1750 A. Baxter; Metaphysics.
1672–1751 Bolingbroke; Politics, Literat.
1684–1753 G. Berkeley; Meta., Ethics.
1701–1750 Philip Doddridge; Divinity.
1692–1762 James Bradley; Astronomy.
1694–1747 F. Hutcheson; Moral Philos.
1678–1761 T. Sherlock; Divinity.
1696–1746 C. Maclaurin; Mathematics.
1694–1773 Lord Chesterfield; Letters.
1740*d*. Eph. Chambers; Cyclopædia.
1676–1761 B. Hoadley; Polemics.
1692–1752 Bp. J. Butler; Analogy Sermons.
1703–1767 John Swinton; History.
1716–1779 David Garrick; Drama.
1720–1771 S. Foote; Drama.
1703–1764 R. Dodsley; Drama.
1667–1745 Jonathan Swift; Satires, Tales.
1674–1748 I. Watts; Hymns, Logic.
1681–1765 Edw. Young; Night Thoughts.
1688–1744 A. Pope; Poetry, Letters.
1692–1743 W. Somerville; 'The Chase.'
1696–1758 Allan Ramsay; 'The Gentle Shepherd.'
1698–1748 Rich. Savage; Poems.
1700–1748 James Thomson; Seasons.
1700–1758 John Dyer; Poems.
1707–1754 H. Fielding; Novelist.
1710–1742 Joseph Hammond; Elegies.
1709–1778 Ld. Lyttleton; Divinity, Hist. Poems.
1776*d*. James Granger; Biog. Hist. of Eng.
1703–1791 J. L. C. Wesley; Divin., Poems.
1704–1757 D. Hartley; Philosopher.
1704–1787 Soame Jenyns; Theology.
1709–1779 W. Warburton; Theol. Crit.
1698–1770 J. Jortin; Divinity, Criticism.
1710–1787 Bp. Lowth; Philol. Sacred.
1696–1782 Ld. Kaimes; Criticism.
1723–1780 W. Blackstone; Law.
1713–1768 Sterne; 'Tristam Shandy.'
1714–1763 W. Shenstone; Poems.
1720–1756 W. Collins; Odes.
1706–1783 H. Brooke; Novelist.
1709–1784 Sam. Johnson; Mor. Biog. Crit.
1712–1786 J. Hanway; Travels in the East.
1782*d*. John Blair; Chronologist.
1711–1786 Hume; Hist. of Eng., Essays.
1721–1770 M. Akenside; Pleas. of Imag.
1716–1771 Thos. Gray; Odes, Elegies.
1721–1793 Wm. Robertson; Historian.
1728–1790 Adam Smith; Wealth of Nations.
1709–1780 J. Harris; Philology.
1728–1793 John Hunter; Medicine.
1716–1795 F. Balguy; Divinity.
1728–1790 T. Warton; Hist. of Eng., Poet.
1720–1771 T. Smollett; Novelist.
1712–1789 R. Glover; Poet.
1731–1774 O. Goldsmith; Poet, Novel. &c.
1725–1797 W. Mason; Poems, Biography.
1752–1770 T. Chatterton; Poems.
1727–1805 Arthur Murphy; Drama.
1731–1800 William Cowper; Poems.
1797*d*. Horace Walpole; Politics.
1730–1802 J. Moore; 'Views of Society and Manners.'
1730–1794 James Bruce; Travels.
1724–1804 W. Gilpin; Biography, Divinity.
1737–1794 Ed. Gibbon; 'Decline and Fall of Roman Empire.'
1732–1811 R. Cumberland; Drama.
1732–1802 Erasmus Darwin; Bot. Garden.
1735–1803 James Beattie; Poems, Essays.
1750–1774 R. Ferguson; Poems.
1733–1794 Geo. Colman; Comedies.
1738–1819 J. Wolcot; (Peter Pindar,) Poems.
1735–1808 J. Whitaker; Hist. Manchester.
1710–1796 Thomas Reid; Philosophy.
1723–1792 Sir J. Reynolds; Art.
1806*d*. Samuel Horsley; Divinity.
1733–1804 Joseph Priestley; Met. Chem.
1718–1800 Hugh Blair; Rhetoric, Sermons.
1747–1794 William Jones; Languages.
1723–1791 R. Price; Metaphysics, Divinity.
1738–1796 J. McPherson; Ossian's Poems.
1730–1797 Edmund Burke; Oratory.
1740–1795 J. Boswell; Life of Dr. Johnson.
1744–1797 Jos. Milner; Church History.
1748–1802 Jos. Strutt; Chron. Antiqui.
1759–1796 Rob. Burns; Poems.
1800*d*. J. Horne; Drama.
1751–1806 R. B. Sheridan; Drama.
1743–1805 Wm. Paley; Theology.
1759–1808 Richard Porson; Philol.
1760–1808 Thos. Beddoes; Medicine.
1811*d*. N. Maskelyne; Astronomy.
1738–1822 Wm. Herschel; Astronomy.
1814*d*. Charles Burney; Hist. of Music.
1764–1823 Ann Radcliffe; Novels.
1823*d*. Robt. Bloomfield; 'Farmer's Boy.'
1743–1825 Mrs. Barbauld; Poems, Tales.
1751–1821 Isaac Milner; Divin., Nat. Phil.
1779–1808 J. Macdiarmid; Biography.
1741–1820 Arthur Young; Agriculture.
1743–1825 A. Rees; Cyclopædia.
1743–1820 Jos. Banks; Nat. History.
1823*d*. D. Ricardo; Political Economy.
1734–1827 W. Mitford; Hist. of Greece.
1783–1826 Bp. R. Heber; Poet, Traveller.
Major Rennell; Geography.
Dugald Stewart; Mental Philosophy.
1831*d*. Apb. Magee; Divinity.
Thomas Scott; Commentary on Bible.
Thomas Young; Hieroglyphics.
1773–1825 P. Elmsley; Philology.
1778–1829 Humphrey Davy; Chemistry.
T. Wollaston; Chemistry.
1822*d*. Ed. Daniel Clarke; Travels.
1806*d*. Chas. J. Fox; Hist. Orator.
1825*d*. Dr. Parr; Philology.
1823*d*. C. Hutton; Mathematics.
1831*d*. Robert Hall; Divinity.
1831*d*. Andrew Thomson; Sermons.
1822*d*. John Keats; Poems.
1788–1824 Lord Byron; Poems.
1822*d*. P. B. Shelley; Poems.
Henry Kirke White; Poems.
1824*d*. R. C. Maturin; Drama.
Miss Austin; Novelist.
1832*d*. Sir J. Mackintosh; Philosophy.
1832*d*. Jeremy Bentham; Polit. Economy.
1832*d*. George Crabbe; Poet.
1831*d*. Wm. Greenfield; Philologist.
1770–1827 G. Canning; Politics.
1769–1830 Wm. Huskisson; Finance.

ARABIAN, PERSIAN, AND TURKISH.

600 Mohammed; Koran.
622–757 Lebid; Poems.
Zohair; Poems.
Amrulkais; Poems.
Aharun; Medicine.
700 Jafar; Chemistry.
699–767 Abu Hanifah; Theology.
Moham. ben Omar; History.
Abun Massab; Poems.
762–810 Abunowas; Poems.
Rehashi; Poems.
888*d.* Abu Obeid; Fables.
740–830 Asmai; Theology.
Kendi; Philosophy.
J. ben Serapion; Medicine.
Almanon; Astronomical Tables.
835*d.* Bahali; Etymology.
Alfragan; Astronomy.
Nasir Khosru; Metaphysics.
805–885 Albumazar; Mathematics, Astron.
810–870 Bochari; Traditions.
Geber; Chemistry.
804–845 A. Teman; Poems.
821–882 Bochteri; Anthology.
Wahab; Travels.
Abuzeid; Travels.
889*d.* I. Kotaibah; History.
838–922 Abu Jafar; History.
874*d.* Honain ben Isaac; Translation.
Abu Moham. Abdal; Literature.
931*d.* Almotanabbi; Poems.
876–937 Said ben Batrik; Gen. History.
Eutychius; History.
957*d.* Massudi; History, and Geography.
Ibn. Haukal; Geography.
Albategni; Astronomy.
922*d.* Rases; Medicine.
Ben Musa; Mathematics.
Azophi; Astronomy.
954*d.* Alfarabi; Aristotelian Philosophy.
998*d.* Gehuari; Aristotelian Philosophy.
1000 Achmet; On Dreams.
Ibn Mesua; Medicine.
980–1038 Avicenna; Nat. Phil., Med.
Abulcasis; Medicine.
Jelaleddin; 'Calendar.'
Arzachel; Astronomy.
Almuyadad; Hist. of Saracens.
932–1020 Ferdusi; Persian Epic Poet.
923–1057 Abul Ola; Poems.
1119*d.* Tograi; Poet.
Algazel; Antiquities.
1099*b.* Ben Idris; Geography.
1054–1121 Hariri; Moral Poems.
1058–1112 Gazali; Arist. Philosophy.
Alhazin; Optics.
1136*d.* Tabrizi; Commentaries.
Alchabit; Optics, Astronomy.
1168*d.* A. Zohar; Medicine.
1206*d.* Averroes; Aristotelian.
1181*d.* Feleki; Poet.
1186*d.* Khakani; Poet.
1200*d.* Anwari; Poet.
1198*d.* Jaafar ebn Tofail; Novelist.
1234*d.* I. Elfaredh; Poet.
Bohadin; Life of Saladin.
1219*d.* A. Baca; Arithmetic.
1274*d.* Caswin; Natural History.
Abdollatif; Topography.
1193–1291 Saadi; 'Gulistan.'
Elfaragi; Poems.
1244*d.* Abuldem; History.
1246*d.* Beithar; Botany, Medicine.
1201–1273 Nasirreddin; Astronomy.
1226–1286 Abulfarage; Universal History.
1302*d.* Elmacin; History of Saracens.
Fadlallah; Hist. of Moguls.
1344*d.* E. Hajan; Grammar.
1273–1333 Abulfeda; Geog. History.
1331*d.* Novairi; Universal History.
Moham. ibn Batuta; Travels.
1358*d.* Ibn al Wardi; Geography.
1395*d.* Hafiz; Odes.
1329–1414 Firuzabadi; 'The Camoos.'
Ali Y. Sherifeddin; Life of Tamerlane.
1367–1438 Makrizi; History.
1450*d.* Arabshah; Life of Timur.
Zeineddin; Abulhassan.
1393–1444 Ulug Beg; Astronomy.
1381*d.* Babacushi; Politics.
1480*d.* Bacai; Biography.
Mirkhond; Gen. History to 1474.
1530*d.* Baber; Autobiography.
1486*d.* Jamai; Poet.
1500 Alhassan; Description of Africa.
1590*d.* Aljannabi; Univ. History.
1566*d.* Babacushi; Morals.
1600 Nured Shirazi; Metaphysics.
Moham. Hossain; Lexicographer.
Ferishta; History of India.
1605–1663 Abulgari; History of Tartars.
1675*d.* Haji Khalifeh; History.
1700 Gholam Ali; Grammar.
Gholam Hussein; Chron. of Hind.

POLISH.

1226*d.* Vinc. Kadlubek; Hist. of Poland.
1258*d.* Boguphalus; Chron. of Poland.
1278*d.* Martin Polonus; Chron. of Popes &c.
Vitellio; Optics.
1415–1480 Dluglossus; Hist. of Poland.
1472–1543 Nich. Copernicus; Astronomer.
Chwalcezwski; Chron.
Bielski; do.
Lucas Gornicki; Ethics.
1515–1568 Rey of Naglowic; Ethics.
1530–1584 Kochanowski; Dithyramb.
Stryjkowski; Chron. of Poland.
1595–1640 Sarbiewski; Latin Poet.
1644*d.* John Maccov; Theology.
1590–1670 Przipcov; Theology.
1567–1637 Ab. Bzovius; Ch. Annals.
1623–1675 Lubienetski; 'Hist. of Refor.'
1700 Dogiel; Coll. History of Poland.
Mizler; do. do.
1796*d.* Naruszewicz; Poet and Hist.
1800 Krasicki; Poet, Romances.
Boguslawski; Drama.
Bronikowski; Novelist.
Bernatowicz; do.
Bulgarin; do.
Mickiewicz; Poems.
Odyniec; Drama.
Linde; Lexicon.
Lach Szmyrna; Travels.
Potocki; Travels.

DANISH.

1204*d.* Saxo Gramat.; Hist. of North. Nat.
Sueno; Hist. of Denmark.
Sunesen; Jurist.
Axel; Theology.
Sturla Thoridsen; Hist. of Norway.
1546–1601 Tycho Brahe; Astronomy.
1600*d.* Ursus; do.
1585–1629 G. Bartholine; Anat., Theol.
1577–1640 P. Kinsten; Orientalist.
1591–1640 J. J. Pontanus; Danish Hist.
1619*b.* Anders Bording; Poems.
1587*b.* Anders Arrebo; Rel. Poet.
1588–1654 Ole Worm; Ant. Philol.
1634*b.* Thomas Kingo; Hymns.
1635–1703 J. C. Sturmius; Phys. Math.
1684–1754 L. Holberg; Drama, Hist.
1690–1752 Charles Falster; Satirist.
1663*b.* Arne Magnussen; History.
Albert Thura; do.
1748*d.* Hans Gram; do.
1775*d.* Langebek; Coll. Dan. History.
1764*d.* Pontoppidan; History.
1724–1764 Sneedorf; Poems.
Tullin; Lyrics.
1743–1781 John Ewald; Trag., Lyr.
1720–1798 P. T. Suhim; Hist. of Denmark.
Oeder; Flora Danica.
J. H. Wessel; Hum. Poems.
1736–1806 H. Tode; Dramas.
1759–1796 Samsoe; Tragedies.
1758*b.* P. A. Heiberg; Drama.
1826*d.* Malte Brun; Geography.
C. L. Sander; Dramas.
1826*d.* Jens. Baggesen; Lyrics.
Oehlenschlager; Poems.
B. S. Ingermann; Lyrics.
Rask; Orientalist.

SWEDISH.

1400 Eric Olai; Hist. of Goths and Swedes.
1430*d.* Bryn. Karlsson; Didactic.
1544*d.* John Magnus; Hist. of Sweden.
Olaus Magnus; Cust. of North. Nat.
1538–1599 Lagerloof; Hist. North. Europe.
1577–1640 P. Kirsten; Orientalist.
1630–1702 Ol. Rudbeck; Bot. Anatomy.
Stiernhjelm; Epic Poet.
1654–1720 Peringskiold; Hist.
1708–1763 Olof Dalin; Poetry, Hist.
1707–1778 Linnæus; Botany.
1785*d.* Wallerius; Mineralogy.
1741–1796 Bellerman; Lyrics.
1781*d.* Lagerbring; History.
Ihre; Dictionary.
1810*d.* Elgström; Poems.
Thorild; Travels.
Atterbome; Poems.
Tegner; Romances, &c.
Blexell; Topography.
Granberg; Statistics.
Berzelius; Chemistry.
Wotterstadt; Medicine.
Liliegren; North. Antiquities.
Afzelius; Iceland Records.
Norberg; Orientalist.
Hallenberg; History.

ICELANDIC.

900 Hjalti; Poems.
1100 Thorwald; Ballads.
1156*b.* Sæmund; Elder Edda.
1148*d.* Aro; Annals of Iceland.
1200 Sturleson; Younger Edda, Hist.
Suerren; Tales.
1546–1640 Arn. Jonas; Hist. of Iceland.
1639–1720 Torfæus; Hist. of Norway.
1819*d.* Thorlacksen; Trans. of Milton.

RUSSIAN.

The Russian has been in use, as the language of literature, scarcely more than a century; almost all books used in Russia were written in the ancient Sclavonic tongue, which does not greatly differ from the Russian, but more closely resembles the languages spoken in Servia; and in the other provinces near the Save and Danube. The first printing office, in Russia, was established in 1553.

1000 Yaroslaf; Code of Laws.
1056–1115 Nestor; Chron. of Russia.
1120*d.* Theodosius; Annals.
1123*d.* Sylvester; Chron. of Russia.
1206*d.* Simeon; do.
Expedition of Igbor; unknown author.

The blank of nearly four centuries arises from the oppression of the Mongols, who held Russia from 1223 to 1477. They destroyed almost all ancient books, and repressed the rising spirit of knowledge, which a close connection with the Greeks was then introducing into Russia.

1600 Simeon, of Polotsk; Poems.
Demetrius, of Rostoff; Theology.
1700 Theophanes; Sermons.
Khilkoff; Hist. of Russia.
1750*d.* Tatischeff; Chron. of Russia.
Cherbatoff; History.
Golikoff; do.
1708–1744 Cantemir; Poems.
1711–1765 Lomonosoff; Poems, Science.
Tredianoffski; Poems.
Popofski; Trans. of Pope.
1718–1777 Sumarokoff; Drama.
1733–1807 Kheraskoff; Rujsiad.
1737–1812 Plato; Sermons.
1741–1811 P. S. Pallas; Natural Hist.
1757–1816 Muravieff; Hist. Didac.
Eugenius; History.
1796*d.* Kostroff; Trans. of Iliad.
1736–1799 Petroff; Trans. of Eneid.
1742–1794 Kniajnin; Drama.
1744–1784 Khemnitzer; Fables.
Klushin; Comedies.
Ephimieff; do.
1745–1792 Vizin; do.
Ablesimoff; Operas.
1743–1816 Derjavin; Lyric Poetry.
1743–1803 Bogdanovitch; do.
Nicoleff; Tragedies.
1800 Shishkoff; Criticism.
Augustin; Sermons.

1765*b*. Karamsin; Hist. of Russia.
Kachenofski; History.
G. Glinka; do.
Kotzebue; Voyages.
Gretch; Hist. of Russ. Lit.
Timkowski; Journ. to China.
Maikoff; Comic Poems.
Dmitrieff; Lyrics, Fables.
1816*d*. Ozeroff; Tragedies.
Sumarokoff; Poems.
1783*b*. V. A. Jukofski; do.
1821*d*. Milonoff; Satires.
Batiushkoff; Trans. Tibullus.
Gneditch; Trans. Iliad.
Kryloff; Fables.

ITALIAN.

1182–1260 Accursius; Law.
1249*d*. P. dalle Vigne; History.
Marco Polo; Travels.
1298*d*. G. de Voragine; Legends.
Guido, of Colonna; Poet. Hist.
1294*d*. Brunetto Latini; Poet.
1300*d*. G. Calvacanti; do.
John XXII.; Poem on Med.
1224–1274 Thos. Aquinas; Theology.
Bonaventura; Scholastic.
G. Durand; Law.
1250–1315 Pietro d'Albano; Physics.
Rustechelli; Commentaries.
1265–1321 Dante; La Divina Commed.
Mon. de Luzzi; Anatomy.
1313*d*. Arn. Villanovan; Alchemy.
1327*d*. Cecco d' Ascoli; Astronomy.
1348*d*. G. Andreas; Canons.
Bartolus; Law.
1264–1348 F. Barberino; Poems.
1304–1374 Petrarca; do.
1313–1375 Boccacio; Il Decamer.
1356–1429 Ferreti; Hist. of own times.
1374–1471 Beccadelli; Poet.
1380–1499 Poggio; Literature.
1407–1457 Lorenzo Valla; do.
D. Burchiello; Sonnets.
Leon. Bruni; Hist. of Florence.
1370–1460 Guarino; Trans. of Plut.
Leonard, of Pisa; Algebra.
Nich. Tedeschi; Law.
1462*d*. M. Savonarola; Med.
1460*d*. Bar. Montagnana; Law.
1396–1459 G. Manetti; Orientalist.
1482*d*. Paul Toscanello; Astron.
1415–1466 Accolti; Hist. of Holy War.
1388–1463 Blondus; Hist. of Venice.
1405–1464 Æ. Sylvius; Hist. and Poet.
John Gobelin; Hist.
1393–1471 Panormita; Biog.
1421–1481 Platina; Lives of Popes.
1437–1496 Buonaccorsi; Biog.
1425–1495 Laetus; Lives of Cæsars.
Berlinghieri; Geog.
1426–1463 Portano; Hist.
1502*d*. Bonfinius; Hist. of Hung.
1432–1487 Pulci; Poet.
1398–1481 Philelphus; Poet, and Ethics.
1492*d*. Lorenzo de' Medici; Poet. Lit.
1454–1494 Poliziano; Poetry, Drama.
1433–1499 Ficinus; Trans. of Plato.
1455–1532 P. Accolti; History.
1512*d*. Ant. della Torre; Anatomy.
1452–1520 L. da Vinci; Treatise on Paint.
G. Abrosi; Astronomy.
1472–1512 Acchillini; Medicine.
1478–1529 B. Castiglione; 'The Courtier.'
1475–1526 G. Ruccellai; 'Le Api.'
1461–1523 Alexan. ab Alexandro; Poet.
M. Boiardo; Poet.
1458–1530 Sannazar; Arcadia.
1530*d*. Berni; Satires.
1474–1533 Ariosto; 'Orlando Furioso.'
1544*d*. F. M. Molza; Poems.
1482–1528 Machiavelli; Hist. of Flor.
1470–1547 Bembo; Hist. of Venice.
1552*d*. L. Alberti; Hist. of Bologna.
1500–1570 B. Cellini; Autobiography.
1503–1566 B. Varchi; Hist. of own times.
1478–1550 Trissino; Epic, Tragedy.
1566*d*. Hier. Vida; Latin Poetry.
1564*d*. M. Angelo Buonaroti; Poems.
1503–1556 G. della Casa; do.
1517*b*. G. Anguillara; Tragedy.
1508–1568 L. Dolce; Trag. Hist. Epic.
1493–1575 Bernardo Tasso; 'Amadis.'
1504–1573 G. Giraldi; Tragedy.
1483–1553 G. Fracastoro; Med.
1492–1550 And. Alciato; Law.
Nich. Tartaglia; Math.
1509–1575 F. Commandino; Math.
1557*d*. Angelo Caninio; Oriental.
1514–1564 And. Vesalio; Anat.
1523–1563 Falopius; Medicine.
1515–1580 V. Borghini; History.
1514–1578 G. Vasari; Lives of Painters.
1570*d*. Eustachi; Medicine.
1512–1574 P. Manut. Aldus; Comment.
1501–1576 Cardano; Mathemat.
1511–1591 Launcellotti; Law.
1500–1588 Sperone Speroni; Orations.
1531–1600 Ammirato; Hist. of Florence.
1511–1579 Adriani; Hist. of his times.
1529–1606 Davanzati; Hist. Eng. Ref.
1538–1607 C. Baronius; Church Annals.
1540–1598 Paruta; Hist. of Venice.
1533–1611 Possevini; Descrip. of Russia.
1552–1623 Sarpi; Hist. Coun. Trent.
1576–1631 E. C. Davila; Hist. Civil Wars.
1519–1603 Cæsalpino; Botany.
1522–1605 Aldrovandi; Nat. Hist.
1545–1609 Torsellino; Grammar.
1583*d*. Grazzini; Comedies.
1544–1595 Tasso; 'Gerusal. Libera.'
1600*d*. G. Bagnioli; Tragedy.
1538–1613 Guarini; 'Il Pastor Fido.'
Rinuccini; Opera.
1566–1605 Bracciolini; Poems.
Vecchi; Comic Opera.
1569–1625 G. Marini; Poems.
1577–1640 Achilini; do.
1561–1635 A. Tassoni; do.
1552–1637 G. Chiabrera; do.
1615–1664 Laur. Lippi; Comic Poems.
G. Marini; Romances.
1615–1673 Salvator Rosa; Satires.
1630–1699 C. M. Maggi; Poems.
1646–1704 Manzini; Art of Poetry.

1642–1707 V. Filicaja; Poems.
1579–1644 G. Bentivoglio; Hist. Civil wars.
1619*d.* J. Fabricius; Com. Anatomy.
1542–1621 Belarmino; Polemics.
1564–1642 Galileo; Astronomer.
1568–1639 T. A. Campanella; Philos.
1585–1619 L. Vanini; Theology.
1644*d.* B. Castelli; Mathemat.
1647*d.* B. Cavalieri; do.
1567–1647 Fabio Colonna; Bot.
1586–1652 P. della Valle; Travels.
1571–1649 F. Strada; Hist. of wars of Flan.
1616–1678 G. B. Nani; Hist. of Venice.
Oderic Rainaldi; Church Hist.
Villani; Hist. of Florence.
1626–1697 F. Redi; Nat. Hist.
1628–1694 M. Malpighi; Anatomy.
1621–1703 V. Viviani; Math.
1633–1714 Magliabecchi; Literature.
1625–1712 G. D. Cassini; Math.
1655–1710 Guglielmini; do.
1668–1706 G. Baglivi; Medicine.
1650–1712 Aless. Guidi; Lyrics.
1664–1718 G. V. Gravina; Law.
1633–1714 A. Marchetti; Poems.
1674–1735 Forteguerra; do.
1663–1728 G. M. Crescembini; Poetry.
1669–1750 Apostolo Zeno; Operas.
1675–1755 S. Maffei; Tragedies.
1672–1750 L. Muratori; Annals of Italy.
1680–1748 Giannone; Hist. of Naples.
1698–1782 P. Metastasio; Operas.
1677–1756 G. Cassini; Astronomy.
1681–1771 G. Morgagni; Anatomy.
1712–1769 A. Genovesi; Metaphysics.
1712–1764 F. Algarotti; 'Newtonianism.'
1711–1787 G. R. Boscowitch; Math.
1692–1777 F. M. Zanolti; Philos.
1720–1795 C. Beccaria; Crimes, &c.
1695–1756 F. X. Quadrio; Hist.
1710–1761 B. Buonamici; do.
1707–1772 C. Goldoni; Comedies.
1692–1768 C. I. Frugoni; Poems.
1713–1786 G. Gozzi; Satires, Odes.
1729–1799 L. Shallanzani; Nat. Hist.
1737–1798 L. Galvani; Galvanism.
1732–1802 A. Fabroni; Biography.
1731–1794 G. Tiraboschi; Hist. Ital. Lit.
1749–1803 V. Alfieri; Tragedies.
1745–1827 Volta; Galvanism.
1751–1798 G. Filangieri; Legislation.
1800 Pindemonte; Poems.
Monti; do.
Ugo Foscolo; Drama.
Denina; Hist. of Ital. Revolut.
Scarpa; Anatomy.

GERMAN.

841*d.* Walafred Strabo; Poems, Theol.
839*d.* Eginhard; Biography.
Otfried; Harmony of Gospels in verse.
853*d.* Nithard; Hist. of wars of France.
776–856 Rabanus Maurus; Theology.
869*d.* Gottschalk; do.
915*d.* Regino; Chronicles.
974*d.* Batherius; Theol. Grammar.
Witikind; Hist. of Saxons.
Hroswitha; Lat. Comedies.
Notger; Trans. of Psalms.
1018*d.* Dithmar; Chron. of Saxon Emp.
Hermannus Contractus; Univ. Hist.
1028–1086 Mar Scotus; Chronicle.
Adam, of Bremen; Church Hist.
Witpo; Biography.
Willeram; Poems.
Lambert; General History.
1113*d.* Sigebert; Chronicle.
1045–1126 Kosmas; Hist. of Bohemia.
Mangold; Theology.
Henry, of Veldeek; Poems.
Berthold Const; Universal Hist.
1158*d.* Otto; Chronicle.
1170*d.* Helmold; Chron. of Slavi.
Gunther; Poems.
1196–1254 Frederick II.; De arte venandi.
Freydank; Poems.
Arnold, of Lubeck; Chron. of Slavi.
Epko, of Repgow; Law.
John Semeca; do.
1193–1280 Alb. Magnus; Nat. Philos.
Rudger; Collection of Ballads.
Henry Frauenlob; Songs.
Boner; Fables.
John Tauler; Sermons.
1376–1415 John Huss; Theology.
Heinrich von Rebdorf; Chron.
Heinrich von Hervorden; do.
J. von Königshofen; do.
John Schildberger; Hist. of Timour.
Gobelin Persona; Gen. Hist.
Windeek; Life of Sigismund.
John Stadweg; Chron.
Felix Hämmerlein; Satires.
J. von Gmünden; Astronomy.
Hans von Rosenplut; Poems.
H. von Alkmaar; do.
1459–1508 Conrad Celtes; Poems, Hist.
1475–1536 Thos. Murner; Poems.
Peter von Andlo; Hist.
M. Behaim; Geography.
Breydenbach; Topog.
Conrad Botho; Chron.
1423–1461 G. von Peurback; Astron.
1436–1476 Regiomontanus; Ast. Math.
N. von Cuss; Math.
1380–1471 Thos. à Kempis; Theology.
1495*d.* Gabriel Brie; do.
1445–1510 John Geyler; do.
1462–1516 J. Trithemius; Nat. Philos.
1454–1522 Reuchlin; Theology.
1452–1528 Wimpfelingen; Theol. Poems.
1531*d.* Holoander; Law.
1486–1535 Corn. Agrippa; Phys. Theol.
1483–1546 M. Luther; Theology.
1497–1560 Melancthon; do.
1508*d.* Maximilian; Autobiog.
Grünbeek; Lives of Emperors.
1517*d.* Albert Kranz; Hist. of Saxons.
1481–1535 M. Punzing; Poet.
1488–1563 H. L. Glareanus; Classics.
1480–1530 Pirkheimer; Hist. Poetry.
1466–1534 John Aventin; Annals of Bav.
1465–1556 John Sleidan; Univer. Hist.
1499–1538 John Carion; Comp. History.
1493–1541 J. Paracelsus; Chemistry.

1500–1574 J. Camerarius; Philol.
1516–1565 Conrad Gesner; Nat. Hist.
1520–1576 Basil Faber; Theol.
1522–1586 M. Chemnitz; Theology.
1532–1576 Wm. Xylander; Philol.
1494–1576 Hans Sachs; Poems.
1511–1581 John Fischart; Satires.
1516–1571 G. Fabricius; Lat. Poems.
1531–1586 Wesenbeck; Law.
1572*d.* G. Tschudi; Helvetic Chron.
1512–1594 G. Mercator; Geography.
1535–1573 S. Schard; Col. Ger. Hist.
1536–1596 F. Sylberg; Philology.
1519–1609 Theod. Beza; Theol. Philos.
1560–1613 C. Ritterhuis; Law.
1542–1609 Rollenhagen; Poems.
1565–1613 F. Taubman; Lat. Poems.
1544–1607 John Pistorius; Col. Ger. Hist.
1565–1614 M. Freher; Hist. Ger. & France.
1616*d.* C. Schwenkfeld; Nat. Hist.
1555–1621 J. Buxtorf; Philology.
1571–1631 John Kepler; Astronomy.
1577–1644 B. von Helmont; Chem.
1576–1649 C. Scioppius; Ars Critica.
John Bayer; Uranometria.
1587–1658 G. Baith; Philology.
1593–1656 Sol. Glass; Sac. Philol.
1602–1686 Otto Guerike; Air pump, &c.
1580–1623 P. Cluvier; Geography.
1576–1635 M. Goldast; History.
1597–1639 Martin Opitz; Poems.
1603–1668 James Balde; do.
1616–1664 A. Gryphius; Tragedies.
1586–1656 G. Calixtus; Ch. Hist.
1604–1685 Olearius; Travels.
1609–1640 Paul Fleming; Poems.
1638–1683 Lohenstein; do.
1631–1694 S. von Puffendorf; Hist. Law.
1639–1691 D. G. Morhoff; Biog. Hist.
1606–1681 H. Conring; Antiquities.
1629–1702 E. Spanheim; Numismatol.
1705*d.* John Schilter; Antiquities.
1649–1706 C. Gryphius; Poems, Hist.
1654–1699 Von Canitz; Poems.
1638–1700 H. Meibomius; Hist.
1638–1707 C. Cellarius; Geog. Anti.
1661–1717 C. Franckenstein; Hist. Biog.
1665–1714 J. Arnold; Ch. Hist.
1670–1730 J. G. von Eccard; Gen. Hist.
1668–1736 J. A. Fabricius; Bibliogra.
1649–1711 Ludolph; Philology.
1646–1716 Leibnitz; Math. Metaphy.
1655–1728 C. Thomasius; Law.
1667–1729 F. Budæus; Divinity.
1660–1734 G. E. Stahl; Chemistry.
1660–1742 F. Hoffman; Medicine.
1667–1747 J. Bernouilli; Math.
1675–1748 B. Hederick; Philol.
H. Freyer; Gen. Hist.
1671–1738 B. G. Struve; Hist. of Ger.
1695–1755 J. L. Mosheim; Church Hist.
1691–1761 J. M. Gessner; Philol.
1714–1751 A. G. Baumgarten; Ethics.
1707–1787 J. J. Gessner; Numismatol.
1711–1777 G. F. Mayer; Philos.
1714–1783 F. W. von Gleicken; Nat. Hist.
1695–1724 Gunther; Poems.
Liscov; Satires.
1700–1766 J. C. Gottsched; Poems, Trag.
1708–1754 Hagedorn; Fables.
1708–1777 Haller; Poems.
1759*d.* J. E. Schlegel; Drama.
1715–1759 E. C. Kleist; Idylls.
1715–1769 Gellert; Fables.
1714–1770 Rabener; Poems.
1803*d.* Gleim; Songs.
1724–1803 Klopstock; 'The Messiah.'
1718–1768 J. Winkelmann; Antiquities.
1707–1783 Leon. Euler; Math.
1730–1780 Zollikofer; Sermons.
1731–1786 J. A. E. Götze; Entomology.
1724–1804 Em. Kant; Metaphysics.
1724–1793 A. F. Büsching; Geog.
1784*d.* Frank; Chronol.
1784*d.* Walch; Church Hist.
1727–1777 Zachariae; Comic Poems.
C. F. Weisse; Drama.
1728–1795 J. G. Zimmerman; 'Solitude.'
1721–1781 Götz; Pastorals.
1725–1798 Ramler; Odes.
1727–1788 Dusch; Poems.
1729–1781 G. E. Lessing; do.
1730–1788 S. Gessner; Death of Abel.
1733–1813 Wieland; Poems, Romance.
1736–1809 Pfeffel; Fables.
1748–1794 G. A. Bürger; Poems.
1749–1831 Goethe; Drama, Poems.
1751–1826 I. H. Voss; Novels.
1759–1805 F. Schiller; Drama.
1761–1819 Kotzebue; do.
1799*d.* C. Gatterer; Hist.
1791*d.* Semler; Theol.
Pütter; Law of Nations.
1807*d.* Adelung; Philology.
1741–1801 Lavater; Physiognomy.
Werner; Geology.
1745–1812 J. W. von Archenholz; Hist.
1808*d.* Schrökh; Ch. Hist.
1798*d.* Forster; Geography.
1809*d.* A. L. von Schlözer; History.
1741–1803 Herder; Philos. History.
1819*d.* Fichte; Metaphysics.
1819*d.* F. H. Jacobi; do.
Schelling; do.
Blumenbach; Physiology.
1773–1829 F. Schlegel; Nov. Hist. Poetry.
1787–1817 E. Schultze; Elegies.
1822*d.* E. T. W. Hoffman; Tales.
1760–1831 A. Lafontaine; do.
1809*d.* J. von Müller; Univ. Hist.
1827*d.* J. G. Eichhorn; History.
Von Hammer; Orient. Hist.
Körner.
1830 B. G. Niebuhr; History.

PORTUGUESE.

1100 E. Monez; Songs.
Gonzalo Hermiguez; Songs.
1503–1536 G. de la Vega; Poems.
1495–1558 S. de Miranda; Lyrics.
B. Ribeyro; Eclogues.
1557*d.* Gil Vicente; Comedy.
Damian Goez; Hist. Trav.
1570*d.* Joao de Barros; Hist. Por. Ind.
1505–1565 A. Govea; Law.

1528–1535 D. de Andrada; Theology.
1524–1579 Camoens; The Lusiad.
Rodriguez Lobo; Romances.
1595*d.* P. de A. Caminha; Pastorals.
1617*d.* A. de Meneses; Hist. of Augus.
F. Andrader; Chron. of John III.
1570–1617 B. de Brito; History of Port.
1633*d.* A. de Andrada; Travels.
1646*d.* E. de Almeyda; Hist. Ethiopia.
1597–1657 J. F. de Andrada; Hist. Poet.
1649*d.* Man. de Faria e Sousa; do.
1663*d.* A. B. Bacellar; Poetry.
Matheo Ribeiro; Romance.
1658*d.* Alb. Coelho; Wars of Brazil.
F. de Vasconcellos; Poems.
1682*d.* R. de Macedo; do.
1601–1693 Viol de Ceo; do.
F. da Castanheira; Novelist.
A. Nunhes da Sylva; Poet.
Barbosa Machado; Biography.
Figoeireda; Church History.
1673–1743 Xav. de Meneses; Epic.
A. de B. Pereira; Poems.
Manuel da Coste; do.
P. Correo Garcao; Lyrics.
P. de Vasconcellos; Sonnets.
Carthar de Sousa; Tragedy.
Tol da Almeida; Satires.
1790*d.* J. H. Magalhaens; Nat. Phil.

SPANISH.

Anian; Law.
F. Ferrandus; Canon. Law.
580*d.* Martin; Ethics.
667*d.* Ildefonso; Polemics.
620*d.* John of Biclair; Chron.
636*d.* Isidore; Chron. de Goth.
859*d.* Eulogius; Martyrology.
Alvarez; Biography of Eulogius.
1245*d.* Rodrigo Ximinez; History.
Gonzalo Berceo; Rhymes.
1175–1275 R. de Penafort; Decretals.
1284*d.* Alphonso X.; Astron., Alchymy.
1236–1315 Raimund Lullo; Chem., Theol.
1362*d.* Juan Manuel; Romances.
1468*d.* J. de Torquemada; Ser. Crit.
1437–1517 F. Ximines; Polyglot Bible.
Diez de Games; Biography.
1407–1470 R. de Zamora; Hist. of Spain.
F. del Pulgas; Biography.
1434*d.* Villena; Trans. Virgil and Dante.
1434*d.* E. de Villena; Moral. Drama.
1412–1456 Juan de Mena; Poems.
1398–1458 L. de Mendoza; do.
Perez de Guzman; Lyrics.
Juan de la Enzina; Dramas.
1533*d.* Perez de Oliva; Ethics.
1492–1540 J. Luis Vives; Phil. Theology.
1544*d.* Ant. de Guevara; Ethics, Epistles.
Lope de Rueda; Comedies.
T. Torres Naharro; do.
1544*d.* Juan Boscan; Sonnets.
Juan de la Cueva; Art of Poetry.
1520–1561 J. de Montemayor; Romances.
1528–1569 Ant. Ferreira; Elegies.
1575*d.* Diego de Mendora; History.
1527–1591 Luis de Leon; Lyrics.
1578*d.* Fern. de Herrera; Poet.
1516–1586 Ant. Agostino; Theol., Law.
1523–1600 Simon des Brosses; Gram.
1535–1600 L. Molina; Metaphysics.
1541–1622 J. Guevara; Publicist.
A. Zarate; Discov. Peru.
1513–1590 A. de Morales; History.
1517–1600 J. Acosta; Hist. West Indies.
1580*d.* Gonsalvo Illescas; Biography.
Luis Marmol; Descript. Africa.
1513–1580 Jeron. Zurita; Hist. Arragon.
Estivan Garibay; Hist. of Spain.
1537–1624 Juan Mariana; History.
Blanca; History, Spain.
1549–1616 Cervantes; Don Quixote.
J. G. de Mendoza; Hist. of China.
J. Valverda; Anatomy.
1565–1625 Her. y Tordesillas; Hist. Spain.
1566–1631 B. de Argensola; History.
1570–1645 F. Quevedo; Tales, Satires.
1585–1638 L. Gongora; Poems.
1562–1635 Lope de Vega; Drama.
1639*d.* J. P. de Montalvan; Tragedy.
M. de Madrigal; Romances.
1646*d.* L. V. de Guevara; Poet.
1545–1634 Vic. Espinel; Elegies.
1602–1667 Calderon; Drama.
1660*d.* L. Ulloa; Poems.
1617–1672 Nic. Antonio; Bib. Hisp.
1611–1686 Ant. de Solis; Hist. Conq. Mex.
1652–1735 J. Ferreras; Hist. Spain.
1765*d.* Feyjoo; Ethics, Philology.
1716–1795 A. Ulloa; Mathematics.
1709*d.* F. Candarno; Drama.
Ant. de Zamora; Com.
1754*d.* Ignacio de Luzan; Art of Poetry.
1771*d.* Tomas de Yriarte; Fables.
V. G. de la Huerta; Tragedy.
1772*d.* Velasquez; Hist. of Cast. Poetry.
Munoz; History of America.
Leon de Arroyal; Odes.
Mel. Valder; do.
Cavanilles; Annals.
Ruiz; Botany.
Pavon; do.
Felix de Azara; Zoology.
1731–1804 J. N. de Azara; Antiquity.
J. A. Llorente; Hist. of Inquisition.
J. Antonio Conde; Hist. Moors.
1828*d.* F. de Moratin; Comedies.
M. G. de Villanueva; On Theatre.
J. H. Davila; General Literature.

DUTCH.

1235–1300 J. Van Maerlant; Poems.
Melis Stoke; Poetic Chron.
1300 Jan Van Helen; Poems.
H. Van Holland; do.
Claes Willems; do.
Gerard Groot; Theology.
1400 J. Wilt; Trans. Boethius.
1448*d.* E. Dinter; Chron. Brabant.
1393–1473 P. Vander Heyden; Chron.
J. W. Gansfoet; Theology.
1442–1485 R. Agricola; Phil. Hist.
Dirk Van Munster; Christ. Mir.
Lambert Goetman; Mir. Youth.
1467–1536 Erasmus; Theol. Lit.
1520–1604 S. Pighius; Rom. Annals.

A. Byns; Religious Poems.
Jan Fruitiers; do.
1511–1536 J. Secundus; do.
1522–1590 D. Koondirk; Trans. Homer.
P. Van Marnix; Odes, Songs.
R. Visscher; Epigrams.
H. Spieghel; Poems.
1543–1601 J. Heurnius; Medicine.
1607*d.* C. Kiliaan; Lexicon.
1547–1606 Justus Lipsius; Philology.
1633*d.* Sim Stevinus; Nat. Philosophy.
1584–1624 H. Erpenius; Oriental.
1552–1629 A. Schott; History of Spain.
1585–1637 G. Brederode; Comedy.
1526–1626 D. R. Kamphuizen; Poetry.
1580–1655 Dan. Heins; Philology.
1583–1645 Grotius; Hist. Theol. Poetry.
1577–1660 J. Cats; Drama.
1587–1647 P. C. Hooft; Poems, History.
1584–1648 Barlaeus; Latin Poetry.
1587–1679 J. Van Vondel; Tragedy.
M. Visscher; Trans. Tasso.
J. Van Heemskerk; Poems.
1599–1699 J. Westerbaen; Epigrams.
1596–1687 C. Huygens; do.
1610–1666 J. Decker; Elegies.
1654*d.* D. Joncktijs; Poems.
1620–1681 N. Heins; Poems, Philol.
Jan de Brune; Poems.
Jan Vos; Drama, Epigrams.
1622–1669 Reinier Anslo; Poems.
1596–1667 J. Golius; Orientalist.
1589–1676 Voetius; Polemics.
1594–1647 Beverwyk; Medicine.
1609–1674 Diemerbroek; Anatomy.
1611–1671 J. F. Gronovius; Philology.
1614–1699 J. Leusden; do.
1628–1679 F. Burmanm; Theology.
1629–1695 Ch. Huygens; Math. Mech.
1632–1677 B. Spinoza; Theology.
1626–1685 Ger. Brandt; Hist. Ref.
Cau; Coll. Batav. Hist.
1632–1703 J. G. Graevius; Rom. Ant.
1631–1715 J. Perizonius; History.
1637–1680 Swammerdam; Nat. History.
1632–1723 A. Leuwenhoek; do.
1639–1731 F. Ruysch; Anatomy.
1645–1716 J. Gronovius; Greek Antiq.
1645–1704 P. Francius; Latin Poetry.
1647–1684 J. A. Vander Goes; Drama.
1649–1713 G. Bidloo; Anatomy.
1659–1722 C. Vitringa; Theology.
1663–1743 Binkerschoek; Law.
1668–1738 H. Boerhaave; Medicine.
1685–1766 Hemsterhuis; Philology.
1686–1750 A. Scpultens; Philology.
1688–1742 Gravesande; Mathematics.
1696–1748 Chr. Hecht; Philology.
1683–1771 B. S. Albinus; Anatomy.
1696–1761 Oudendorp; Philology.
1702–1768 W. Otto Reiz; Law.
1705–1780 D. Gaubius; Medicine.
1712–1794 Hoogeveen; Philology.
1700–1772 G. Van Swieten; Medicine.
1722–1789 P. Camper; Anatomy.
1723–1798 D. Ruhnken; Philology.
Valckenaer; do.
P. Bondam; Coll. of Bat. History.
Simon Styl; Hist. of Netherlands.
Eliz. Wolff; Novels.
Loosjes; do.
1757–1786 Bellamy; Odes.
Klein; Lyrics.
Van Alphen; Odes.
Hincopen; Odes.
1813*d.* Helmers; Poems.
Nieuwland; do.
Borger; Odes.
Bilderdyk; Odes, Dramas.
Tollens; Poems.
Da Costa; Sacred Poems.
Wilderbosch; Odes.
1808*d.* Wittenbach; Philology.
Van Kampen; Statistics.
De Jonge; Antiquities.
Hamaker; Orientalist.
Vander Palm; Literature.
Te Water; History.
Engelberts; Anc. Hist. of Netherlands.
Kluits; Hist. of Holland.
Westendorp; History.
Ypey; Church History.

FRENCH.

500 Venan. Fortunatus; Latin Poetry.
554–595 Gregory of Tours; History.
600 Marculfe; Chartae Regales.
700 Fredegaire; Chronicle.
821*d.* Theodulph; Hymns, Theology.
862*d.* Servatus Lupus; Epistles.
882*d.* Hincmar; do.
Abbon; Seige of Paris.
875*d.* Ado; Chronicle.
840*d.* Agobard; Theology.
P. Radbert; Transubstantiation.
896–966 Flodoard; Chron.
Dudon; Hist. Norm. Conq. in France.
1030*d.* Adalberon; Poetry.
1008 Aimoin; History of France.
1029*d.* Fulbert; Epistles.
1003*d.* Gerbert; Geometry, Mathematics.
1004*d.* Abon; Arithmetic, Astronomy.
1088*d.* Berengarius; Theology.
1033–1109 Anselm; Scholastic.
1079–1142 P. Abeland; Theology.
1053–1124 Guibert; Hist. of first Crusade.
1123*d.* Marbodaeus; Biography.
1091–1153 Bernard of Clairvaux; Theol.
Pierre Theutbode; Hist. Crusades.
1071–1226 Wm. of Poictiers; first Troub.
1057–1133 Hildebert; Poetry.
Bechada; Norman Poetry.
1082–1152 Suger; Biography.
1097–1140 Hugh de St. Victoire; Geog.
History.
1164*d.* Peter Lombardus; Theology.
1202*d.* Alain d l Isle; Theol. Ethics.
G. Gaimer; Poet,
Robert Wace; do.
Fouques; a Troubadour.
Alexandre of Beraac; Poetry.
Vincentius of Beauvais; Encyc.
1271*d.* Rob. of Sorbonne; Theology.
Pierre de Poictiers; History.
G. de Viuehardouin; do.
1283*d.* P. Mouskes; History of France.

W. Rubruquis; Travels.
1260–1318 Jean de Joinville; History.
John Ægidius; Poem on Med.
Wm. le Breton; Poet.
P. Gautier; do.
William de Lorris; do.
Jean de Meun; do.
Esteve de Bezier; Last Troub.
1300 Peter Langtoft; Ang. Nor. Chron.
Philippe of Vitri; Trans. of Ovid.
1337–1402 J. Froissart; Chron.
Bernard Gordon; Medicine.
1306*d.* John of Paris; Theology.
1333*d.* W. Durand; Law.
1347*d.* W. Occam; Law.
1350–1425 Peter d, Ailly; Astron.
1363–1429 John Gerson; Scholas.
1432*d.* Raymund de Sebunda; Theol.
1439*d.* Henry of Balma; Mystic.
1436–1537 James Lefevre; Theology.
1467–1540 William Budaeus; Law.
1445–1509 Philip de Comines; History.
1458*d.* Alain Chartier; Poetry.
Corbeil; Satire.
1508*d.* D'Auvergne; Poems.
1463–1525 Clement Marot; do.
1492–1560 J. du Bellay; Poems.
1483–1553 F. Rabelais; Satires.
1543*d.* G. du Bellay; Hist. of own Times.
1532–1573 S. Jodelle; Odes, Tragedies.
1484–1558 J. C. Scaliger; Philology.
1478–1555 Du Bois; Anatomy.
1503–1559 R. Stephens; Philology.
1515–1572 P. Ramus; Logic.
1515–1563 Seb. Castellio; Philology.
1520–1590 James Cujacius; Law.
1516–1572 Lambinus; Commentary.
1528–1590 Henry Stephens; Philology.
1540–1603 F. Vieta; Algebra.
1543–1603 P. Charron; Theology.
1559–1604 Isaac Casaubon; Theology.
1514–1593 J. Amyot; Translations.
1540–1609 J. J. Scaliger; Hist. Crit.
1526–1585 M. A. Muret; Poems, Crit.
1533–1592 M. de Montaigne; Essays.
1553–1617 J. A. de Thou; Hist. France.
1556–1628 F. Malherbe; Odes.
1573–1613 M. Reignier; Satires.
1544–1621 P. Matthieu; Hist. France.
1596–1652 C. Salmasius; Hist. Crit.
1583–1652 Dennis Petau; Chron.
1592–1655 P. Gassendi; Philosophy.
1596–1650 Des Cartes; Met., Math.
1584–1640 An. du Chesne; Coll. Hist.
1599–1667 Bochart; Geography Sac.
1568–1643 H. Spondanus; History.
1607–1664 S. Guicheron; do.
1603–1696 H. Valesius; Church do.
1607–1692 A. Valesius; History.
1595–1674 J. Chapelain; La Pucelle.
1606–1684 P. Corneille; Drama.
1613–1703 St. Evremond; Literature.
1603–1680 Rochefoucault; Reflections.
1620–1673 Moliere; Drama.
1621–1695 La Fontaine; Fables.
1624–1701 Segrais; Idyls.
1625–1709 T. Corneille; Drama.
1626–1694 M. de Sevigne; Letters.
1639–1699 J. Racine; Drama.
1623–1662 B. Pascal; Divinity.
1625–1695 D'Herbelot; Oriental.
1625–1712 Cassini; Astronomy.
1643–1680 L. Moreri; Hist. Dictionary.
1637–1698 Tillemont; Church History.
1630–1721 Huet; Philosophy.
1632–1704 Bourdaloue; Sermons.
1636–1696 La Bruyere; Characters.
1633–1715 Malebranche; Philosophy.
1636–1711 Boileau; Satires.
1647–1709 Regnard; Comedies.
1646–1715 Galland; Trans. Arabian Nights.
1651–1715 Fenelon; Theology.
1638–1694 Desboulieres; Elegies.
1647–1706 P. Bayle; Dictionary.
1646–1729 Hardouin; Criticism.
1751–1722 And. Dacier; Philol.
1651–1720 Anne Dacier; do.
1656–1708 Tournefort; Botany.
1657–1756 Fontenelle: Moral Philosophy.
1655–1741 Montfaucon: Antiqui.
1663–1742 Massillon: Sermons.
1647–1724 J. Marsollier: Various.
1653–1723 Fleuiry: Church History.
1649–1728 G. Daniel: Hist. France.
1653–1730 Valincourt: Biography.
1655–1735 Vertot: History.
1661–1725 Paul Rapin: Hist. England.
1662–1704 Bossuet: Sermons, History.
1661–1741 C. Rollin: Ancient do.
1669–1752 Folard: Stratology.
1677–1730 Saurin: Sermons.
1671–1741 J. B. Rousseau: Odes, &c.
1674–1762 Crebillon: Tragedies.
1677–1747 Le Sage: Gil Blas.
1680–1754 Destouches: Comedies.
1683–1743 J. B. Grecourt: Odes.
1688–1763 Marivaux: Novels.
1695–1778 Voltaire: Novels, Poet., Hist.
1685–1770 C. I. F. Henault: History.
1698–1755 Montesquieu: Spirit of Laws.
1683–1757 Reaumur: Natural History.
1686–1783 Houbigant: Crit., Philology.
1748*d.* Girard: Synonymes.
1715–1766 C. Villaret: Hist. of France.
1723–1808 L. P. Anquetil: History.
1754*d.* M. Bouquet: do.
1758*d.* A. Goguet: Law.
1726–1802 Larcher: Trans. Herodotus.
1765*d.* Crevier: Ancient History.
1771*d.* Guyot: Church do.
1712–1778 J. J. Rousseau: Drama.
1713–1784 Diderot: Encyclopedia, Novels.
1715–1794 Bernis: Poems.
1762*d.* Favart: Comic Operas.
1763*d.* Louis Racine: Poems.
1716–1795 J. J. Barthelemy: Anacharsis.
1719–1799 Marmontel: Tales.
1777*d.* Gresset: Elegies.
1780*d.* Dorat: Novels.
1707–1788 Buffon: Natural History.
1709–1777 De Brosses: Phil., do.
1715–1771 Helvetius: De l'Esprit.
1716–1799 D'Aubenton: Nat. History.
1770*d.* N. Vattel: Law of Nations.
1783*d.* D'Alembert: Encyclopedia.
La Grange: Mathematics.

1736–1796 Bailly: History, Astronomy.
1725–1799 Montucla: Mathematics.
1780–1800 J. de Guignes: History.
1702–1782 D'Anville: Geography.
1710–1796 G. Rayual: Hist. Eng. and West Indies.
1726–1785 C. F. X. Millot: History.
1743–1794 Lavoisier: Chemistry.
Turgot: Political Economy.
Mirabeau: Politics.
1809*d.* Fourcroi: Chemistry.
1807*d.* J. Lalande: Astronomy.
1755–1794 Florian: Tales.
1799*d.* Beaumarchais: Comedies.
1755–1820 Volney: Travels.
1822*d.* Hauy: Crystalography.
1827*d.* La Place: Mathematics.
Guyton Morveau: Chemistry.
1832*d.* Cuvier: Natural History.
B. St. Pierre: Novelist.
1772–1807 Madame de Genlis: Novelist.
1772–1807 Madame Cottin: Tales.
1813*d.* Delille: 'L'Hom. des Champs.'
1768–1817 Mad. de Stael: Various.
1825*d.* Denon: Travels.
Dumont: Legislation.
P. L. Courier: Politics.

We have compiled the preceding Chronology from the Companion to the British Almanac, for 1832. We have made a new arrangement, and considerable additions. We shall prepare a list of American Authors hereafter. The British Almanac mentions only Dr. Franklin.

PRESENT CONDITION OF UNITARIANISM.

The American Unitarian Association, since its establishment in 1825, have published 72 Tracts. In the year ending May, 1832, 13 new Tracts were printed, amounting to 47,000 copies. Within the same period, 34 Tracts were reprinted, amounting to 80,000 copies, making a total of 127,000 copies printed within twelve months, and more than 3,000,000 of pages. The whole number of copies printed, during the year previous, was 72,500, thus showing an increase during the past year, of 54,500. Without including the supply of Auxiliaries, Tracts were sold in the year 1831—2, to the amount of $808 41. One of the Auxiliaries, the Unitarian Book and Pamphlet Society, formed in Boston, in 1827, for the gratuitous distribution of Unitarian publications of an approved character, distributed, during the last year, 4,000 pamphlets, worth $115 85. Whole number distributed since its formation, 25,000, at a cost of between 8 and 900 dollars. The number of its members is now 150, principally young men. Dr. Tuckerman, the Unitarian minister at large, in the city of Boston, states, that during the last half year, his visits have been 1,321, divided among 415 families. His semi-annual reports have attracted considerable attention to the general subject of pauperism, and impressed a deep sense of the wants of the poor, and of the duties of the more favored classes in relation to them, as well as to exposed and indigent children and youth. The 8 reports of Dr. Tuckerman have been reprinted and circulated gratuitously in New York city. The ladies, connected with several churches in Boston, support Dr. Tuckerman. From this source, $782 were received last year. The whole amount of receipts was $4,060 44. The following were the expenditures. Donation to the Unitarian Society in Farmington, Me., $25; to the Society at Brooklyn, Conn., $50; to Rev. Seth E. Winslow, for preaching in Vermont, $50; to the same for his services in Maine, $100; to Rev. William L. Stearns, for preaching in Penobscot County, Me., $20; Mr. Francis Cunningham, for preaching in Hartford, Conn., $20; Rev. Addison Brown, for preaching in Troy, N. Y. $50; Rev. Isaac B. Pierce, for preaching in Trenton, N. J., $22; Rev. Andrew Bigelow, for his services as agent of the Association, $80; for printing and

binding tracts and for paper, $2,036 65; incidental expenses, $44 08; salary of Gray & Bowen as general agents, $300; Rev. Dr. Tuckerman's salary, as minister at large in Boston, $600; additional grant, $200. A publication, called the Unitarian Monitor, is published once a fortnight in Dover, N. H. Rev. Mr. May, of Brooklyn, Conn., has lately established the Christian Monitor. Rev. Messrs. Parkman and Walker have made a tour to the Western States, for the purpose of ordaining a minister at Cincinnati, Ohio, and dedicating a meeting-house in Louisville, Ky. In Pennsylvania, a church has been for some time established in Philadelphia; stated preaching has been enjoyed at Meadville, Northumberland, and Pittsburg. The Unitarian Essayist is issued periodically at Meadville. In New York, new societies have been formed at Buffalo, Troy, and Fishkill. The Society at Ogdensburg is represented as in a prosperous condition. Rev. Andrew Bigelow, of Medford, visited 54 towns as agent of the Association last year, and formed 58 auxiliaries. It is in contemplation to appoint a permanent agent.

A city missionary, Rev. Mr. Philp, is about to be employed in London, and another in Manchester. Several societies have been recently gathered in Scotland, and a Scottish Unitarian association formed. An association of a similar character has been established in Paris. A correspondence has been commenced between the Unitarians of Transylvania, and the American Unitarian Association. In Madras, Rev. William Roberts has collected a small society. One of his converts has collected another in another place. One of the sons of Mr. Roberts is preparing to become a missionary, under the care of the Rev. J. R. Beard, of Manchester; another son is in course of preparation elsewhere, aided by funds from America.

INFLUENCE OF THE CHRISTIAN MINISTRY UPON THE DIFFUSION OF KNOWLEDGE.

It is an unquestionable fact, that for fifty years past the people of this country have been dividing into two great classes—the enlightened and the more unenlightened. In some of our communities there may be an equality as perfect as can be expected in any body of men, but is it not true, in almost all our towns, that there is a portion of inhabitants, *separated*, in a considerable degree, from certain other portions, proverbially degraded—the district in which they live, designated by some opprobrious epithet, where the dregs of society flow as to their natural reservoir? By a computation, accurate as such computations can be, it is ascertained that there are more than 30,000 decidedly intemperate men in New England—intemperate, in many cases, because degraded by ignorance. Connected with these men are at least 150,000 children or youthful dependents, coming forward, to be instructed in the most susceptible period of life by fathers, whose minds are in ruins—to be awed by the authority of sots—to be guided up the shores of being by organized, mindless, pieces of clay.

Another quality of this ignorance is, that there is just knowledge enough diffused to fasten it firmly. If you will send the lights of learning to a population like that at the Sandwich islands, and help them to open their eyes, they will gladly admit the illumination, and, as they are coming up to the level of thinking men, will hail you as their deliverer. But show to

a portion of the population of this country their obligations to become more intelligent, and they will have just ingenuity enough to elude the force of your argument. Urge upon them the adoption of some well tested experiment in education, and they will have just memory enough to quote all the foolish innovations which have come to their knowledge. This ignorance is not concentrated in one county or State. It is every where. It is seen in its more harmless forms in our distant settlements. It gathers its strength and shows its malignancy in our large towns. The number of paupers—a class of people always characterized by ignorance, has increased in Massachusetts, for twenty-five years past, in a ratio three times faster than the population, and in New Hampshire four times faster. The melancholy fact is also proclaimed in the servile countenance, and neglected minds of a large number of household servants; in the wretched hovels, and tattered garments, and neglected children of more than 300,000 Africans, who live, or rather who *are* in the United States. The fact is also established by the appalling destitution of the Holy Scriptures, which exists in some portions of the country. In nine towns, in one of the most favored counties in Massachusetts, it was ascertained, not long since, that there were 170 families, who did not possess the Bible. In one county in New Hampshire, containing 25 towns, there were no less than 1,200 families destitute.

This ignorance is not by any means an utter midnight of the soul. Our largest cities exhibit nothing like those putrid and bottomless marshes, which in Paris swallow up a whole generation at once; but the same form of mischief is at work—the same seeds are here, which in London, and Paris, and Italy, have sprung up and ripened into rank maturity. The miseries of this ignorance I will not describe. I will only mention a single consideration. Every one of these individuals is in a state of probation for eternity; standing on the earth, but invited to the skies; under the empire of sense and of sin, but commanded to break away from it, and live in the joy and fellowship of other worlds. But how can they adequately appreciate, without more mental activity, the momentous interests which they have at stake?

Towards the correction and entire removal of this ignorance, an EDUCATED MINISTRY can be made to act a distinguished part. The American Education Society has already assisted in the education of 1,500 young men; a large part of whom originated in the middle and lower class of society, and not a small number from the most depressed families. Now, what is the influence which these young men exert? The light of knowledge no sooner breaks in upon their own souls, than they are anxious to impart it to their friends. The ample page of learning is no sooner unfolded to their own gaze, than they wish to spread it out before the eyes of their parents, and brothers, and sisters. The progress of an indigent young man, you can trace in the improving condition of his father's family; and very frequently of the contiguous families—in furnishing them with profitable topics of conversation, with instructive books, in communicating information in regard to distant places, in refining their taste, and sometimes in inculcating successfully upon them that knowledge of God, which is eternal life.

The influence, which can be exerted upon the remaining ignorance in the United States, by increasing the number of ministers, is incalculable. A great portion of this ignorance is out of the range of ministerial influence, it is where the gospel has not been preached. In New England, one hundred and fifty years ago, those towns which were blessed with the most faithful and godly ministry, were the very towns in which most attention

was paid to education; in which the strongest interest was felt in Harvard College. Where now is the greatest interest felt in this subject? I do not mean in the rearing up of a few giants in literary acquisition, but in the wide and free dissemination of knowledge. Precisely in those places where the gospel is preached with the most plainness and power; where the people are attached to their minister; where they set the highest value upon the *regular* ministrations of the Christian religion. Station then a minister in the precincts of our cities, in the larger out-districts of our country parishes, and wherever a congregation can be collected in our distant settlements, and our whole country will be, what our revered fathers intended that it should be, and what it ought to be, *enlightened and Christian throughout.*

THE PERIODICAL PRESS IN THE UNITED STATES.

It is not to be denied that several of our periodical publications are accomplishing great good. There are articles, occasionally, which are fundamental on the subjects to which they relate, written in conformity with the great principles of morality, and science, and taste.

Nevertheless we need, in this country, a work of uniform, not of occasional power; one that will control the public mind; one that will not only employ our best writers, but make our best writers far better than they are now,—a work that shall maintain a wider sway, than the Edinburgh Review did, in its best days, with its 12,000 subscribers.

Such a Review should have nothing to do with the differences among the various Christian denominations. It should stand on the ground that is common to them all. It should hearken to no rivalries. It should not turn aside to arbitrate, or discuss any differences. It should leave all this petty warfare to the subaltern troops. We need a work for Christian America, and for the Christian world, bounded by no river, narrowed by no territorial limit. Its field of labor should be, the soul of man; its materials, the records of the whole human race. Its victories should not be counted by the accessions to a denomination, but by the substantial happiness which it would confer on human kind, and in the honors, which it would gather around the common Redeemer of our race.

Such a work, again, would be independent of every thing but the truth. It is a well-known fact, that our best Reviews are, in a considerable measure, under the control of the friends of the editor, or of the principal authors and booksellers, in a community. An individual writes a book, which he wishes to have praised, or which he wishes to sell, and he accordingly engages a particular friend to write a review, furnishing, perhaps, the materials, and engaging to perform a similar office in return. Hence it is very evident, that the community cannot, in this way, judge of the value of any work. This degrading vassalage should be utterly shaken off. It is a bondage to which no reasonable community ought to submit. Bring a book, whatever it is, and whoever wrote it, and lay it along side of the eternal principles of truth. Weigh it in the balance of the general sense of the literary community. Weigh it in the balance of God's rectitude. If it is a harmless thing, let it float.

"Ad locum umbrarum, somni, noctisque soporae."

If it has pernicious tendency, sift it, and expose it, irrespective of any human tribunal. If it contains good sense, let it be known, and let the community have the full benefits of it. There is a vast amount of indiscriminate eulogy in regard to works, which are in the main, excellent. But no man's name ought to shield him from a candid and full examination. The greater his reputation, the more important that the grounds of it should be ascertained.

The utility of such a work, as I propose, would be great and unquestionable. There are certain principles in politics, and literature, and religion, to the discussion of which the pages of such a publication would be eminently appropriate. There is a law of nature and nations, with a thousand important modifications and provisions, which would furnish a fine field for investigation. It would be an expounder of public right—the fearless assertor and vindicator of the public faith, and the public morality. Of the want of such a work the history of our country within a few years, has borne most abundant and melancholy evidence. The guilt of those measures to which I allude, rests, in part at least, upon our religious and well-disposed communities. How feebly have we petitioned: how coldly have talked: how rarely have we prayed. Why have not the public presses spoken in a voice of thunder?

Now, such a work, possessing great intellectual power, and written with purity of taste, and circulated among a large number of subscribers, would have a weight of authority, and an extent of influence, which would illuminate the conscience, and arouse the mind of this whole country. It would concentrate and embody a great amount of influence and talent which is now lost. It would look abroad upon the relations which we sustain to other portions of the world, and to the duties resulting therefrom. It would suggest the deficiencies which exist in nearly all our mental philosophies,—in not looking at man as he *is*, in building noble structures on baseless foundations. It would show to the people of this generation, that a belief in the Deity and atonement of Jesus Christ, is not in essential connection with a perverted taste, or with a feeble intellect; and that a belief in the existence of a mighty renovating agency in the world of mind, is no more a proof of insanity, than a belief in the operations of the same power in the world of matter. To make a Christian literature, we must seize on the *sources* of that literature. It does no good for us to complain that the current literature is negative, or antichristian, unless we do all in our power to create and support a thoroughly Christian literature. The discussion of important topics, the communication of valuable thoughts, does not influence a large number of minds in this country, if they are found to be associated with bad taste or contracted views. The question is, Shall a heavenly influence pervade all the fountains of knowledge? Shall good taste and vital Christianity be united? Shall our scholars be compelled to abide by the decisions of a literature founded on the truth of God?

If we but took the same care of our inward dispositions, from a sense of God's presence, as we do of our outward deportment before an earthly superior, we should soon be prepared for his most searching operations.

THOMAS ADAM.

RESOURCES OF THE UNITED STATES.

THE following details are copied from the annual statement of the Commerce and Navigation of the United States, just issued from the Treasury Department, Washington.

I. IMPORTS and EXPORTS for the year ending September 30th, 1831, and also for a number of previous years.

Years.	*Imports.*	*Exports.*
1831	$103,191,194	$81,310,583
1830	70,876,920	73,849,508
1829	74,492,527	72,358,671
1828	88,509,824	72,264,686
1827	79,484,068	82,324,827
1826	84,974,477	77,595,322
1825	96,340,075	99,535,388
1824	80,549,007	75,986,657
1823	77,579,267	74,699,030
1822	83,241,541	72,160,281
1821	62,585,724	64,974,382
1807	Previous to the	108,843,150
1806	year ending 30th	101,536,963
1800	Sept. 1821, the re-	70,971,780
1795	turns do not show	47,989,472
1790	the value of im-	20,205,156
	ports.	

II. SUMMARY STATEMENT of the value of the Exports of the growth, produce, and manufacture of the United States, during the year commencing on the 1st of October, 1830, and ending on the 30th day of September, 1831.

The Sea.

Fisheries—	
Dried Fish or Cod Fisheries,	$625,393
Pickled fish or river fisheries, herring, shad, salmon, mackerel,	304,441
Whale and other fish oil,	554,440
Spermaceti oil,	53,526
Whalebone,	133,842
Spermaceti candles,	217,830
	$1,889,472

The Forest.

Skins and Furs,	750,938
Ginseng,	115,928
Product of Wood—	
Staves, shingles, boards, & hewn timber,	1,467,065
Other Lumber,	214,105
Masts and spars,	7,806
Oak bark, and other dye,	99,116
All manufactures of wood,	275,219
Naval Stores, tar, pitch, rosin, & turp.,	397,687
Ashes, pot and pearl,	935,613
	$4,263,477

Agriculture.

Product of animals—	
Beef, tallow, hides, and horned cattle,	899,982
Butter and cheese,	264,796
Pork, (pickled,) bacon, lard, live hogs,	1,501,644
Horses and mules,	218,015
Sheep,	14,499
Vegetable food—	
Wheat,	523,270
Flour,	9,938,458
Indian corn,	396,617
Indian meal,	595,434
Rye meal,	71,881
Rye, oats, and other small grain, and pulse,	132,717
Biscuit, or ship bread,	250,533
Potatoes,	41,147
Apples,	31,148
Rice,	2,016,267
	$16,826,408
Tobacco,	4,892,388
Cotton,	25,989,492
All other agricultural products—	
Indigo,	
Flax Seed,	216,376
Hops,	26,664
Brown Sugar,	10,105
	$253,145

Manufactures.

Soap and tallow candles,	643,252
Leather, boots and shoes,	290,937
Household furniture,	229,231
Coaches and other carriages,	49,490
Hats,	353,013
Saddlery,	39,440
Wax,	114,017
Spirits from grain, beer, ale, and porter,	141,794
Snuff and tobacco,	292,475
Lead,	7,068
Linseed oil, and spirits of turpentine,	54,092
Cordage,	6,109
Iron, pig, bar, and nails,	62,376
Castings,	21,927
all manufactures of,	149,438
Spirits from molasses,	34,569
Sugar refined,	215,794
Chocolate,	1,965
Gunpowder,	102,033
Copper and brass,	55,755
Medicinal drugs,	104,760
	$2,969,435
Cotton piece goods—	
Printed or colored,	96,931
White,	947,932
Nankeens,	2,,97
Twist, yarn, and thread,	17,221
All other manufactures of,	61,832
	$1,126,313
Flax and hemp—	
Cloth and thread,	231
Bags, and all manufactures of,	2,599
Wearing apparel,	59,749
Combs and buttons,	120,217
Brushes,	3,947
Billiard tables and apparatus,	2,343
Umbrellas and parasols,	29,580
Leather and morocco skins not sold per pound,	58,146
Printing presses and type,	8,713
Musical instruments,	10,906
Books and maps,	35,609
Paper and other stationary,	55,121
Paints and Varnish,	22,022
Vinegar,	7,178
Earthen and stone ware,	7,378
Fire engines and apparatus,	5,630
Manufactures of glass,	102,736
tin,	3,909
pewter and lead,	6,429
marble and stone,	3,588
gold and silver, and gold leaf,	3,464
Gold and silver coin,	2,058,474
Artificial flowers and jewelry,	11,439
Molasses,	948
Trunks,	5,326
Brick and lime,	4,412
Salt,	26,843
	$3,783,948
Articles not enumerated—	
Manufactured,	394,681
Other articles,	715,311
	1,109,992
	$61,277,057

III. A COMPARATIVE VIEW of the Registered, Enrolled, and Licensed Tonnage of the United States, from 1815 to 1830, inclusive.

Years.	Registered tonnage.	Enrolled & licensed tonnage. Tons and 95ths.	Total tonnage.
1815	854,294 74	513,833 04	1,368,127 78
1816	800,759 63	571,458 85	1,372,218 53
1817	809,724 70	590,186 66	1,399,911 41
1818	606,088 64	609,095 51	1,295,184 20
1819	612,930 44	647,821 17	1,260,751 61
1820	619,047 53	661,118 66	1,280,166 24
1821	619,096 40	679,062 30	1,298,958 70
1822	628,150 41	696,548 71	1,324,699 17
1823	639,920 76	696,544 87	1,336,565 68
1824	669,972 60	719,190 37	1,389,163 02
1825	700,787 08	722,323 69	1,423,111 77
1826	737,978 15	796,212 68	1,534,190 83
1827	747,170 44	873,437 34	1,620,607 78
1828	812,619 37	928,772 50	1,741,391 87
1829	650,142 88	610,654 88	1,260,977 81
1830	576,475 33	615,301 10	1,191,776 43

IV. IMPORTS and EXPORTS of the several States for the year ending Sept. 30, 1831.

	Imports.		Exports.
Maine,	941,417	Maine,	805,573
New Hampshire,	146,205	New Hampshire,	111,222
Vermont,	166,206	Vermont,	925,127
Massachusetts,	14,269,056	Massachusetts,	7,733,763
Rhode Island,	562,161	Rhode Island,	367,465
Connecticut,	405,066	Connecticut,	482,883
New York,	57,077,417	New York,	25,536,144
New Jersey,		New Jersey,	11,499
Pennsylvania,	12,124,068	Pennsylvania,	5,513,712
Delaware,	21,656	Delaware,	54,514
Maryland,	4,825,577	Maryland,	4,308,647
Dist. Columbia,	193,555	Dist. Columbia,	1,220,975
Virginia,	488,522	Virginia,	4,150,475
North Carolina,	196,356	North Carolina,	841,140
South Carolina,	1,238,164	South Carolina,	6,575,201
Georgia,	399,940	Georgia,	3,959,813
Alabama,	204,435	Alabama,	2,413,894
Mississippi,		Mississippi,	
Louisiana,	9,766,693	Louisiana,	16,761,989
Ohio,	617	Ohio,	14,728
Florida,	115,710	Florida,	30,495
Michigan,	27,299	Michigan,	12,882
Total,	$103,199,124	Total,	$81,810,583

NOTICES OF NEW PUBLICATIONS.

Inquiries concerning the Intellectual Powers and the Investigation of Truth. By JOHN ABERCROMBIE, M. D., F. R. S., Fellow of the Royal College of Physicians, London, and first Physician to his Majesty for Scotland. New York: J. & J. Harper, 1832. pp. 349.

After about thirty pages of introductory remarks on the general objects of science, Dr. Abercrombie proceeds to consider the nature and extent of our knowledge of mind. A few pages are devoted to an inquiry respecting the origin of our knowledge of facts relating both to matter and mind. Under the intellectual powers, he briefly considers memory, abstraction, imagination, reason or judgment, the use of reason in the investigation of truth, and the use of reason in correcting the impressions of the mind in regard to external things. About forty pages are then devoted to remarks upon the application of the rules of philosophical investigation to medical science. The volume is very appropriately closed with a view of the qualities and acquirements which constitute a well regulated mind. The book was designed for the younger members of the medical profession, but it is well worth the perusal of men of all professions. Dr. Abercrombie is a Christian philosopher. He does not overlook the great fact, that man is in a condition different from that in which he was created, and that Christianity is a *remedial* system. Such views, coming from a physician of great celebrity, and stated in a candid and judicious manner, must be productive of very beneficial effects.

Tract on Comets; and particularly on the Comet that is to intersect the earth's path in October, 1832, by M. ARAGO, attached to the Royal Observatory at Paris. Translated from the French, by JOHN FARRAR. Boston: Hilliard, Gray & Co. 1832. pp. 89.

Arago, the author of this tract, took the place of Lalande in the National Institute, and in 1816, became a member of the third class of the Academy of sciences. He is principally devoted to physics, particularly to investigations relating to the theory of light and galvanism. In 1805, he was Secretary to the Board of Longitude, and in conjunction with Biot and others, measured the arc of the meridian, between Barcelona, in Spain, and the island, Formentera. He was born at Estagel, in Perpignan, in 1786.

The tract, of which we have given the title, is devoted, in the first place, to the statement of all the exact and indisputable results which science has made known upon the subject of comets, and, in the second place, to a detailed examination of certain hypotheses respecting comets. The periodical return of but three comets has been satisfactorily determined. 1. The comet of 1759, whose elements were calculated by Halley, re-appeared on the 12th of March, 1759, and will again be visible on the 16th of November, 1835. 2. The comet which was discovered at Marseilles, in France, in 1818, by M. Pons, and whose course round the sun was computed by M. Encke, of Berlin, to occupy 1,200 days, appeared in 1822, 1825, 1829, and in May, 1832. 3. The comet of six years and a quarter, discovered at Johannisberg, on the 27th of February, 1826, and ten days afterward at Marseilles, by M. Gambert. This comet was found according to the table of the elements of comets, to have been observed in 1805, and in 1772, and it appeared on the 29th of Oct. last, 1832, before midnight. During its appearance in 1832, it will be always more than *twenty-eight millions* of miles from the earth. "If, instead of passing the plane of the ecliptic on the night of the 29th of October, it reached that point on the morning of the 30th of November, it would certainly mingle its atmosphere with ours, and perhaps it would strike us." Our readers will find in this tract of M. Arago, a variety of interesting facts and calculations.

View of the Valley of the Mississippi; or, the Emigrant's and Traveller's Guide to the West. Containing a general description of that entire country, and also notices of the soil, productions, rivers, and other channels of intercourse and trade; and likewise of the cities and towns, progress of education, &c. of each State and Territory. Phila.: H. S. Tanner, 1832. pp. 341.

This book is divided into twenty-eight chapters. The first chapter contains a general description of the United States; the following nine chapters embrace a view of the physical resources, geography, climate, history, population, &c. of the Valley of the Mississippi; the fourteen subsequent chapters, describe the individual States and Territories of the Valley; the last four, detail the condition of the literary institutions, religious denominations, and modes of travelling. The value of the book is much enhanced by a map of the United States, eight smaller maps of different portions of the country, and views of the environs of Cincinnati, Pittsburg, Louisville, Lexington, Nashville, and other places. Indeed, we suppose Mr. Tanner could not be concerned with a book, without putting in some good maps. We understand that the Rev. Robert Baird, who has been, for some time, the indefatigable agent of the American Sunday School Union, and who has travelled repeatedly over large portions of the country, which he describes, is the author of the work. We need not say that it is a faithful and comprehensive exposition of the condition of the western country. The chapter upon the climate, diseases, &c. was furnished by Dr. Daniel Drake of Cincinnati. Some valuable hints to emigrants, are given, by Judge Hall, editor of the Western Magazine.

An American Biographical and Historical Dictionary, containing an account of the lives, characters, and writings, of the most eminent persons in North America, from its first settlement, and a summary of the history of the several colonies, and of the United States. By William Allen, D. D. President of Bowdoin College, &c. Second edition. Boston: William Hyde & Co. 1832. pp. 808.

The biographical articles in this book, exceed 1,800; presenting an account of more than 1,000 individuals not mentioned in Lord's edition of Lempriere, and of about 1,600, not found in the first ten volumes of the Encyclopedia Americana. We have had occasion to use the dictionaries of Eliot, Lempriere, Davenport, and others, and have frequently been disappointed in regard to the object of our search. The Encyclopedia Americana, is much more full in regard to political and literary character, than religious. Many individuals, who have distinguished themselves in the service of Christ and their fellow men, are either slightly noticed, or wholly passed over. We have given President Allen's volume a somewhat thorough examination, and we are highly gratified with the judgment accuracy and spirit, which are manifested. It is beyond all question, the best book of the kind before the American public. We hope that a speedy sale of the edition, will render it necessary for President Allen to enlarge and enrich his truly valuable work.*

Thoughts in Affliction; by the Rev. A. S. Thelwall, A. M. of Trinity College, Cambridge. First American edition revised and enlarged. To which is added Bereaved Parents Consoled, by John Thornton. Also, Sacred Poetry, carefully selected by a clergyman. New York: D. Appleton, Clinton Hall, 1832. pp. 330.

Those, who are passing through the waves of affliction, will find this little volume very well adapted to console and instruct them. The sentiments are scriptural and are impressively stated. It can be read in detached portions, to suit the circumstances of mourners.

Remarks on the Unitarian Belief; with a letter to a Unitarian friend on the Lord's Supper. By Nehemiah Adams, Pastor of the first Church of Christ in Cambridge. Boston: Peirce & Parker, 1832. pp. 175.

In this volume of Mr. Adams, the evidences of human depravity, the necessity of regeneration, the character of Christ as a mediator, the proofs of the doctrine of the Trinity, the deity and personality of the Holy Spirit, and the nature and importance of the Lord's Supper, are exhibited in a satisfactory manner, and with a very good spirit. The first part of the book, was originally a review of the treatise of the Rev. Henry Ware, Jr. on the formation of the Christian character. While the style and general air of seriousness of Mr. Ware's book are commended, it is shown to be essentially defective in its main object, as a guide to those who are seeking to lead a religious life.

The Refuge; containing the righteous man's habitation, in the time of plague and pestilence. Being a brief exposition of the 91st Psalm; by William Bridge, fellow of Cambridge College, England. Also, an exposition of the 91st Psalm, by Bishop Horne, and some account of the great plague of the 14th century. New York: Daniel Appleton, 1832. pp. 120.

This is one of the numerous publications which the prevalence of the cholera in this country has called forth. It has the quaintness and good sense of the old writers, and an earnestness of pious feeling, such as the judgments of God are wont to produce in the hearts of his servants.

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* We observe that no notice is taken of two excellent men who lived in Springfield, Ms. Hon. George Bliss, and Hon. John Hooker. There are also a few typographical errors. President Moore is said to have died, June 35, 1823. In addition to the sermons, mentioned as having been published by President Moore, should be added an ordination sermon published in 1823, entitled, "Ministers, stewards of the mysteries of the gospel.

SELECT LITERARY INTELLIGENCE.

Great Britain.

THE Oriental Translation Fund Society held its anniversary in London, on the 23d of June. Sir Gore Ouseley, chairman. The Duke of Wellington and other distinguished persons were present. The following works were announced as having been published by the Society within the year: 1. "Shá-Nameh," of Firdausi, an epic poem describing the history of Persia from ancient times, founded on documents discovered in the Pahlavi language, translated by James Atkinson, Esq. 2. The first volume of the Siyar-al-Mutakherin," a history of the latter period of the Mogul power in India, newly translated by Col. Briggs. 3. and 4. Geographical works of "Sádik Isfahani," containing the latitude and longitude of a great number of places, and the pronunciation of many ancient towns. 5. "Critical Essay," on several oriental works, translated and edited by Sir William Ouseley. 6. Hoëi Lam Ki, a Chinese drama translated by M. Stanislas Julien, of Paris. 7. "San Korftson ran to sets," a Japanese work describing Corea, Lieu-Chieu, and Jesso, translated by Klaproth. 8. The first volume of the Annals of Narina, translated by Charles Frazer, a chronicle of the Turkish empire from 1591 to 1659. 9. Memoirs of the emperor Humeiyan, translated by Major Stewart. 10. Raghu Vansa, a Sanscrit poem. In four years, the Oriental Translation Fund have published 30 works. Intelligence was communicated to the meeting, of the formation of a literary Society by the American Missionaries in Ceylon, for mutual assistance in studying Tamul. They are about undertaking the translation of several works from Tamul. A vote of thanks to the American Mission, proposed by Sir Alexander Johnstone, and seconded by Sir William Ouseley, was carried unanimously. Sir Alexander, who was formerly Chief Justice of Ceylon, said that he wished "to bring to the notice of the meeting the great and important exertions of these Missionaries in diffusing information among the natives of Ceylon and the Southern peninsula of India." Mr. A. Vail, American Charge d'Affaires, expressed his acknowledgments for the honor done his nation, and the Missionaries at Ceylon, by the motion. ——Rev. E. B. Pusey, Professor of Hebrew at Cambridge, has translated Rabbi Tanchum's Arabic commentary on the Old Testament.——Rev. T. Jarrett, of Cambridge, has translated a history of the Samaritans by Abel Fat'h.——The first book of the "Sarhita," or collection of hymns of the Rig-Veda, one of the most ancient works in Sanscrit, has been translated by Dr. Rosen.——An interesting correspondence has lately taken place between Sir Charles Grant, president of the Board of Control, one of the privy counsellors of Great Britain, and the East India Company, on the subject of admitting the natives of India to serve as jurors and justices in the British courts in India. They have for some time served in this capacity in the native courts. The East India Company were unwilling to consent to the measure, on the grounds that the government in India had not been consulted; that it would present the Europeans in a humiliating posture in the view of the natives; that the East Indians had not sufficient firmness of character to serve as jurors, &c. To these allegations, Sir Charles Grant replied, that the British character was depending on the strength of the government, the power of armies and navies, not on the appearance which individuals might make; that the natives had already in their office of constables seen Europeans in degrading attitudes; that the proper way to give the natives a character for steadiness and firmness, was to assign to them offices of trust and authority, &c. Sir Charles had determined to bring the subject before parliament without the consent of the East India Company.——The subject of rescinding the order of the Governor General of India, abolishing widow-burning, lately came before the privy council, on appeal from some of the natives of India. Dr. Lushington, Mr. Drinkwater, and Mr. McDougall argued the case for the East Indians. The attorney and solicitor generals, Sir James Scarlett, and others, appeared in justification of the measure of abolition. The decree of the Governor General was affirmed—the King himself being present. The grounds of the decision were, that it was not prohibited as a religious act, but as a flagrant violation of the laws of nature; that it was not commanded in the religious books of the natives, but simply allowed; that many of the natives themselves were opposed to it, &c.——John Bigland, the historian, died at Finningly, near Doncaster, on the 22d of February, aged 82. For the first fifty years of his life, he was a school-master in an obscure situation. Before

his death, he had published 24 volumes, chiefly on historical subjects. Some of his works have been very useful.——A rail road is proposed to be erected between London and Birmingham; the distance is 112½ miles; the greatest inclination from a level in a mile, is 16 feet. It would be necessary to erect 10 tunnels, the longest one mile and a quarter in length, the shortest, 350 yards. The estimated expense is £2,500,000; of which the cost for land would be £250,000. It would lessen the expense of the transportation of goods more than one half. The rate of travelling would be 20 miles in an hour. Farmers, who live at the distance of 40 miles, can send butter and cheese to London on the same day in which they are made. The average number of passengers between London and Birmingham, by the week, is 1,116.——Charles Butler, the Roman Catholic barrister and historian, author of the Reminiscences, of the Book of the Roman Catholic Church, &c. lately died in England.——Four of the London theatres have been closed. All the others are attended with considerable loss, except two—Adelphi's and Astley's.——Dr. Adam Clarke, who lately died of the malignant cholera, near London, was born at Magherafelt, about 30 miles from the city of Londonderry, Ireland, in the year, 1763. He was, in early life, apprenticed to a linen manufacturer. He entered on his work as a preacher, in 1782. Several circumstances combined to render him a preacher of the highest popularity among the Methodists. He had resided, for some time, at Eastcote, in the vicinity of London.——Mr. Hume, M. P. is preparing statements respecting the Church Establishment of England, to be submitted, as is supposed, to the next parliament. A writer in some late numbers of the Christian Observer, is urging the importance of Church Reform in several respects. Among the evils, which require attention, are the non-residence of some of the clergymen; the eagerness with which bishoprics are sought; frequent changes in the bench, owing to the wealth of some of the bishoprics and the poverty of others;—the existence of deans and chapters, who are considered very much as instruments in the hands of ministers of state to advance political purposes, as payment for parliamentary support, or a provision for the younger children of the peerage. At the present time, four deaneries, Worcester, Durham, Canterbury, and Wells, being connected with bishoprics, are held out to the church as so many sinecures.——The Hebrew and Chaldee lexicon of the late Prof. Simonis, translated by the Rev. C. Seager, has been published.——The London Hibernian Society, since its formation, has imparted a Bible education to about 450,000 of the poor of Ireland, and has circulated 273,000 copies of the Bible and Testament. The number of Roman Catholics in the schools of the Society, amount to 36,000. The whole number of schools connected with the Sunday School Society, is 2,611, the whole number of scholars, 202,153, of gratuitous teachers, 18,646.——Mr. John Robert Morrison, son of Dr. Morrison, has lately transmitted some valuable presents to the Asiatic Society.——A quarto Turkish Grammar, by A. L. Davieds, has lately been published in London.——Elliott Cresson, Esq. the distinguished agent of the American Colonization Society, continues to meet with encouraging success in his agency in England. Harriet Martineau, a popular writer on Political Economy, received Mr. Cresson with great cordiality, promised to write an article, respecting the colony, for Tait's Magazine, and to devote one volume of her series of books to Liberia. The venerable bishop of Norwich, now 88 years old, rendered him his cordial co-operation.

France.

M. Abel Rémusat, who lately died in Paris, was born in that city in 1778, and was early designed for the medical profession. At the age of 23, he had mastered the Chinese language. At the age of 25, he sustained a thesis on the medicine of the Chinese, and was admitted to the degree of M. D. He had pursued his researches to a great extent in the literature of the Eastern nations of Asia. His feelings were mild, and his disposition amiable. His death was hastened by grief for the loss of his mother. He has left a widow.—In 1829, there were connected with the British and Foreign School Society, in France, 804 schools. Since that period, 300 more had arisen. 170,000 copies of the Scriptures have been circulated in France, during the past year.——M. Saint Martin, a distinguished orientalist, has recently died of the cholera, in Paris. He had thoroughly investigated the languages of Persia, and of the neighboring countries. He had published two volumes of "Memoires sur' l'Armenie." He had planned an expedition for investigating the archeologie of the central regions of Asia.——Dr. Schulz, lately deceased, was, for 10 years, editor of the Asiatic Journal. He published, under the patronage of the French government, the ancient history of Africa.——The population of France has increased but 700,000 within the last seven years. In the five years preceding 1827, the increase was 1,400,000. In the department of the Seine, there has been an actual diminution since 1827. The present population

of the whole of France is 32,560,934.——The work of M. Guizot, on the history of France, is to be distributed as a premium, by the French government, to such scholars in the public schools as shall be entitled to a reward. The work is said to be distinguished for curious research and comprehensive views.

Persia.

A lithographic press has lately been established under very favorable auspices at Shiraz, in Persia. An elegant edition of the Koran is the first work to be printed.—In the mountains of Sindschar, extending between Mosul and Merdin, on the Western banks of the Tigris, there are from 5,000 to 8,000 families of the Jesidis, living scattered in small villages, and independent of the Turks. There are other villages of them in the mountains of Curdistan. They are all regarded as arrant robbers, though they are represented as not being so cruel as the Curds, and better disposed towards Christians than towards Mohammedans. Two cases of Arabic New Testaments have been forwarded to them.

India.

The East India Company are taking measures to open the navigation of the rivers Indus and Ganges. Four steamboats of cast iron are building in England for this purpose. They are calculated to sail seven miles an hour. As the current of the Ganges is three miles an hour, the steamboats will average four miles an hour in ascending the streams. The distance from Calcutta to Furruckabad, on the Indus is 1,200 miles. —The Board of Education at Madras, have circulated an almanac among the native population, to the value of £48.—Col. Mackenzie has collected manuscripts, books, and other matters, illustrating the history of the Hindoos, in the course of thirty-two years, for which he has been paid by the East India Company, £10,000.—Capt. Harkness has collected manuscripts and alphabets in 16 languages.—Sir Wilmot Horton, governor of Ceylon, has lately revived a literary society, which was first formed by Col. Colebrooke. He has also commenced a journal. He has established a regulation by which a native cannot be imprisoned more than three days before he is brought to trial.—Five daily newspapers are published in Calcutta. Ten papers are published in India in the native languages.—The Reformer, a native newspaper, has lately published a series of articles in defence of the Christian religion.—100 copies of Paine's Age of Reason, were lately sent to India from the *United States*, and sold at an exorbitant price.—Some Hindoos have petitioned the Bombay government that no native might receive an appoint- who was not acquainted with the English language.—Rev. John Wilson, Scottish missionary at Bombay, has lately had an interesting discussion with some learned native Parsees—a sect of Mohammedans. One of the native disputants denied the authenticity of the Boondibish, a work composed in Pehlvi, from some Zend works, 700 B. C. A Parsee priest, who had translated the work into Gujerattee, replied. This discussion is interesting, as showing that the Parsees are divided among themselves, touching their fundamental works.—A person convicted of immolating a human sacrifice, is about to be executed.—At a recent examination of the Hindoo college, at Calcutta, ten prizes were given to native scholars.—A journey over the Himmalaya mountains has lately been published by Capt. Thomas Skinner.—A History of India, to the close of the administration of Mr. Hastings, compiled and translated into Bengalee, by the editor of the Durpun newspaper, Mr. Marshman, has lately issued from the Serampore press, in 2 octavo volumes, of 400 pages each.—Kaira, a town in the Bombay Presidency, has lately been nearly destroyed by fire. A fire at Maulmein, beyond the Ganges, destroyed 300 huts.—A society for promoting the sciences and natural history, has been formed in the Mauritius.

United States.

A book entitled the Autobiography of Self Taught Men, and Biographical Sketches of eminent Men, with an Appendix, by Hon. Daniel Davis, late Solicitor General of Massachusetts, is prepared for the press, and will soon be published.—An Historical tale of the Twelfth Century, in four cantos, upon the conquest of Ireland by Henry II., is in the press of Carter & Hendee, Boston. The author is understood to be a member of Congress from Massachusetts.—The Illinois Monthly Magazine is hereafter to be issued from Cincinnati, Ohio, by Corey & Fairbank, under the title of the Western Magazine. It will continue to be edited by James Hall, Esq. The price is to be three dollars per annum. The project of a Quarterly Review is abandoned.—An Institution, called the Pennsylvania College, will go into operation at Gettysburg, Pa., on the 7th of the present month. It will be almost exclusively under the patronage of the Lutheran Church.—Peirce & Parker, Boston, have in press, an edition in royal octavo, of the English version of the Polyglot Bible. —The American Annals of Education will be published monthly instead of quarterly, after the

close of the present year. The most important articles in the last number, October, are an address on early education, by J. M. Keagy, M. D. of Pennsylvania; an article on school discipline, by John Griscom, LL. D. of New York city; continuation of the view of the school at Hofwyl in Switzerland; primary education in Spain, by Professor Pizarro; study of our political institutions, by the Hon. Theodore Frelinghuysen of New Jersey; report on the study of the Bible, and a communication on emulation, by Mr. J. L. Parkhurst, in reply to one in the previous number, by Mr. Emerson, of Wethersfield, Ct.—The New York University is now in operation. Lectures are given in the Clinton Hall. Buildings are about to be erected. The sum of $5,000 has been devoted to the procuring of an apparatus. The following is the list of instructors. James M. Matthews, D. D. Chancellor and Professor of the Literature and Antiquities of the Sacred Scriptures. Rev. Charles P. McIlvaine, D. D. Professor of the Evidences of Revealed Religion. Rev. Henry P. Tappan, of Intellectual and Moral Philosophy and Belles Lettres. Henry Vethake, of Mathematics and Astronomy. D. B. Douglas, of Natural Philosophy, Architecture, and Civil Engineering. John Torrey, M. D. of Chemistry, Mineralogy, and Botany. S. F. B. Morse, of Sculpture and Painting. Edward Robinson, D. D. of Greek and Oriental Languages and Literature. Rev. George Bush, adjunct of the Hebrew Language and Literature. Rev. John Mulligan, of the Greek Language and Literature. Rev. William Ernenpeutsch, of the German Language and Literature. Michael Cabrera de Nevares, of the German Language and Literature. Lorenzo L. Da. Ponte, Italian Language and Literature. Charles Parmentier, French Language and Literature. Henry Bostwick, instructor in History, Geography, and Chronology. Henry Vethake, lecturer in History. Samuel H. Cox, D. D. lecturer in Moral Philosophy. Francis Lieber, lecturer on the History of Commerce, Agriculture, and the Mechanic Arts. Dr. Torrey on Chemistry. Dr. McIlvaine on Sacred Antiquities. Mr. Torrey on Physical Astronomy.—Rev. I. S. Spencer, of Brooklyn, N. Y. is chosen President of Hamilton College in place of Dr. Davis, resigned.—The late Hon. William H. Maynard, of Utica, left a bequest of $20,000 to found a Professorship of Law in Hamilton College.—An elementary work on Arithmetic, has been published by Miss Catharine E. Beecher, late of Hartford, Ct.—A new work on Arithmetic, prepared by Mr. S. R. Hall, is in the press of Messrs. Flagg & Gould, Andover.—A Quarterly Review, consisting of selections from foreign reviews and magazines, under the care of Andrews Norton and Charles Folsom, of Cambridge, will be commenced in January, 1833.—The Messrs. Harpers of New York, have commenced a stereotype edition of the works of Maria Edgeworth.—Brown & Shattuck of Cambridge, will soon publish an edition of the works of Sir James Mackintosh.—The fifth volume of the Library of Religious Knowledge, published by Crocker & Brewster, Boston, containing the lives of several eminent missionaries, will soon be published.—A new Commentary of the Bible, containing selections from Henry, Scott, Doddridge, Gill, Lowth, and other commentators, under the direction of the Rev. Drs. Jenks and Wisner of Boston, is in the press.—Richards & Tracy, of Windsor, Vt. are about to publish a volume of sermons upon infidelity, by the late Rev. Dr. Thomson of Edinburgh.—Chauncey Goodrich, of Burlington, Vt. has lately issued from the press, the lay-sermons of Coleridge.—The eleventh volume of the American Encyclopedia is published. The work will probably be completed in thirteen volumes.—A very interesting address, principally on the subject of African Colonization, by Prof. Silliman of Yale College, was published in the August number of the African Repository. The remedy for the evils of slavery in our country, Professor Silliman thinks to be, 1. emancipation, united with colonization. 2. improvement of the Africans in character, by education, and by providing proper employments and means of gaining subsistence.

Africa.

Perfect religious toleration is now enjoyed in the large island, Madagascar. The political commotions have ceased. A printing press is actively engaged in the printing of the Scriptures, together with hymn books, catechisms, school books, and tracts, in Malagasse, for which there is a great demand. The population of the island is estimated at 4,000,000. The number of schools, in connection with the Wesleyan mission, is about 60, and of scholars, 2,500.—The philanthropic Hannah Kilham, died on the 31st of March, on her passage from the Liberian colony, near the Plantain Islands. She had strongly excited public sympathy in England, in favor of the African race.—It is contemplated by the Colonial government at Liberia, to establish two schools for native children, at the new locations at Grand Bassa and Cape Mount.—The expedition, under the direction of the Landers, has sailed for the African coast.

VIEW OF PUBLIC AFFAIRS.

THE first session of the 22d Congress closed about the middle of July. It is gratifying to the true patriot, to observe the solemn recognition of a divine Providence, which was repeatedly made in Congress, in the discussion respecting the appointment of a day of fasting and prayer, on account of the ravages of the cholera. Though the motion for the appointment of such a day failed, partly from its supposed political bearings, and partly from the late day of the session in which it was brought forward, yet many of the most respected members of both branches of the legislature, gave to the measure their warm support. From this and other facts which have occurred, we are, perhaps, warranted in believing that the outward respect for the institutions of religion, in our public men, is not diminishing.——A day of prayer in reference to the cholera, has been observed by designation of the civil authorities, in their jurisdictions respectively, of the States of Massachusetts, Connecticut, New Jersey, Pennsylvania, North Carolina, Kentucky, Ohio, and in the cities of New York, Washington, and others. We rejoice to say that the pestilence is now nearly ceased, except in some portions of the southern country. About 4,600 have died of the disease in the city of New York. This severe visitation of Heaven has been mingled with mercy. It has revived and strengthened in the minds of many worldly men, the impression that there is a superintending Providence, which is friendly to virtue, and inimical to sin. Considerable impulse has been given to the cause of temperance by the fearful ravages, which the cholera has made among the victims of vice. Probably three fourths who have fallen, might have escaped, if they had been habitually temperate. The CONNECTION between vice and misery was never more impressively exhibited.——No recent measures have been adopted in this country to promote the observance of the Christian Sabbath. Some lamentable instances of the violation of this sacred day occurred at Washington, during the last session of Congress. ——Public attention is more and more drawn to the importance of measures tending to the ultimate emancipation and education of the African race in our country, and on the shores of Africa. A benevolent individual has recently given $2,000 to found a High School in connection with the Liberian Colony. The last number of the American Quarterly Review contains an article, written with considerable plausibility, adverse to the emancipation and colonization of the Africans. It will, doubtless, elicit what is eminently to be desired, *discussion*. Mr. Gaston, a venerable citizen of North Carolina, and formerly a distinguished member of Congress, has unequivocally pronounced the condemnation of the slave system, and urged upon public attention the importance of speedy attention to the subject. Prof. Silliman, of Yale College, whose opinions are always entitled to great respect, has published at length, in a late number of the African Repository, his views of the condition of our colored population.——The elections of the officers of the state and general governments, is now an absorbing object of attention. Three candidates are before the nation for the Presidency: Hon. William Wirt, formerly Attorney General of the United States, nominated by the Antimasons; Hon. Henry Clay, formerly Secretary of State, nominated by the National Republicans; and the present incumbent, Gen. Jackson. In some parts of the country, there has been a union of the friends of Mr. Clay and Mr. Wirt. Amidst the heats of party feeling, and whatever may be the result of the election, the Christian voter will do well to remember;—1. That he is as much bound to perform fully and conscientiously his political as his other duties. 2. That in order to secure the blessings of a good government *permanently*, the great majority of the people must be brought under the dominion of knowledge and of sound religious principles. An intelligent and conscientious representative, sent out from a vicious and ignorant population, is an anomaly rarely seen. 3. All private feelings and local interests are to be counted as nothing, in comparison with the maintenance of public justice, and international rights. The United States are bound to set an unequivocal example on these points before all other nations. Let every voter see that he does his duty in regard to these things.

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS.

HOSEA KITTREDGE, ord. evang. Cong. Robbinston, Maine, July 10, 1832.
DAVID P. SMITH, inst. pastor, Cong. Newfield, Me. July 11.
CEPHAS H. KENT, inst. pastor, Cong. Freeport, Me. July 25.
GEORGE C. BECKWITH, inst. pastor, Cong. Portland, Me. Aug. 8.
JONATHAN L. HALE, inst. pastor, Cong. Windham, Me. Sept. 12.
WOOSTER PARKER, ord. pastor, Cong. Castine, Me. Sept. 20.
J. MAGINNIS, ord. pastor, Bap. Portland, Me. Sept. 27.
NATHAN CHAPMAN, ord. pastor, Bap. Weare, New Hampshire, July 4, 1832.
RUFUS A. PUTNAM, inst. pastor, Cong. Chichester, N. H. Aug. 29.
J. K. CONVERSE, ord. pastor, Cong. Burlington, Vermont, Aug. 9, 1832.
NATHAN BROWN, ord. miss. Bap. Rutland, Vt. Aug. 15.
JAMES BARNABY, inst. pastor, Bap. Lowell, Massachusetts, July 5, 1832.
CALEB B. TRACY, inst. pastor, Cong. North Adams, Mass. July 11.
SAMUEL PARKER, inst. pastor, Cong. Middlefield, Mass. July 11.
APPLETON BELKNAP, ord. pastor, Bap. Holden, Mass. July 13.
THOMAS T. RICHMOND, ord. pastor, Cong. Dartmouth, Mass. July 17.
JOSIAH M. BARTLETT, ord. deacon, Epis. Salem, Mass. July 27.
SAMUEL McBURNEY, ord. deacon, Epis. Salem, Mass. July 27.
SAMUEL B. BABCOCK, ord. deacon, Epis. Salem, Mass. July 27.
JACOB PEARSON, ord. deacon, Epis. Salem, Mass. July 27.
ALANSON BRIGHAM, ord. for west, Unit. Boston, Mass. July 29
—— JOHNSON, ord. for west, Unit. Boston, Mass. July 29.
CHARLES S. PORTER, ord. pastor, Cong. Gloucester harbor, Mass. Aug. 1.
JOHN DALE, ord. pastor, Meth. Boston, Mass. Aug. 2.
SAMUEL W. COZZENS, ord. pastor, Cong. Marblehead, Mass. Aug. 8.
JOHN HOLROYD, inst. pastor, Bap. Danvers, Mass. Aug. 8.
WILLIAM TYLER, inst. pastor, Cong. South Hadley, Mass. Aug. 10.
FRANCIS HORTON, inst. pastor, Cong. West Brookfield, Mass. Aug. 15.
WASHINGTON MUNGER, ord. pastor, Bap. Holland, Mass. Sept. 5.
AMOS A PHELPS, inst. pastor, Cong. Boston, Mass. Sept. 13.
BENJAMIN W. PARKER, ord. pastor, Cong. Reading, Mass. Sept. 13.
WINTHROP MORSE, inst. pastor, Bap. Templeton, Mass. Sept. 18.
HUBBARD WINSLOW, inst. pastor, Cong. Boston, Mass. Sept. 26.
STEPHEN P. HILL, ord. pastor, Bap. Haverhill, Mass. Oct. 2.
LUTHER CRAWFORD, ord. Bap. Providence, Rhode Island, Oct. 3, 1832.
JOHN S. WHIPPLE, ord. evang. Cong. South Killingly, Connecticut, June 4, 1832.
EDWIN HALL, inst. pastor, Cong. Norwalk, Ct. June 14.
HUGH SMITH, instituted rector, Epis. Hartford, Ct. July 8.
ROBERT A. HALLAM, ord. deacon, Epis. Hartford, Ct. Aug. 2.
WILLIAM H. WALTER, ord. deacon, Epis. Hartford, Ct.
WILLIAM P. CURTIS, ord. deacon, Epis. Hartford, Ct. Aug. 2.
WILLIAM BUSHNELL, ord. pastor, Cong. North Killingly, Ct. Aug. 8.
CHAUNCY G. LEE, inst. pastor, Cong. East Windsor, Ct. Aug. 8.
HENRY GLEASON, inst. pastor, Cong. Durham, Ct. Aug. 22.
HORACE WOODRUFF, inst. pastor, Cong. Orange, Ct. Aug. 22.
FREDERICK W. CHAPMAN, ord. pastor, Cong. Stratford, Ct. Sept. 5.
WILLIAM P. CURTIS, deacon, ord. priest, Epis. Hartford, Ct. Sept. 25.
THOMAS J. DAVIS, ord. priest, Epis. Salem Bridge, Ct.
JAMES R. BOYD, inst. pastor, Pres. Watertown, New York, Aug. 17, 1832.
SAMUEL DUXBURY, ord. ——, Pres. New York, N. Y. Sept. 1.
ARCHIBALD FLEMING, inst. pastor, Pres. White Hall, N. Y. Sept. 6.
ALFRED E. CAMPBELL, ord. pastor, Pres. Ithaca, N. Y. Sept. 8.
JOHN PEWTRESS, ord. pastor, Bap. Mount Pleasant, N. Y. Sept. 13.
JOHN DIELL, ord. miss. Pres. New York, N. Y. Sept. 19.
NORRIS BULL, inst. pastor, Pres. Middlebury, N. Y. Sept. 19.
THOMAS BROWN, ord. pastor, Bap. Lower Merion, Pennsylvania, 1832.
J. C. KEENY, ord. pastor, Bap. Columbia, South Carolina, 1832.
JOHN FORREST, ord. pastor, Pres. Charleston, S. C.
HOLLAND W. MIDDLETON, ord. evang. Bap. Tuscaloosa, Alabama, June 28, 1832.
HENRY COWLES, inst. pastor, Cong. Austinburg, Ohio, Aug. 29, 1832.

Whole number in the above list, 60.

SUMMARY.

Ordinations	37
Installations	22
Institutions	1
Total	60

OFFICES.

Pastors	43
Evangelists	3
Priests	2
Deacons	7
Rectors	1
Missionaries	2
Not specified	2
Total	60

DENOMINATIONS.

Congregational	26
Presbyterian	7
Baptist	14
Episcopal	10
Unitarian	2
Methodist	1
Total	60

STATES.

Maine	7
New Hampshire	2
Vermont	2
Massachusetts	23
Rhode Island	1
Connecticut	13
New York	7
Pennsylvania	1
South Carolina	2
Alabama	1
Ohio	1
Total	60

DATES.

1832. June	3
July	16
August	19
September	16
October	2
Not specified	4
Total	60

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology, and Missionaries.

HENRY BIGELOW, æt. 55, Cong. Middletown, Vermont, 1832.
AARON LELAND, Baptist, Chester, Vt.
THOMAS BARRETT, Baptist, Thompson, Connecticut, Aug. 7, 1832.
GEORGE L. HINTON, Epis. New York, N. Y.
JOHN CROES, D. D. æt. 70, Epis. New Brunswick, New Jersey, July 31, 1832.
JESSE S. ARMISTEAD, Pres. Buckingham, Virginia, June 29, 1832.
JOHN A. DAVIDSON, æt. 28, Bap. Campbell co. Va. Aug. 14.
JABEZ MUNSELL, æt. 60, Norfolk, Va.
HENRY B. HOWARD, æt. 60, Topsail Sound, North Carolina.
S. R. TOWNSEND, near Milledgeville, Georgia.

Whole number in the above list, 10.

SUMMARY.

AGES.

From 20 to 30	1
30 to 40	0
40 to 50	0
50 to 60	1
60 to 70	2
70 to 80	1
Not specified	5
Total	10
Sum of all the ages specified	273
Average age	54 1-2

DENOMINATIONS.

Congregational	1
Presbyterian	1
Baptist	3
Episcopal	2
Not specified	3
Total	10

STATES.

Vermont	2
Connecticut	1
New York	1
New Jersey	1
Virginia	3
North Carolina	1
Georgia	1
Total	10

DATES.

1832. June	1
July	1
August	2
Not specified	6
Total	10

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1832.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly meeting of the Board of Directors, was held on Wednesday, Oct. 10th. Appropriations were granted to young men in the various institutions named, as follows:

	Former Benefic.	New Benefic.	Total.	Amo. appro.
5 Theol. Sem.	47	4	51	936
10 Colleges,	187	16	203	$3,684
29 Academies,	56	9	65	816
44 Institutions,	290	29	319	5,436
Priv. Instruction,	0	1	1	12
	290	30	320	$5,448

Theological Seminaries.

	Beneficiaries.	Dolls.
Bangor,	4	72
Andover,	40	738
Newton,	1	18
Yale,	5	90
Auburn,	1	18
5 Sem.	51	936

Colleges.

	Beneficiaries.	Dolls.
Bowdoin,	8	144
Waterville,	4	72
Dartmouth,	26	468
Middlebury,	31	558
Un. of Vermont,	4	72
Amherst,	52	954
Williams,	28	516
Brown University,	1	18
Yale,	43	774
Illinois,	6	108
10 Colleges,	203	3,684

Academies and Schools.

	Beneficiaries.	Dolls.
Farmington,	1	12
Wiscassett,	1	12
North Bridgton,	1	12
Hopkinton,	1	12
Kimball Union,	1	12
Pinkerton,	1	12
Gilmanton,	1	12
Bennington,	3	48
Shoreham,	2	24
Randolph,	1	12
Hinesburgh,	1	12
St. Albans,	1	12
Phillips, (Andover,)	16	204
Amherst,	3	36
Monson,	11	132
Lenox,	2	24
Fellenberg,	1	24
Westfield,	1	12
Lynn,	1	12
N. Bedford, High Sc.	1	12
Manchester,	1	12
Hopkins,	2	24
Berkshire Gymn.	1	12
Westminster,	1	12
Williamstown,	1	12
Kingston,	1	12
Yale Preparatory,	2	24
Ellington H. School,	1	12
Illinois Preparatory,	4	48
29 Acad. and Schools,	65	816
Hartford, Priv. Inst.	1	12
	66	828

A communication from the Rev. Leonard Woods, D. D., in which he resigns his office as Director, was read. Whereupon, it was

Voted, That his resignation be accepted, and that the thanks of this Board be given to Dr. Woods, for the faithful and valuable services he has rendered it, during the fourteen years he has filled the office of Director.

The Rev. Samuel Gile of Milton, was then unanimously chosen a Director in the place of Dr. Woods.

The following communication was read.

Miss. Rooms, Boston, Sept. 10, 1832.

To the Sec. of the Am. Ed. Soc.

DEAR SIR,

I have just completed my preparatory studies for the gospel ministry;—have offered my services to the A. B. C. F. M., and expect to set sail for the Sandwich Islands some time in the month of October next.

Having been one of your *beneficiaries*, and possessing no means for liquidating my notes in your possession, I am under the necessity of asking the same favor which you have granted others, under similar circumstances, viz:—that you would cancel these notes, or at least, that you would not demand their value, while I remain on missionary ground.

Yours truly,

——— ———

Voted, That the Secretary be authorized and directed to furnish Mr. ——— with a certificate, stating that so long as he continues in the service of Christ, among the heathen, his obligations to the Society shall not be considered as binding.

Rev. James D. Farnsworth, late of Orford, N. H. was appointed a temporary Agent of the Society. From Mr. Farnsworth's acquaintance with the benevolent enterprizes of the present day, and his experience in them, it is hoped his agency will be useful and successful. Mr. Farnsworth will labor for the present, in the State of Massachusetts.

REPORT OF REV. WILLIAM L. MATHER,

Secretary of the North Western Branch.

To the Secretary of the American Education Society.

MOST of my time, for the last three months, has been spent in the northern counties of Vermont. The state of things in these counties, so far as ability to aid objects of benevolence is concerned, is very different from what it is in some of the more southern counties. They are most of them new. The inhabitants are principally farmers, with farms in a state of but very partial cultivation, and money, of course, exceedingly scarce, particularly during the season of the year in which I visited them. I am happy to say, however, that the object of my agency was generally received with interest, and in some instances, at least, a readiness has been shown to do according to the ability which God giveth. The Education Society is evidently exciting a deeper interest, and it is beginning to be seen by the community in its true light. They perceive, in the fact that this Society has already put into the ministry, a number equal to about one sixth of the whole number of Presbyterian and Congregational ministers in the United States, and yet, that the increase alone of the population is but very partially supplied, in this way, conclusive evidence, that if the *increase* of the people merely is ever to be supplied, it must be by putting into the ministry, those young men who are unable to educate themselves; and I see not how it is possible for any one who will look over our country, and see its wide spread moral desolation, to come to a different conclusion. To the mind of the intelligent man who loves his country and the cause of Christ, who looks at the facts connected with this Society, I mean the actual destitution of evangelical ministers of the gospel in this land, and especially in that portion of it, which is soon to give law to this whole nation, to his mind this only alternative is presented;—either, prospectively, to abandon this our beloved country, to hopeless destitution, I add to hopeless destruction also, or to make some greater effort to bring men into the ministry faster than they would otherwise enter.

Some parts of the region which I have visited, furnish the best evidence of the necessity of education societies. A large number of churches are destitute, and ministers cannot be found to supply them. It is true, in some portions of Vermont, that "the harvest is truly plenteous, but the laborers are few," and while Christians "pray the Lord of the harvest to send forth laborers into his harvest," it is to be hoped, and to some extent certainly, I have found it to be true, that they remember that prayers alone will not furnish laborers for this glorious work. I commenced my labors for the quarter now closing, in Orange county; visited all the towns in the county, which it was thought expedient to visit, and subsequently, in the same manner, passed through Caledonia, Orleans, Washington and Bennington counties. The total amount of subscriptions obtained in these counties, at the time, is $601 04. The amount paid, will not fall much short of $600. As in former reports, I must refer to the Treasurer's list of donations, for the particular sums given.

Besides preaching and collecting funds for the immediate service of the Society, my time has been somewhat occupied in the organization of county auxiliaries. I have organized three of these, viz:—Orleans, Caledonia and Essex, (one Society,) and Bennington counties. These Societies are auxiliary to the North Western Branch.

I hope and trust, Sir, from the results of the present quarter, and from the general organization of the State into county societies, and the appointment of local agents in

nearly all the towns, and especially from an evidently increasing interest in the cause, that Vermont will henceforth raise funds sufficient to enable her to educate her own beneficiaries.

Anniversary of the North Western Branch.

This Branch held its Annual Meeting at Middlebury, on Tuesday, the 11th of Sept. The Report of the Directors was read by President Bates, the chairman of the Executive Committee, who prepared it. The meeting was then addressed by Rev. Messrs. Child, of Pittsford, Vermont; Hay, of Newark, New Jersey; Patton, of New York, and Cogswell, of Boston. The officers of the Society, are Hon. Richard Skinner, President; Rev. William L. Mather, Secretary, and George W. Root, Esq. Treasurer. While Mr. Mather is to take special charge of the North Western Branch, he will labor a portion of his time in other parts of New England. He has labored faithfully, acceptably, and successfully, and will in future be considered a more permanent agent. An extract from Dr. Bates's Report follows.

While, therefore, the Executive Committee and Directors of this Branch are obliged to refer to the annual reports of the Parent Society, for an account of facts and plans of operation, as well as for a knowledge of the state and prospects of the education cause; they embrace the opportunity presented at this annual meeting, to urge upon their Christian friends and associates, and upon the ministers and churches of the State generally, the claims of this Society to their attention, prayers and patronage.

Having this end in view, we begin with the obvious and often repeated remark, that, among the benevolent societies of the day, this has never yet, in this State especially, received a degree of attention and patronage, proportionate to its importance and its bearing on the great object of all benevolent enterprize. Comparatively few, even among professed Christians, have contributed to its funds; and fewer still have become regular members and permanent subscribers; so as to make an annual offering, to swell its resources and extend its salutary influences. During the twelve years, which have elapsed since this Branch Society was organized, the monies received into the treasury have, in no one year, much exceeded $1,300; and one year, the sum fell below $400.—Very little has yet been done for the object, by way of bequest. It is known, indeed, that provision has been made in the *Wills* of a few benevolent persons, for this purpose; and two or three legacies, named in a previous report, have been in part or wholly paid. But much more, we think, would be given in this way, if the object of the Society could be so presented and kept before the public mind, as to exhibit to all, its genuine character, and show them its real importance;—as to attract and fix the attention, even on their dying beds, of those who have property to leave behind; and who wish so to dispose of it, that, when they are gone, it may do good, and promote the cause of their Redeemer, rather than become the means of advancing the cause of error and wickedness in the world—who desire to cast, of their abundance, into the treasury of the Lord, rather than bequeath all their substance to the servants of Satan and the devoted subjects of his kingdom. Nor, if this were the case—if sufficient efforts were made to give prominence to the object, do we believe, that it would long be said with truth, as it may now be said, that from some towns in the State, the Society has yet received nothing—that what little has been done for the cause, has been done principally by three or four counties; and by a few towns in those counties; and by a very small number of individuals in those towns. We ask, then, *why is it so?*—We ask again, *shall it be so any longer?*

Why is it so? Surely it will not be pretended, that the object is inferior to others, in point of urgency. It has long been known, that there is, in our country, a great deficiency of well educated ministers, to supply destitute churches and meet the demands of our missionary societies. It is known, too, that this deficiency has been continually, and till within a short period, rapidly increasing. And even now, notwithstanding all the efforts which have been made within a few years past, to bring forward laborers into the vineyard of the Lord, the field of their labor is extending more rapidly, than the number of laborers is increasing. The demand for their services is greater, and the call for their "help" louder and more importunate than ever. *Why is it so weak? Why is it*, that more is not done—that greater efforts are not made—that all the friends of the Redeemer do not give their countenance and support to the education cause? We answer again; it will not be said, that the systems of operations, adopted, is inefficient; or, that the tendency of the efforts already made is questionable. Even this Branch Society, while its operations were carried on independently, limited as they were by the limited means it possessed, still afforded assistance to more than fifty young men; many of whom are now in the ministry; and most of whom could not have obtained an adequate education for the work, without this assistance. The American Educa-

tion Society, to which this Branch has now become directly auxiliary, as appears from the last annual report, has, during the short term of its existence, furnished aid to 1,426 young men; of whom 26 have become Foreign Missionaries, and 460 are ordained Ministers or Licentiates, preaching as candidates for settlement, or acting as Domestic Missionaries; while a large proportion of those now under the patronage of the Society, are far advanced in their preparatory course of study, and will soon be in the field gathering in "the harvest." Now it will be seen, at once, that this number of laborers constitutes no small proportion of the thoroughly educated ministers in our country, who have been brought upon the stage, during the same short period of sixteen years. Besides, it may be safely affirmed, that the indirect influence of Education Societies, in increasing the number and raising the qualifications of candidates for the ministry, is not much less than their direct effects, in securing the same object. Before these societies came into existence, the deficiency of ministers was very imperfectly known; and many whose hearts were inclining to the work of the ministry, knew not, that there was a call—especially an urgent call for ministerial labor. But now, through their annual reports, and public journals containing the ecclesiastical statistics of the country, and concentrating the previously scattered information on the subject, the deficiency of able ministers, with the increasing demand for their services, has been brought within the observation of all, who wish to know the state and prospects of the church, and learn their own duty with respect to its advancement. Of course many pious young men, who are able to meet the expenses of a liberal education, are induced in view of this deficiency and these calls, to go forward in preparation for the work of the ministry; and many pious fathers and mothers, enlightened by the same means, and moved by the same consideration, are led to devote their Samuels and Timothies to the Lord, and to educate them for him and the service of his temple; in plainer language, many not at all aided by the funds of the Education Societies, are brought into the ministry by the indirect influence of these associations. If, then, the system of operations adopted by Education Societies, is an efficient and well-devised system, and, as far as the experiment has been made, has produced happy results—results which show that these societies, if properly supported, are capable of meeting the demands of our destitute churches, and of supplying our rapidly increasing population with the stated ministry of the word; *why*, we ask again, *why are they suffered to languish? Why, especially, is so little done in this State?* We answer now *positively;* because the influence exerted and the results produced by the societies, though obvious to the reflecting mind, are nevertheless, not so imposing, and do not make so deep an impression on most minds, as some other benevolent operations; and because the objections arising from some occasional faults, or imperfections of a few of the beneficiaries of these societies, are more readily seen and felt, than objections against most societies.

The first of these causes is too obvious to need a labored illustration. While Bible Societies, for instance, are seen reaching forth their hands and thrusting that blessed book into every cabin, and cottage, and log-house in the land; and sending it translated into every language, to other countries, and even to the most distant islands of the sea;—while Tract Societies are scattering their winged messengers of salvation on the four winds of heaven to the four corners of the earth; while Missionary Societies are placing their heralds, with the loud trumpet of the gospel in their hands, on the tops of the mountains; or causing the Missionary Angel to fly through the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, even to all nations, and kindred, and people, and tongues: While these imposing scenes are every where presented to the eye of Christian faith, and are thus urging the claims of these respective associations upon the heart of Christian benevolence; Education Societies are compelled to proceed in obscurity, leading their beneficiaries along silently and without display, to the pulpit and the field of missions. And even when they are brought thither—when they reach the elevation of the pulpit and the missionary station, they lose the distinctive marks of beneficiaries, and are henceforth, not distinguishable from other ministers and missionaries of the cross. The way by which they were conducted thither is soon forgotten, and thus the cause of Education Societies gains little credit, at least with the great body of the Christian community, even for their most obvious and highly beneficial results.

But though the happy influence of these Societies is not universally seen, and their operations very imposing; yet as we intimated before, there is another cause which operates more strongly to withhold from them general support, and thus retard their progress. The occasional misapplication of their funds, (to which all charitable funds are liable,) and the occasional imprudences and imperfections of some worthy beneficiaries, are peculiarly exposed to view, and exceedingly liable to be misrepresented and exaggerated. One false step of a young man under the patronage of an Education Society, may, for years, cut off the contributions of a whole town. And the careless, or unadvised admission of one unworthy applicant to this sacred charity, may produce a lasting prejudice against the cause itself, not only in the immediate vicinity of the In-

stitution, where the misapplication is made, but through the whole region of country, as far as the direct influence of that Institution extends.

These causes, it is feared, are not to be entirely overcome; and yet, we hope they may, in a great measure, be counteracted. The first may be met by our ministers and the conductors of our religious journals. Ministers, we think, should at least once a year bring this subject, fully and distinctly before their congregations; and the editors of religious papers, by collecting facts, and publishing annual reports, and frequently inserting in their columns a short communication or editorial article, exhibit the character and show the importance of the object —may remove objections against it, and press its claims on the attention of the religious community.

Perhaps, too, those ministers, who have been beneficiaries, might aid in removing this obstruction, and in giving celebrity and popularity to Education Societies, if they would preserve the distinctive marks of beneficiaries, and often, and on all suitable occasions speak of the fact, and let it be known that it was by the grace of God, through the agency of these benevolent associations, that they "*are what they are!*"

The second cause may be greatly diminished by increased caution in admitting beneficiaries, and increased watchfulness over them, when admitted. Those who recommend young men for this charity, should, from personal acquaintance and careful observation, have the best evidence of their piety, prudence, and soundness of mind. They should never give their names, in a doubtful case. Those who act on Examining Committees, should remember, that the judicial maxim, "better acquit ten guilty persons than condemn one, who is innocent," ought in this case to be reversed. It is indeed better for the cause of Education Societies, and therefore, ultimately for the cause of the Redeemer, that ten worthy applicants should be sent back to the plough and the workshop, than that one intriguing hypocrite or indolent dunce, should be seen squandering away the hard-earned and dear-bought charities, collected by benevolent associations. Perhaps, too, those who superintend the appropriations, and form the rules and regulations for admission to the use and benefit of Education funds, may yet find new checks, and place additional guards against their misapplication and perversion. They may require a longer time of study by way of probation, than has yet been enjoined. They may demand more maturity of age and Christian experience, than has hitherto been made requisite; and they may direct a more regular visitation and careful supervision of the beneficiaries, than has yet been exercised. But although these causes, which have operated so powerfully to render Education Societies comparatively unpopular, and especially the last, should not be entirely removed—although there should continue to be an occasional mistake and misapplication of this "sacred charity," shall the benevolent enterprize on this account, be suffered to languish? Shall we require "perfection here below," and demand complete security against the possibility of mistake or perversion, before we will give our support to one of the best of causes—to a cause on which so much depends?

The cause of Education Societies, as we have remarked before, has been too much neglected among us; and we have, we think, discovered why it has been so, and shown, that it ought not to have been so; and now we ask again, in conclusion, *shall it be so any longer?* Will not this highly favored State rise in her strength, perform her part of the work, and redeem her character? We say *this highly favored State;* for God in his mercy has visited his people here; and caused them greatly to rejoice with the angels, who rejoice over repenting sinners. Among the multitudes, who have been called with an holy calling, during the recent revivals in the State, are many young men—unquestionably, many young men of talents and enterprize—and of course many, who should be encouraged and aided, in obtaining an adequate education for the gospel ministry. God seems to have brought these children of his to the doors of our churches, and said: "Take them, and educate them for me." And shall we disregard this voice of Providence? Will not every good minister of Jesus Christ, and every worthy member of his church, which he hath purchased with his blood, regard the high behest; and by his prayers, his exhortations, his contributions, strive to promote this blessed cause? Will we not all put our hand to the work; and while we labor diligently, pray earnestly to *the Lord of the harvest, that he would send forth many efficient laborers into his harvest?*

Anniversary of Windsor County Education Society.

The Annual Meeting was held at Woodstock, on the 28th of August. The Rev. William Cogswell, Secretary of the American Education Society, being present, preached a sermon on the occasion. The officers of the Society, for the ensuing year, are Hon. Thomas Emerson, President; Carlos Coolidge, Esq. Secretary; and Job Lyman, Esq. Treasurer.

The following is a list of new Auxiliary Societies, formed within the last three months, by the instrumentality of the Sec-

retary of the Parent Society, and the Rev. Mr. Mather.

Orange County Auxiliary, Vt. Simeon Short, Esq. President; Rev. Clark Perry, Secretary; and Samuel Haseltine, Esq. Treasurer.

Orleans County Auxiliary, Vt. Thomas Jameson, Esq. President; Rev. R. A. Watkins, Secretary; and Col. Joseph Wiggins, Treasurer.

Caledonia and Essex County Auxiliary, Vt. Hon. I. P. Dana, President; Rev. James Johnson, Secretary; and Dea. Luther Clark, Treasurer.

Washington County Auxiliary, Vt. Hon. Jedu-than Loomis, President; Rev. Samuel Hopkins, Secretary; and Mr. C. W. Storrs, Treasurer.

Anniversary of New Hampshire Branch.

The Annual Meeting was held on Tuesday, the 4th of September. The meeting was addressed by Rev. Henry Wood, of Haverhill, Rev. Nathaniel Bouton,* of Concord, and by the Secretary of the Parent Society. The officers of the Society, for the present year, are as follows: Rev. Nathan Lord, D. D. President; Rev. Prof. Hadduck, Secretary; and Hon. Samuel Morrill, Treasurer. The Secretary being detained from the meeting, by sickness in his family, no report was read for the year. An extract from Prof. Hadduck's report of the year before, follows.

It would be difficult to name an institution whose early efforts have been in general more unexceptionable, and whose success has been more signal. An impression has however been made on some minds, and not altogether without reason, that the money expended by the Education Society has not been always most wisely applied; that young men have in some instances, been taken up, who had better remained in their original spheres of life, men without talent, without enterprize, and sometimes of at best questionable piety.

It should not surprise any man, that such has been the fact. The society may admit it without danger to its character. It results naturally enough, though we trust not necessarily, from the circumstances of the case. The first advisers of a youth are, of course, his near relatives and intimate friends. The parent and other family connections take an interest in his advancement to higher scenes of usefulness, or it may be, of reputation and influence. The native discernment of the female mind is obscured in the fond mother, manly soundness of judgment forsakes the father. And neighbors are never wanting to extinguish even the feeble glimmerings of reason that survive the effects of parental affection, and parental pride. The standards of intellectual and moral merit, are, it may be, in many places low; and the candidate for the ministry appears great and good, because others immediately about him are no greater and no better. It need not be told, how easily the succeeding steps are sometimes taken. They follow as the night the day. The pastor, and the selectmen of the town, too frequently grant a certificate, as matter of course; because they know nothing to the contrary of what is set forth by those who ought to be the best acquainted with the candidate. They sometimes seem indeed to take it for granted, that he is, of course, a young man of talents and of piety, whom they do not know to be without either. Thus the way is prepared for application to the proper authorities for the aid of the society. And if rigid principles of proceeding are not adopted by the preceptor of the academy, the officers of college, the examining committee, and the board of directors, it would be made easy for a youth of inconsiderable talents, and little promise, to waste his time and nourish his vanity in the consumption of a fund, saved from the earnings of hardy industry and Christian economy.

The Directors allude to instances of this kind with no feelings of satisfaction, with no willingness to complain; but for the purpose of enforcing more effectually the only remedy of which the case admits. The source of this remedy is in those, whose neglect or thoughtlessness, or facility of being influenced, occasions the evil.

It is hardly to be expected that parents and friends will ever, in general, be able to appreciate the talents aud prospects of the young. It *may* be expected, that neighbors, especially Christian neighbors and men of intelligence, professional men and public officers, above all, instructors in our schools, academies, and colleges, will weigh the responsibility of recommending youth to our patronage, and will resolve to be satisfied, by proof, of what they set forth in their testimonials. They owe it as a sacred duty to the society, to the churches, and to the community. The officers of the society itself, are bound by peculiar considerations to a cautious, and scrupulous regard to the rules prescribed to them. They violate most solemn obligations by any remissness, or partiality, or disregard of the constitution under which they act.

Increased caution in the recommendation of candidates and in the appropriation of funds is rendered doubly important by the increased number of applicants, occasioned by the late remarkable revivals of religion in the State. Selection becomes indispensable; the responsibility of those, on whom this selection depends is, of course, apparent. It is at all times wrong to devote such funds to the support of ill-qualified persons; to do so, when so doing necessarily brings reproach on the society, or excludes much

* Extracts from the addresses of the Rev. Messrs. Bouton and Wood, will appear in the next Quarterly Journal.

worthier candidates, were neglect and abuse of authority quite unpardonable.

The Directors, therefore, take the liberty to express the hope, that the Board about to succeed them in this trust, the examining committee, the teachers in our institutions, our professional and public men, and, in short, all, who may have occasion to act with reference to the appropriation of this charity, in whatever character, will give due weight to the considerations now suggested, and so far as in them lies, allow no man to be entered on our lists, whose pretensions are in any important respect questionable. We respectfully urge them to a fearless and resolute rejection of every applicant for recommendation, or examination, or an appropriation of money, who does not fully answer the requisitions of the laws and regulations of the society. We earnestly recommend an immediate dismission of every individual, who does not sustain the character required. If the society is to be saved from all just reproach and from all appearance of abuse of public confidence, its executive officers must be without favor and without fear; and must rigidly enforce its rules. Pity here is out of place; inattention, inefficiency is a moral wrong. Much of the opprobrium, which has fallen upon the society, has arisen from a few particular instances, industriously published and colored, of indulgence to stupidity, or idleness, or moral delinquency among its beneficiaries. Such indulgence is mistaken kindness. If we are raising up men for the ministry, let us take the course to make men. What has this society to do with the dull in intellect, the slothful lovers of pleasure? with fickle, feeble, vain men?

It may be regarded as a principle, that our beneficiaries will be very much what our practice makes them. Rigid adherence to the rules, will secure the requisite qualifications. It is gratifying to see that the officers of the parent society act with decision and promptness on this subject. And where is the great evil of rejecting a young man now and then? If he at once gives up in despair, no great injury has probably been done even to his sensibilities. If he be an extraordinary man, if he have native genius, he may rouse himself, may betake himself to his own resources; and we may see him, by and by, lift up himself and stand erect from out the waves. It will in such case be matter of debate whether favor or refusal had been the greater blessing.

There can be no occasion to take up common men. There will be enough of the ingenious and the worthy. Let none but such be flattered with hope for a moment. The fondness of the parental heart, the kindness of the pastor, may be tempted to hope against hope. But in matters of such moment to the church, such partialities and weaknesses must be disregarded. If the traits of character required in candidates, do not appear clearly, let the applicants be rejected at once and without scruple. They will themselves thank us hereafter, or prove to all concerned, that they were rejected with reason.

The men who manage our Christian institutions and societies, need great simplicity of character, great frankness one towards another and towards those dependent on their aid, or engaged in their service. No where is deficiency in these qualities more likely to be manifest, or more injurious to the interests of religion, than in the management of the concerns of our own society. Let it be once generally resolved, that we will neither recommend, nor approve, nor patronize an individual, without reasons clear and satisfactory to our own minds, and the evil to which we alluded in the former part of this report, would scarcely be felt.

It may be expected, that after thus speaking on this subject, the Directors would express their views of the kind of men to be recommended for their patronage.

In the first place, they should be men of consistent and uniform piety. It is not enough that hope be entertained of them as Christians. This may consist with inequalities, and peculiarities of temperament unbecoming him who ministers at the altar. There should be in a candidate for this charity, evidence, not only that religion sometimes melts, or elevates, or impels the heart, but that it lives in it by a steady, and controling, and happy influence, as an essential and principal element of its being a fountain of life. It will be manifested by habitual sobriety of deportment, habitual secret devotion, the study of the Scriptures, zeal for good works, and a permanent interest in whatever respects the honor of Christ or the spiritual welfare of men.

The next indispensable qualification is talent. It is not always easy to distinguish between minds in the early stages of education. Their characteristic features are, of course, not yet prominent. They are like the leaves of the rose, while yet folded up in the bud. Still, where mind exists, there are generally indications of it, before the age at which application is made for our assistance. There are marks of something more than mere susceptibility of impression —power of retention—of accumulating ideas. There may be discovered signs of ingenuity, of versatility, of invention, of command over the materials of thought—a principle of curiosity—discrimination—comprehension—influence over other minds—the power, in short, of thinking and of acting.

Another requisite scarcely less important is good sense. In whatever manner it be accounted for, the fact has escaped the observation of none, that talent of a high order is not always associated with good sense—a sense of proprieties—a quick discernment of what is becoming, befitting occasions, and

circumstances. The subject of this defect may have genius, but he lacks wisdom; he may be strong, but he is blind; he may be able to shake the pillars of the temple of Dagon, but he may pull down the house upon his own head. He is not inefficient; but never does things just as they should be done. His means, or his seasons, are ill chosen. And the chief misfortune is, that the faults of such a man are always charged to his religion. Men may want common sense in civil life, and the constitution of the country not be reproached; but they cannot habitually act unwisely and imprudently in the Christian ministry, without bringing dishonor upon the gospel. A minister of glaring and offensive eccentricities, which betray, as they generally do, a deficiency in common sense, will rarely be useful. At any rate, the fewer such men we educate the happier will it be for the cause.

If in any scene of life, the world have a right to look for men of judgment, of consistency, of faultless propriety of life and manners, it is in the Christian ministry; where, if on earth, the harmonious blending of the amiable and excellent traits of character, which religion inculcates, should be exemplified.

We do not expect that our beneficiaries, taken as they are from every sphere of life, and often without early advantages of any kind, will be nicely versed in the rules of fashionable good breeding. We do not desire that they should be. But we may reasonably, in all cases, insist on some just perception of what becomes their place, or character—some ideas of the decencies and proprieties of social life—some discrimination of means, and modes, and opportunities of doing good. To become like Paul, all things to all men, yet so as to gain some, without losing others, requires a practical wisdom, not necessarily implied in mere goodness of heart, and strength of intellect.

Another requisite of great consequence is fixedness of purpose. There is scarcely a more fatal defect in the pastoral character than a disposition to change. It is the bane of many in the sacred office, as it is of multitudes in other departments of life, that, although they devise good enough, and lay their plans, not without skill, they want patience and perseverance in the execution. On the other hand, the men who ultimately succeed and establish a character in the ministry, are the men, who steadily pursue to an issue every train of measures they adopt. Under their direction, the tendency of things is upward; time but confirms their resolution; difficulties develope their resources; opposition accelerates their progress. This trait of character is discovered early. It appears in the boy. It may be strengthened by virtuous principle, but it belongs to the constitution, and will rarely be produced in the Christian, where it has not been observed in the man. The young man, who is variable, vacillating, given to change of occupation, of place, of purpose for life, should receive no patronage from this society.

Such will generally be unsettled, and uneasy every where. There is always some better academy, some better college, than they have yet tried; there may be, also, by and by, some better profession than the ministry, or some better doctrine than they have been taught. Thus the money expended on them is sometimes thrown away, because they never reach the station for which they are intended; and little better than thrown away when they do reach it.

Again, the candidate for this charity should have good health. It is a false and mischievous idea, that those who are too feeble to labor are the persons to be educated—particularly for the pulpit—the last place in the world for a debilitated or delicate constitution. The parent, who has a son to educate for professional life, above all for the ministry, if Providence permit a choice, should select for this purpose, the most symmetrically formed of all, the most robust, iron constitution. The pale, bilious, dyspeptic, drooping, are fitter for the farm, or the workshop. It were wrong in the Directors of the Education Society, in ordinary cases, to bestow their aid on young men, whose infirmities of body preclude the hope of long life, or of severe application, and hard labor, while life lasts. Men in other respects equal, and of better promise in regard to health, will doubtless be found in abundance.

Finally, the candidate should be without any such personal defects, by birth or accident, as are inconsistent with pastoral duty or pulpit eloquence. There doubtless exist minds of the finest mould, piety of the purest character, in connection with personal deformities, which impede the usefulness of the pastor, and preclude the possibility of eloquence in the preacher. For such minds there are other fields ripe unto harvest. The press, the multiplied departments of instruction, present to them scenes of extensive usefulness. The pulpit is rarely the place for them. It should be the object of this society to train up men, who shall be by nature and by the best discipline, thoroughly furnished for every pastoral duty, and for eloquence, worthy of their divine theme. The essential disadvantages of the pulpit, in comparison with the other theatres of modern eloquence, are great enough in themselves. The man who hopes to succeed there, has need of every auxiliary, which talents and piety, and personal accomplishments can secure. The gospel, in our day, requires no human agency, so much as a persuasive and commanding eloquence. Religion has, to a great extent, attained its triumphs over reason; it extorts the assent of the understanding. We are

nearly all nominally Christians. Our sin is not unbelief; we believe in vain. We know the right and yet the wrong pursue. To give the gospel effect, in such minds, so far as human means can do so, calls for an eloquence that can arrest attention to familiar truths, break up inveterate habits of thought, open fountains in the rock; an eloquence that can give substance to things hoped for, evidence, visible and tangible reality to things not seen; an eloquence, that can dissipate the clouds and mists, which hang around our earthly being, and bring up, in the light of the Bible, the real scene of a moral probation for eternity, in which we are all actors, and from which we are all passing with such fearful celerity, and multitudes of us with such appalling unconcern, to the trial of the soul.

PRESBYTERIAN EDUCATION SOCIETY.

Quarterly Meeting of the Board of Directors.

The Board of Directors held their Quarterly Meeting on Tuesday, September 25th. Appropriations to the amount of $4,332, were made to 218 young men, as follows:

	Former Benefic.	New Benefic.	Total.	Amount App.
10 Theol. Sem.	34	3	37	$ 661
9 Colleges,	68	5	73	1,572
33 Academies,	79	29	108	2,099
Total, 52 Inst.	181	37	218	$4,332

Theological Seminaries.

	Beneficiaries.	Dolls.
Gettysburg,	4	72
West. Res. Col. Theol. Department,	2	36
Union, Va.	2	36
Maryville, Tenn.	7	121
Prot. Epis. Theol. Sem.	1	18
Hamilton Theol. Inst.	1	18
New Brunswick,	1	18
Auburn,	11	198
Princeton,	7	126
Lane,	1	18
	37	661

Colleges.

	Beneficiaries.	Dolls.
Western Reserve,	6	105
Maryville Lit. Depart.	18	259
Jefferson,	8	182
Hamilton,	4	72
Union,	23	414
Miami University,	9	324
Indiana College,	2	108
Nashville University,	2	72
University of Ohio,	1	36
	73	1,572

Academies and Schools.

	Beneficiaries.	Dolls.
Franklin,	5	90
Bloomfield,	2	36
N. Y. Classic. School,	4	72
West. Res. Col. Prep. School,	15	225
Huron Institute,	1	15
Ashtabula,	1	15
Maryville,	4	52
Rochester,	2	72
Maury, West. Tenn.	2	36
Salem,	5	90
Fishkill,	1	18
Hartwick,	1	18
Oneida Institute,	7	126
Homer,	2	36
Canandaigua,	2	36
Ogdensburgh,	1	18
Bridgwater,	1	18
Fairfield,	1	18
St. Lawrence,	6	108
Ithaca,	1	18
Remsen,	1	18
Onondaga,	2	36
Geneva,	14	234
Harrisburg,	1	18
Walnut Hill,	10	360
Hanover,	4	118
Kinderhook,	1	18
Jamaica,	1	18
Lima,	1	18
Parishville,	4	72
Fort Covington,	1	18
Canonsburgh,	2	36
Greenville,	2	36
	108	2,099

Reports of Agents.

The following extracts from a report presented by the Rev. John A. Murray, of the Second Avenue Presbyterian church, who performed a special agency, will be read with interest.

During my special agency of nine weeks, I have presented the cause of the Presbyterian Education Society to twenty-six different churches, in the counties of Rensselaer, Washington, Warren, Essex, and Clinton, and obtained subscriptions and pledges for the education of about thirty young men for the gospel ministry. Almost every church has undertaken to sustain one young man, and a few churches have pledged themselves to do more.

Of the churches visited, ten were entirely vacant—eight had occasional preaching by stated supplies, and the remaining eight had pastors. Several of the vacant churches are able and willing to support ministers, could suitable men be found. Fourteen of the churches visited, have generally re-

ceived aid from some of our missionary boards. The vacant churches are dwindling, and must ultimately become extinct unless they can obtain pastors.

The Presbyterian churches in the county of Warren have peculiar claims on our sympathies and prayers. There are six Presbyterian churches in this county and but one Presbyterian minister, and this minister is expected to leave the county in a few weeks. The Rev. Mark Tucker, of Troy, informed me, that at the late meeting of their Presbytery, at Granville, elders were present from the vacant churches in Warren county, and feelingly besought the Presbytery to send them pastors. Some of these churches had even raised a subscription for the support of a minister, but were unable to find suitable men.

But not only in the counties visited, but throughout our land, the destitution of Presbyterian ministers is very great. From official documents it is ascertained, that 1,244 ministers are now needed to give a pastor to each organized Presbyterian church in the United States. And at least as many more are now needed to labor in places where new churches and congregations might be organized and gathered. This destitution is increasing by the rapid natural growth of our population, and by the tide of emigration setting towards this country.

The present is a propitious time for a general and vigorous effort to raise up *all* the laborers needed. *The men can be found.* The late revivals of religion have brought them into the church. From the 34,160 who have joined the Presbyterian church, by profession, during the past year, a host of young men might be selected, who by proper training would make efficient ministers. In some churches that I have visited, are six or seven young men of this description. The Rev. Mr. Lyman, of Keeseville, told me, that in the Presbytery of Champlain, at least fifty young men desired an education for the ministry; and this interesting fact was corroborated by the Rev. Mr. Chase, of Plattsburgh. In the small church at Hoosick Falls, in Rensselaer county, are four if not five young men studying for the ministry. During my agency, I have conversed with a considerable number of young men, who will be able to educate themselves. One young man, near Canada line, an ingenious mechanic, is not only supporting himself by working hours not devoted to study, but is also rendering considerable pecuniary assistance to a beloved and needy father. On asking him, if he did not need the aid the society held out to young men of his character and purpose, he replied, "that he did not at present, although he might be obliged to apply for it, before he should complete his studies." Another young man, about nineteen years of age, who had been engaged in a cotton factory for many years, and who has saved from his wages nearly $300, consecrated all this and himself to the cause. He intends to work a few hours each day in a factory, for which he is promised wages sufficient to pay his board and tuition in a neighboring academy. He thinks he will not need the aid of the society, but was pleased when assured, that *after he had expended all*, if his character was good, and his purpose of devoting himself to the ministry the same, he should receive assistance.

I have been much impressed with the importance of ministers ascertaining the talents of the young men in their churches. Every minister should aim to elevate the young men of his charge, and should have them qualified for the most extensive usefulness of which they are capable. Many pious young men do not aspire to the ministry, because they regard that profession as far above them. But hold out encouragement, and the desire is created which enables them to surmount all difficulties. It has been my plan, in places where I have statedly preached, to have several of my young men in a course of study, to ascertain their talents. Last winter a class recited to me *before day*, as that was the only time I could spare for this purpose. Some of this class are now under the care of the Presbyterian Education Society. Several brethren in the ministry have lately told me, that they would immediately institute a class of their pious young men, and ascertain who of them should be encouraged to study. Is it not important that this should generally be done? Ministers must not let pious and talented young men live and die in obscurity.

The kindness and benevolence of the churches visited, have made my agency a peculiarly pleasant one. The churches have generally subscribed cheerfully and largely. In many places, they thanked me over and over for visiting them, and expressed many desires that I would revisit them next year. Some mothers have brought up their sons to me, at the foot of the pulpit, when the congregation has been subscribing, and said with tears, *that they wished to give their sons to this work.* At one place, a woman, in moderate circumstances, subscribed five dollars. And on apologizing to me for doing so much, she remarked, "that her own health was good, and that of her five little boys, which enabled her to get along with her work without hiring help, and to save something for benevolent purposes"—and then, as a tear came into her eye, she said, "she could not deny herself the privilege of doing what she could for her Redeemer." This spirit has reigned in many churches, and has often caused me to retire to rest, after the labors of the day, weeping with gratitude for the unexpected success with which the Lord had crowned my labors.

It was thought advisable to visit the

church in the town of Mooers, near the Canada line, and present the subject without taking up a collection, as the church was small, receiving aid from a missionary society, and taxed to the utmost, in erecting a house for worship. After preaching, I adverted to their circumstances, and proposed dismissing the meeting without raising any funds for the society. One of the deacons immediately rose and said, "It is true we are few and poor, and are struggling hard to erect a meeting-house, yet still something can and must be done for this object. I will subscribe five dollars to aid in educating these young men." In a few minutes almost every one in the school-house had subscribed something. As the subscriptions exceeded forty-eight dollars, the deacon said, "there was strength enough in the church of Mooers, to sustain one young man, as several of their most giving men were not present." Next day early, before breakfast, individuals who had heard of the meeting, but were not present, came to my lodgings and wished to subscribe something. I might mention other visits of similar interest. The benevolence and kindness of Christians, and of liberal-minded men not in connection with the churches, have been a rich compensation for my services.

My agency has impressed me with a conviction, that something more should be done to raise up ministers than has yet been attempted. The many thousand destitute churches in our land—the perishing condition of dying pagans—the civil and religious interests of the world, all unite in calling our churches to a general and simultaneous effort to raise up laborers. Something great should now be attempted. The spirit of the age demands it. The resources of the church declare it practicable. Cannot the energies of our whole land, in its length and breadth, be called forth to this great work? Men are now peculiarly wanted, "as almost every important Christian enterprize is suffering for men." Let Christians then raise up a faithful and intelligent ministry, commensurate with the wants of our land and globe, and the very lever is found in the moral, that Archimedes sighed after in the natural world. Such a ministry would "raise the world" from ignorance, degradation, and sin. It would break the rod of oppression and tyranny under which the earth now groans, and ultimately lead all nations to civil and religious freedom.

JOHN A. MURRAY,
Pastor of 2d Avenue Presb. Church.

New York, Sept. 24, 1832.

REV. JOHN M. ELLIS.

Mr. Ellis has performed a highly satisfactory agency, in the State of Indiana. Most of the principal towns have been visited, and encouraging subscriptions raised. Mr. Ellis states, that in those places where former subscriptions had been made, they were for the most part enlarged, and where there was no increase, he believes they have pledged all they ought to give, considering the other important claims of Christian benevolence.

REV. JOHN GRAHAM.

Mr. Graham has performed a temporary agency, in a part of the States of Ohio and Kentucky. The results of this agency cannot now be fully presented, as his report has not yet been received. We believe, however, that his labors have been successful.

WESTERN EDUCATION SOCIETY,

Auxiliary to the Presbyterian Ed. Society.

THE annual meeting of the Society was held at Auburn, August 15, 1832. Rev. Henry Dwight, President of the Society, in the Chair. The Treasurer's Report, and the Report of the Board of Directors, were read by the General Agent. Addresses were made by the Rev. O. P. Hoyt, Rev. C. Eddy, Rev. John J. Owen, Assistant Secretary of the Presbyterian Education Society, and the Rev. H. Norton, of New York. This Society has received an encouraging impulse during the last year, both as it regards the amount of funds subscribed, and the interest awakened in behalf of this branch of Christian enterprize. It is to be hoped, however, that the statements furnished by the Report, will not only excite the churches in that interesting section of our country, to renewed and intense effort, but suggest to all our religious communities, the vast importance of searching out and bringing forward into the ministry, *every* young man, to whom God has given the proper talents and disposition.

The following is the report.

The Directors of the Western Education Society are happy in being able to report, at this anniversary, that the smiles of God have cheered them, and his influence prospered their efforts, so that they can speak of more accomplished than has been done in any previous year.

It is gratifying to report an enlargement of operations and an increase of happy results, not because they are now sufficient to meet the desires of the intelligent and the pious, for to such every thing in this work will appear small, until efforts are increased, and successes multiplied far beyond what we can relate.

The harvest of immortal souls is now far more plenteous than it was when it moved the Saviour's compassion—far more ripe and inviting to labor, and still the laborers are not only few, but in our country their increase is slow indeed, compared with the rapid growth of the population.

Why Christian benevolence is so unconcerned, so hard to be aroused and so slow to act, cannot be explained, but all that can be expected of Education Societies while the present apathy of the church continues, is to retard the comparative decline of her intelligent ministry. It would be more cheering to speak of increase surpassing the increasing population, but this we can only hope to do when Christians shall begin to obey the command of the Saviour and to pray with becoming importunity the Lord of the harvest "that he will send forth laborers into his harvest."

The low rank which the cause of education held among the great objects of benevolence, the importance of raising it to its proper level in the estimation and affection of the churches, and to secure for it its equal proportion of their benevolent offerings, disposed the Directors at the commencement of the year, to appoint a General Agent in connection with the Corresponding Secretary to lay the objects and claims of the Society before the churches.

The territory occupied by the Society was divided between these two laborers, the former taking the Western and the latter the Eastern District.

It is too soon to expect a report of much more than their labors; for a large part of the results of their service we must wait until they shall be developed in the coming year.

The Secretary reports; That he has visited and preached to between seventy and eighty congregations, and the General Agent has done the same to one hundred. A few of these congregations were already interested in the subject and would have sent in their contributions if they had not been solicited, but from most of them nothing would have been received for the want of interest, and in some they found a strong aversion to the cause on account of something which occured in former days to create prejudice.

The revivals of religion with which these congregations have been favored in the two past years, have added a large number of young men possessed of valuable talents, to the churches. And the expectation which has often been expressed and published, that many of them would, of course, devote themselves to the ministry, was reasonable indeed. The natural inquiry of a renewed mind is, "Lord, what wilt thou have me to do?" And with the young men in whose way there is no insuperable obstacle, it was reasonable to presume that there would be no doubt with respect to duty, and no hesitation in entering upon this greatest and best of all employments. But facts, as they have been found, show that this reasonable expectation was nearly groundless. The apathy among ministers and churches on this subject, mistaken notions respecting what constitutes a call to the ministry, ignorance of the want of laborers, the idea that pious men are equally needed and can be equally useful in other employments, and that there are many other ways of fulfilling the command of the Saviour to preach the gospel to every creature, have left most of them quietly slumbering in the arms of the church.

It will be remembered that only six young men made application to this society for aid during all the last year. There are some large and flourishing churches from which there has not come a single laborer, and there are very many in which there are six, ten and fifteen young men of good appearance, to whom nothing has been said on this subject, and when the Secretary and Agent have inquired for proper candidates, they have been told there were none, simply because none of them had voluntarily come forward and proposed themselves. And when they have conversed with the young men they have found many not only willing but desirous to become students, who have refrained from doing it for fear they were not worthy, since nothing had been said to them about it.

In the monthly concert for prayer, and in the worship of the sanctuary, while the subject of missions, revivals of religion, and almost every other valuable object is remembered with interest, and pleaded with importunity, very seldom indeed, do we witness any compliance with the command of the Saviour, to pray the Lord of the harvest, "that he will send forth laborers into his harvest."

In a number of meetings of different Presbyteries which the Secretary and Agent have attended and heard from the churches their narratives of revivals, and of what they have done for missions, for the Bible society, for Sabbath schools and other objects, they have been pained with the fact, that not yet in one instance, have they heard any spontaneous allusion to the cause of education or to what their young men were doing. It is very much to be regretted that this part of Christian duty should have been so much neglected.

The first and greatest part of the labor of the General Agent has been with the young men, and in some of them he has found a strong disposition to the work, and promis-

ing talents for it, who had not dared to express their desires, and never would have done it because with their humble estimate of themselves, and their high and correct views of the ministry, they thought it would be presumption to propose themselves as candidates. It has not been hard to convince many others of their duty, and to obtain a promise that they would comply with it, but it has been impossible to give them all a disposition to do it.

In sixty churches, from which reports have been received, there are six hundred and sixty-two young men, between fourteen and twenty-four years of age. Of this great number, only twenty-seven were engaged in study previous to this year. During this year, eighty-eight have already commenced study, and forty-two more are calculating and making arrangement to commence the coming fall and winter, making one hundred and thirty in sixty churches, which for a number of years before had furnished only twenty-seven. From the other forty churches in which the agent has labored but from which he has received no report there has probably been a similar increase of students, so that it would not be a large estimate to presume that there are now one hundred and fifty studying, and that the number will be more than two hundred the next winter.

The Agent would not have it understood that all this increase of students is to be attributed solely to his labors.—There would, doubtless, have been an increase, if no agent had been employed, but as his labors have been directed specially to this object, it is believed that they have assisted much to produce it. And there is very much more to be done. From the reports which have been received it appears, that but a little more than a sixth part of the young men in these churches, even now, after all the labor, and all the increase, are engaged in study, and not a fourth part are expecting to do it.

It is not to be believed, for a moment, that among the youth born and reared in this healthful climate, and with all the facilities for instruction which are here enjoyed, that only one fifth are capable of being made scholars. It is not credible that one half, even, are so destitute of talents that they could not be useful after having enjoyed the usual advantages for an education. Facts, in some congregations in New England, where faithful pastoral labor, or other circumstances, have influenced nearly all, who become pious, to engage in the work, disprove it. And if the great majority of our youth do remain private members in the church, while the Saviour so plainly commands, "preach the gospel to every creature," and the world utters so loud and distressing a cry for laborers to gather the ripe and perishing harvest, a tremendous responsibility must fall somewhere, and be borne by somebody.

Those who are now commencing their studies, are generally from families without property, and most of them will require our aid; but as they are youth recommended and beloved by many churches, when it shall be known that they are aided and are doing well, there is no reason to fear that the churches to which they belong, will refuse the funds necessary to carry them forward.

Notwithstanding the unpopularity of the object, the Agent has been permitted to present the claims of the Society to every church where he has solicited the favor, with the exception of three. One of those preferred to co-operate with another society, and two were engaged in sustaining a manual labor school. And contributions have been already forwarded or are promised from all that have been visited. It has been extremely gratifying to witness the entire change of feeling which a candid examination of the subject has produced in many churches.

It is believed that the cause now stands fair and high in the estimation of most of them, and that they will hereafter cheerfully co-operate, as often as opportunity is presented. Some of them, which before have given but little or nothing to this object, have this year made larger donations to it than they ever made to any other, and the subscriptions came from more individuals, showing that the interest is general.

The amount received from this part of the field is $4,821 35, exclusive of a considerable amount which has been forwarded by churches directly to New York, and subscriptions for rising of $500 more have been obtained, most of which will be paid between this and the coming winter. If all that is promised should be paid, the sum, it is believed, would be nearly or quite equal to what these churches have ever given to any object in a single year.

The Secretary has, in like manner, found easy access to the congregations he has visited, and a disposition to yield a cordial co-operation.

From this District, there has been $1,799 30 collected, making the whole of the Society's receipts, $6,620 65.

During the year, the Directors have aided twenty-four young men in the Auburn Theological Seminary, eleven of whom have completed their preparatory studies and are now going forth into the field. Two of them are expecting to engage in the great work of preaching salvation to the heathen, under the direction of the American Board of Commissioners for Foreign Missions. We ask for them *all* the prayers of God's people, that they may be humble, devoted, faithful workmen, whose labors God will bless to the conversion of many souls, and who shall make glad the hearts of the liberal, who have aided them in their preparation.

Eleven in Hamilton College, and sixty-two others at different academies and select

schools, making ninety-seven in all, have received assistance,—a number about one-third larger than has been reported any previous year. Fifty-one of these had been assisted before, and forty-six were received on application, and through the recommendation of different examining committees. One young man, a member of Hamilton College, who had received but one appropriation, has died; and the painful intelligence has just reached us that one of the members of Geneva Lyceum, who was received at the last quarterly meeting, is also dead. One young man who had been aided in Hamilton College, has given notice that he can pursue his studies no farther.

The important subject of pastoral visitation has this year received but partial attention, because it was supposed to belong exclusively to the Secretary of the Parent Society to provide for it. But it is believed that the young men are making progress in the divine life as well as in the attainment of knowledge. Most of them are at institutions where the cultivation of the heart is highly valued, and where the best means are afforded. No complaint of improper conduct has been heard, and all have been recommended by their teachers as sustaining the character required of beneficiaries.

There are now in the hands of the Agent a number of copies of the Life of Henry Martyn, a legacy from the late lamented Cornelius, to beneficiaries, more than sufficient to supply those in the two highest stages, and copies of "Daily Food," for those in the first, which it is hoped will be presented to them by the Secretary and Agent, and in connection with this service they will discharge the other.

In the review of what has been accomplished during the year, in the increase of candidates for the sacred office, and of funds for their support, as well as of favor in the estimation of the churches, there is much to cheer and to stimulate to greater exertion.

Still the following facts ought to be published aloud in every church in the land, and felt by every heart, and prayed over in every closet:

That after all which has been done and is doing, the ratio of learned, pious, competent ministers is declining in comparison with the increasing population of our country, and will be so until our efforts and our success shall be doubled at least.

That the number of ministers is so small, forming so few points around which we can rationally hope for valuable revivals of religion, that if all of them should be blessed with revivals under their ministrations more powerful than our country has ever known; still the natural increase of inhabitants would add more to the ranks of the enemy than would be added to the church.

That our Sabbath schools, Bible classes, and revivals, are doing but little to furnish ministers of the gospel, because the young men who are added to the churches do not choose to engage in the work, and are not instructed that it is their duty.

That the great cause of missions both foreign and domestic is now cramped for the want of men, and cannot possibly be extended only as it is relieved and aided by the cause of education, and therefore the most direct and effectual way of advancing the cause of missions, is to urge forward the education of young men.

That the importunate cry for laborers is calling into the field many uneducated men, entirely incompetent to the great and sacred work of the ministry, whose influence the history of the church, and observation show will be injurious to the cause of piety and depressing to the church. If intelligent laborers are not raised up, we are sure soon to be overrun by an ignorant ministry, whose course will be marked with moral desolation.

If the laborers now in the field, few as they are, would consider facts like these, and let them have their proper influence, they would begin to give the command of the Saviour, "to pray the Lord of the harvest that he would send forth laborers into his harvest," its proper prominent place in their prayers, and in their instructions. Christians would begin to feel more deeply, and to act more efficiently, and the young men would neither be able nor disposed to be useless encumbrances on the arms of the church, while the world so much needs the exertion of their energies. Those who are brought in, showing themselves valuable, and the church being willing to avail herself of their powers to obey the command of her Lord, the hearts of many more would be inclined to follow the example, and we might rationally hope that the distressing cry, "The laborers are few," would be exchanged for the triumphal song, "How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

In behalf of the Directors.

C. EDDY, *General Agent.*

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from July 11th, to the Quarterly Meeting, Oct. 10th, 1832.

DONATIONS.

Augusta Co. Va. fr. a lady in congregation of Rev. John Hendren		2 00
Amherst, N. H. fr. individuals, by Mr. Aaron Lawrence, Agt. thro' R. Boylston, Esq. Treas.		50 00
Boston, fr. W. by John Tappan, Esq.		2 00
Cincinnati, Ohio, fr. a friend, by Rev. F. Y. Vail		2 00
Derry, N. H. fr. individuals, by Rev. Edward L. Parker 76 00—of which 15 00 was contributed by Miss Jennett Humphrey, to constitute herself a L. M. of the Rockingham Co. Aux. Ed. Soc.	76 00	
From Mrs. A. C. McGregor, to constitute herself a L. M. of N. H. Branch, through Mrs. Smith, Tr. Rock. Co. A. E. S.	30 00	106 00
Dunstable, N. H. fr. ladies of the Soc. of Rev. H. G. Nott, 1st pay't of Nott Temp. Scholarship	75 00	

A donation from Dr. Dearborn, by E. S. Goodenow 5 00
From Individuals in Nashua village, by Rev. Mr. Nott 109 25—189 25
Francestown, N. H. fr. individuals, by Dr. Jas. Crombie 115 12
From Ladies' Ed. Soc. by Mrs. Bradford, 75 00, of which 40 00 is to const. Rev. Austin Richards a L. M. of A. E. S. through R. Boylston, Esq. Tr. 75 00—190 12
Guildhall, Vt. fr. David Dennison, Esq. 3 00
King William Co. Va. fr. Miss Nancy G. Braggdon, by H. Hill 2 00
Plymouth, N. H. fr. Mrs. Thompson, by Wm. C. Thompson, Esq. 100 00
West Brook, Ct. fr. Mrs. Nancy Ley, in part to constitute herself a L. M. of A. E. S. by O. Willcox, Tr. of Pres. Ed. Soc. 10 00
North Western Br. Am. Ed. Soc. rec'd fr. the Tr. Geo. W. Root, Esq. 400 00
$1,056 37

TEMPORARY SCHOLARSHIPS.

Monson, fr. Mr. A. W. Porter, toward 2d pay't for a Temp. Schol. 50 00

INCOME FROM SCHOLARSHIPS.

Amount rec'd this Quarter 287 88

LEGACIES.

Woodstock, Ct. Bequest of Miss Prudence May, by Jonathan May, Esq. Executor 50 00
Plymouth, N. H. Bequest of Thomas W. Thompson, Esq. in part, by Sam. Fletcher, Esq. 50 25
Do. do. by W. C. Thompson, Esq. 200 00—250 25—300 25

LOANS REFUNDED.

Part amount loaned 60 00
Do. do. 20 00
Balance do. with interest 158 00—238 00

INCOME FROM FUNDS.

Dividends on Bank Stock, &c. 396 66

AUXILIARY SOCIETIES.

ESSEX COUNTY.

Andover, fr. Fem Char. Soc. by Miss Rhoda Blanchard 1 00. Donation by do. 1 00 2 00
From Miss Elizabeth Blanchard 1 50
" Miss Betsey Cogswell 3 00—6 50
Gloucester, fr. Fem. Benev. Soc. by Miss L. Dana 11 00
Second pay't for Jewett Temp. Schol. contributed by individuals, by Des. Thos. Giles, of Sandy Bay 75 00—86 00
Marblehead, fr. the Cent Soc. by Hon. Wm. Reed 10 00
Newburyport, fr. the Circle of Industry 6th semi-ann. pay't for the Newburyport Ladies' 1st Temp. Schol. 37 50, and a donation 7 00, by Miss Mary C. Greenleaf, Sec. and Tr. through Mr. J. Adams, Tr. of the Co. Soc. 44 50
Topsfield, fr. the Ed. Soc. by J. Adams, Tr. of the Co. Ed. Soc. 1 00—148 00

HAMPSHIRE COUNTY.

Rec'd fr. Hon. Lewis Strong, Tr. the following.
Enfield, rec'd on acc. of Clapp Temp. Schol. as follows.
Collected at Monthly Concert 31 25
" by Alvan Smith 25 00
" by Miss Clarissa Smith 18 75—75 00
Hatfield, fr Fem. Ed. Soc. by Mrs. Sophia Smith, Tr. 16 50
South Deerfield, fr. Fem. Ed. Soc. by Rev. Mr. Clark 10 37—101 87

MIDDLESEX COUNTY.

Newton, fr. Benj. Eddy 2 00

NORFOLK COUNTY.

Braintree, fr. Levi Wild, by Rev. Mr. Park 5 00
Brookline, amt. coll. in a charity box 9 00
Medway, fr. Miss Susan Adams 1 00—15 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

Rec'd fr. Mr. Jonathan S. Adams, Tr. balance of sum required (40 00) to const. Rev. James Howe, of Pepperell, a L. M. of the A. E. S. 14 23

SOUTH MASSACHUSETTS.

Berkley, fr. Barzillai Crane, Esq. 5 00
Boston, fr. Henry Homes, Esq. 10 00
Fhirhaven, fr. the Soc. of Rev. Wm. Gould 31 50
Falmouth, fr. Fem. AUX. Ed. Soc. by Miss Salvina Hatch, Tr. 20 40
Middleborough, fr. Z. Eddy, Esq. 5 00
From Joshua Eddy, Jr. 5 00
" N. and W. S. Eddy 5 00—15 00
Sandwich, fr. the Evan. Cong. Soc. by Rev. Asahel Cobb 33 25
South Bridgewater, fr. R. Wood and Cornelius Holmes 2 00
From Morton Eddy and A. Hathaway 5 00—7 00
Wareham, fr. Rev. Sam. Nott, Jr. a collection in his Soc. 9 82—131 87

WORCESTER SOUTH.

Douglas, fr. Fem. Char. Soc. by A. Bigelow, Esq. Tr. Co. Soc. 20 00
Grafton, fr. Ladies, by Miss Sabra Leland, on acc. of a Temp. Schol. 40 80
Milford, fr. Mrs. Abigail Penniman, by Mr. Bigelow, Tr. 2 00
From Mrs. Harriet Thurber, by do. do. 2 00
" Mrs. Sophia Janes, by do. do. 1 00—5 00
Northbridge, fr. several members of the Ch. of the Rev. Sam. H. Fletcher, to cons. him a L. M. of A. E. S. 40 00
Sturbridge, fr. individuals, by Mr. Bigelow, Tr. viz.
From Rev. Alvan Bond 5 00
" David K. Porter 5 00
" Geo. Davis 3 00
" Zenas Dunton 3 00—16 00
West Brookfield, fr. a friend, by H. Hill, Esq. 3 00—124 80

WORCESTER NORTH.

Hardwick, fr. ladies of Soc. of Rev. Martyn Tupper, to cons. him a L. M. of A. E. S. 40 00

RHODE ISLAND (STATE) AUX. ED. SOC.

Newport, fr. a friend 2 00

Whole amount rec'd for present use $2,909 08

PRINCIPAL OF SCHOLARSHIPS.

Brown Emerson, fr. Caleb Warner, balance of Schol. 36 50
Wisner, fr. Miss Sarah Snow, bal. of Schol. collected by her 133 75—170 25

MAINE BRANCH.

From a Society of Ladies in Saco 16 25
" Stephen Sewall, of Winthrop, Life Membership 25 00
" the Tr. of Lincoln Co. AUX. Soc. 28 00
Donation from a friend 1 20
Refunded by a former Beneficiary 80 00
$150 45
Augusta, rec'd from subscribers, by Rev. Benj. Tappan 100 00

NEW HAMPSHIRE BRANCH.

Cheshire Co. Aux. Ed. Soc. by C. H. Jaquith, Tr.
Alstead, fr. two friends in 1st Parish 3 57
Fitzwilliam, fr. young ladies 8 00
Jaffrey, fr. a friend 98
Keene, fr. Mr. Kingsbury 2 83
From Des. Thomas Fisher 67——3 50
Marlborough, fr. James Farrar 3 62
Rindge, rec'd to constitute Rev. Mr. Burnham and Wife Life Members of the Co. Soc. 35 00
From ladies 44 00
Collection fr. Fem. Monthly Concert 5 00——84 00
Walpole, fr. Thomas Seaver 6 33—110 00
Grafton Co. Auz. Ed. Soc.
Haverhill, fr. the Fem. Aux. Ed. Soc. by Mrs. Mary P. Webster, Tr. through Andrew Mack, Esq. 20 00
Merrimack Co. Auz. Ed. Soc. by Sam. Morrill, Tr.
Boscawen, fr. Mrs. Sukey Rush 5 00
From John Greenough 5 00
" B. Morrill, J. Gerrish, Jr. Jer. Gerrish and A. Gerrish 1 00 each 4 00——14 00
Concord, fr. Rev. Nathaniel Bouton 5 00
From Aoiel Rolf 1 00
" Fem. Ed. Soc. in part, towards the Bouton Temp. Schol. by Miss Sarah Kimball, Tr. 50 00—56 00
Franklin, fr. Fem. Ed. Soc. by Mrs. Mary M. Nesmith, Tr. 12 00
Hamilton, fr. Abel Conner 5 00
Loudon, fr. R. Potter 1 00
Northfield, fr. Rev. Liba Conant 5 00
From Nicholas Durell 15 00
" Enos Holt 1 00—21 00—109 00
Rockingham, Co. Auz. Ed. Soc.
Pembroke, fr. Ladies' Concert of Prayer, by Rev. A. Burnham 11 21
$250 21

Note. The sum entered in Journal for July as received from *individuals* to constitute Rev. Dr. Church, of Pelham, a L. M. Hillsborough Co. Soc. should have been entered as his *own subscription.*

CONNECTICUT BRANCH.

Enfield, donations fr. sundry individuals of the 1st Soc. by Ebes. Parsons 22 50
East Windsor, 2d Soc. col. by E. Burkland 20 00
Washington, fr. Fem. Ed. So. by P. S. Fenn, Tr. 17 00
Interest on money loaned 2 50
Dividend on Phenix Bank Stock 60 00
Appropriation returned, by Rev. Dr. Day 19 00
$141 00

Scholarship Fund.

Taylor Scholarship, cash in part, by L. A. Daggett $19 40

NORTH WESTERN BRANCH.

Albany, Gent. and Ladies' Asso. by Dea. J. B. Chamberlain 5 25
Barre, Gent. Asso. by Mr. Nath. Dodge 18 50
Barton, Gent. and Ladies' Asso. by Mr. J. H. Kimball 10 00
Barnard, fr. Gen. J. Foster 3 00
Bridport, Ladies' Asso. by Mr. Burrows 11 39
From Gentlemen's do. by do. 11 90—23 29
Berlin, fr. Gent. Asso. by J. Durey, Esq. 7 50
Donation, by Zach. Perrin, Esq. 50 00—57 50
Bennington, fr. the Benev. Soc. by Dr. Noadiah Swift $100—of which $40 fr. the ladies, by Mrs. Emeline P. Ballard, and $30 by Dea. Stephen Hinsdale, to constitute him a L. M. of N. W. Br. 100 00
Brownington, fr. Gent. and Ladies' Asso. by Dea. Luke Spencer 7 83
Bethel, fr. individuals 3 00
Bradford, fr. do. 7 37
Craftsbury, fr. Gent. and Ladies' Asso. by Thomas Tolman, Esq. 8 13
Cavendish, fr. Hon. J. Proctor 2 00
Chelsea, fr. Gent. Asso. by J. W. Smith, Esq. 7 50
From Ladies do. by Mrs. Almira S. Lamb 5 79—13 29
Corinth, fr. Gent. and Ladies' Asso. by Rev. S. Morgan 10 75
Cabot, fr. individuals, by Dea. M. O. Fisher 2 00
Castleton, fr. the Ed. Soc. by Wm. Dennison, Agt. 17 00
Derby, fr. Gent. and Ladies' Asso. by Mr. Oram Newcomb 20 75
Danville, fr. Gent. and Ladies' Asso. by Wm. Mattocks, Esq. 27 25
East Rutland, fr. Aux. Ed. Soc. by Wm. Page, Esq. 25 50
Guildhall, fr. individuals, by Rev. Mr. Tisdale 24 50
Glover, fr. Gent. and Ladies' Asso. by Dea. Ziba Bliss 1 13
Hubbardton, fr. Rev. J. Ingraham, by W. Page, Esq. Tr. of Rutland Co. Ed. Soc. 2 00
Hartland, fr. individuals, by Rev. Mr. Hazen, Agt. through J. Lyman, Esq. Tr. Windsor Co. Soc. 6 00
Hardwick, fr. Gent. and Ladies' Asso. by Dea. E. Strong 39 12
Lunenburgh, fr. individuals, by Rev. Mr. Glines 9 96
Ludlow, fr. individuals, by Rev. Mr. Hazen, through J. Lyman, Esq. 6 00
Montpelier, fr. Rev. Chester Wright, on acc. of his subscription, by Pres. Bates 5 00
From individuals, by Hon. J. Loomis 52 50
From ladies in the Soc. of Rev. Sam. Hopkins, to constitute him a L. M. of A. E. S. 40 00—97 50
Newbury, fr. the Un. Benev. Soc. by Mr. Berry, Tr. 13 00
From Mr. Atkinson 2 00
A Donation 75—15 75
Pittsford, fr. ladies, by Rev. W. Child 8 50
From Bible Class in South District, to const. Rev. Mr. Child a L. M. of Co. Soc. 15 00
Contribution at Ann. Meet. of Rut. Co. Ed. So. 17 86
Pittsford and other Towns, by Rev. J. Ingraham 10 86—47 22
Through W. Page, Esq. Tr. of Rutland Co. Ed. Soc.
Poultney, fr. gentlemen, by Rev. Mr. Ingraham 13 00
From C. Guernsey, Esq. 50
" Mr. W. L. Farnham 50—14 00
Plainfield, fr. Gent. Asso. by Mr. Wm. Martin 3 25
Peacham, fr. Gent. and Ladies' Asso. by Dr. J. Shedd 32 63
Royalton, fr. Ladies' Ed. Soc. by Mrs. Collamer 11 19
From Ladies' Ed. Soc. to constitute Rev. A. C. Washburn a L. M. of Windsor Co. Ed. Soc. by Mrs. Collamer 15 00
From gentlemen, by Rev. Mr. Washburn 29 00
" Mrs. Rosalinda Sprague 5 00
" Miss Elizabeth Sprague 5 00—65 19
Randolph, Gent. Asso. by Dea. T. Wilbur 1 00
Rupert, fr. Simeon Rising, Esq. by Rev. Mr. Wilson 5 00
From Gent. and Ladies' Asso. by Bernice Raymond 6 50—11 50
Rochester, fr. individuals, by Rev. Mr. Hazen, through J. Lyman, Esq. 4 96
Shoreham, fr. Fem. Ed. Soc. by President Bates 10 00
From individuals, by J. Steward 1 34—11 34
St. Albans, fr. T. F. Finney, by N. W. Kingman 41 00
From Aux. Soc. by N. W. Kingman, Tr. 22 00
Contribution at Ann. Meeting 28 57
A gold ring sold for 25—91 82
Springfield, fr. individuals, by Rev. Mr. Hazen, through J. Lyman, Esq. 18 00
Sharon, fr. individuals, by Rev. Mr. Hazen, through J. Lyman, Esq. 18 00
St. Johnsbury Plain, fr. Gent. Asso. by Dea. E. Fairbanks 36 50
From Ladies do. by Mrs. R. B. Martin 3 50
Contribution 13 25—53 25
Salisbury, fr. individuals, by Dr. W. Miller 1 00
Thetford, fr. Gent. Asso. by Mr. Wm. H. Latham 24 00
From Ladies' do. by Miss E. White 9 23—33 23
Tunbridge, fr. individuals 2 95
Waterbury, fr. Amasa Pride, Esq. 5 00
Wolcott, fr. Gent. Asso. by Mr. F. T. Miner 18 89
From Ladies' do. by Miss A. Barnard 6 93—25 82
Windsor, fr. individuals, by Rev. Mr. Hazen, through J. Lyman, Esq. 13 00
From Hon. Thos. Emerson, do. do. 50 00
" Ladies' Asso. do. do. 15 00—78 00
Weathersfield, fr. individuals, by do. do. 17 50
Woodstock, fr. Hon. Titus Hutchinson, by do. do. 10 00
From individuals, by do. do. 22 50—32 50
West Randolph, fr. Gent. Asso. by G. W. Hobart 7 50
From Ladies' do. by Miss L. Smith 9 47
Avails of a gold ring 25—17 22
From the United Churches in the vicinity of *Barre*, contributed in 1834, and overlooked by the Agt. 5 12
Eight yrs. and 4 mos. interest on do. 2 53—7 65
Refunded by a former Beneficiary 30 00
$1,187 39

PRESBYTERIAN EDUCATION SOCIETY.

Champlain, N. Y. fr. Mrs. Silas Hubbell, to cons. Rev. E. D. Kinney a L. M. of Pres. Ed. Soc. 30 00
East Galway, N. Y. rec'd by Rev. Mr. Owen on acc. of Schol. 12 50
Rec'd by E. H. Owen, Esq. 25 00—37 50
New York, Life Membership, fr. Mr. J. W. Kimball 30 00
Bleecker St. Ch. rec'd of Knowles Taylor, Esq. 23 75
Bowery ch. fr. Arthur Tappan, Esq. semi-ann. subscription 375 00
From Mrs. Frances Tappan, do. 37 50
Rec'd fr. D. McArthur, Tr. 25 50—438 00
Brick ch. fr. Miss B. Ivers 75 00
From Mr. J. C. Halsey 75 00
" Misses M. and H. L. Murray 75 00
" Mr. Leonard Corning 37 50—262 50
Central Pres. ch. Broome St. 225 00
From A. Edwards, Esq. 75 00
" R. L. Nevins, Esq. 75 00—375 00
Newark, N. J. fr. Young Ladies' Asso. by Miss J. Ward, Tr. 5 00
Philadelphia, Pa. rec'd per Geo. McClelland, Esq. 380 50
Rec'd per do. do. 75 00—455 50
West Galway, N. Y. fr. Rev. Mr. Owen, on acc. of Schol. 10 50
Western Ed. So. rec'd fr. J. S. Seymour, Esq. Treas. 1,100 00
Rec'd fr. do. do. do. 600 00
Collected at *Fayette*, by Mr. Owen 28 25
Do. at *Manlius*, by do. 16 50
—1,744 75
Refunded by a former Beneficiary 20 15
$3,432 45

SUMMARY.

	Present Use.	*Sch. Fund.*	*Whole amo.*
Parent Society	2,809 03	170 25	3,079 28
Maine Branch	250 45		250 45
New Hampshire do.	*250 21		250 21
North Western do.	*697 39		697 39
Connecticut do.	*141 00	19 40	160 40
Pres. Education Soc.	3,432 45		3,432 45
	$7,670 53	189 65	7,860 18

* In addition to these sums, there has been received into the Treasury of the Parent Society and included above.

From New Hampshire	885 87
" Vermont	403 99
" Connecticut	60 00

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Oct. 10, 1832.

Ashby, fr. Mrs. Sally L. Manning, 1 comforter. From the Cent Society 1 bed-quilt.
Boston, fr. the Park St. Sewing Circle, by Mrs. H. M. Benson, Sec. and Tr. 10 dickies, 6 shirts, 14 silk pocket-hdkfs. 25 cotton hdkfs. 6 pillow-cases, and 1 flannel vest.
From Mrs. Christiana Baker, 6 cravats, 6 shirts, and 9 pair woollen socks.
Braintree, fr. the Fem. Ed. Soc. (S. P.) by Rev. John Codman, Tr. 14 collars, 12 shirts, 3 pairs socks, 2 comforters, $21 56

THE

QUARTERLY REGISTER.

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PRESIDENT MOORE.

No class of men in this country, are placed in situations of greater influence, than the presidents of our colleges. The office seems to be, in many respects, peculiar to the United States. In most of the universities and colleges of Europe, the professors fill the largest space in the eyes of the community. It is not of Isaac Milner as president of Queen's college that we think, but of Isaac Milner as occupying the professorial chair of Newton. Very few men in this country, ever heard the name of principal Baird of Edinburgh; yet who is not acquainted with the names of professors Playfair, Stewart, and Brown. It is, doubtless, less necessary that there should be one prominent, responsible head, in a collection of colleges like that of Oxford, or in a single house like that of St. John's at Cambridge, with its numerous fellows and professors, than in an establishment like any one of the American colleges. Yet, even there, some evils are the consequence of the *equality* of the instructors. The London university has suffered materially from this very source. The warden did not possess a sufficient weight of character and responsibility to reconcile the conflicting claims of the professors, nor be to them a common object of respect and confidence. In Germany, the direct and almost despotic authority which the civil governments exercise over the seats of learning, as well as many things in their mode of organization, render an office, like that of our presidents, unnecessary.

The presidents of our colleges, both in past times and at present, may be arranged into four classes. First, the public men who exert a powerful influence on the surrounding communities, or on society at large. President Burr was one of the most popular men of his times. Very few individuals, at the period of the revolution, swayed a greater political influence than Dr. Witherspoon. President Dwight was a connecting link between Yale college and the State. His vacations were nearly as useful to the institution as his terms of study. His knowledge of the world, popular manners, and commanding presence, were of inestimable service not only to Yale, but to all seminaries of learning. He did very much to correct the common impression, that a college is a separate and exclusive establishment, with which society at large has little connection or sympathy. Parents were glad to intrust their sons to the guidance of a gentleman as well as a scholar.

A second class, are those who are distinguished for attainments in science or literature, and who elevate the character of their college in the eyes of

the community, by the reported possession of extraordinary attainment, rather than by any actual exhibition of talent which men in general can appreciate. President Appleton of Bowdoin, belonged to this class. A promiscuous audience, as they heard him preach, neither manifested nor felt much emotion. He never could have become popular, in the common acceptation of that word. His sermons and addresses are not generally known, even to our educated men. Yet he had a mind kindred to that of the immortal Butler. We cannot read some of his productions, without feeling that emotion of reverence which we experience when we open the Analogy. For the quality of *fairness* in conductiug an argument, we regard him as nearly unequalled. His power to control a literary community, must have been derived very much from that involuntary respect which all ingenuous students must have felt for a mind so candid, so logical, so transparent as was president Appleton's. It would be interesting to ascertain how far the individuals, who composed the senior classes during his administration, have copied after their illustrious model. Other individuals of the same class, though of very diverse habits and character, were presidents Chauncy and Webber of Harvard, and Stiles of Yale.

A third class, are the men who are capable of conducting a college through seasons of special exigency and trial. It is an interesting fact, that nearly all our colleges have passed through the waves of affliction, and have even been menaced with total extinction. It is equally instructive to observe, that the right men were on the ground at the right time. In the year 1763, when the prosperity, if not the existence of Yale college, was threatened by the anticipated interference of the legislature of the State, it was so ordered in Providence, that president Clap "appeared to be a man of extensive knowledge and of real greatness—and that in points of law, especially as they respected colleges, he appeared to be superior to all the lawyers, so that his antagonists acknowledged that he knew more, and was wiser than all of them." President Brown of Dartmouth, exhibited, in the stormy period of 1816–1820, all that knowledge of the ground upon which he stood, that unconquerable firmness, that intelligent consciousness of the justice of his cause, and that humble confidence in God, which are necessary to guide a kingdom through its most perilous periods. To him, as much as to the distinguished advocate in the civil courts, are the American community indebted, for that security which our colleges now enjoy from legislative *protection* and interference.

A fourth class, are the disciplinarians. The successful government of a college is a matter of no little difficulty. A company of young men are collected, perhaps from ten or twelve different States, with different family and preparatory education;—many passing the critical period of the last stage of boyhood;—others without any proper sense of responsibility to parents at home;—some stimulated by a restless ambition;—others capable of feeling no stimulus whatever;—some governed, or rather governing themselves, almost entirely by moral influence;—and others weakening that influence whenever it is in their power. It is a small part of the duties of a college president, to see that the institution is provided with able instructors, commodious buildings, and competent apparatus and libraries. His great work is to keep the complicated machine in harmonious and healthful action. He must understand well the principles of human nature, as they are modified in a community of ardent young men. He must know how, at all times, to shape his deportment, so that he may secure the mingled love and respect of his charge. He must have that versatility

of mind, which can turn promptly from one engagement to another, without embarrassment and without repining.

The late PRESIDENT MOORE, is to be ranked very high in this class. He was not deficient in the qualities which entitle to respect, as a scholar, or as a gentlemen fitted to exert an influence upon society in general. But in managing the police of a literary institution, he was pre-eminent.

In the remarks which we now propose to make upon his life and character, we shall not, by any means, do justice to his memory. Some one of his contemporaries in college, would confer a great favor upon the community, in giving a selection from his writings, with an extended memoir of his public life and services. Dr. Moore furnished what is not uncommon in New England;—proof that talent and eminent worth are not confined to any class in society. A history, step by step, of the progress of such a man, from the harvest-field, or the anvil, to the president's chair, would be of eminent value, as a stimulus to multitudes of others.

ZEPHANIAH SWIFT MOORE, was born November 20, 1770, at Palmer, a small town in the county of Hampden, Massachusetts, about seventy-five miles west of Boston. At seven or eight years of age, he removed with his father, to Wilmington, a town in Windham county, Vermont, near the southern border of the State. Here, he was engaged in the honorable and laborious occupation of husbandry, till he was about eighteen years of age. His parents, Judah and Mary Moore, were highly esteemed for their piety, and conscientious discharge of duty. By them, he was early dedicated to God in baptism, and was taught the great truths which respected the salvation of his soul. His advantages, in obtaining even a common school education, were extremely limited, as the town of Wilmington was then in an infant state. But his thirst for knowledge was very great, and his application to study unintermitted. "From his childhood," remarks one of his associates, "he possessed a mind peculiarly inquisitive. Investigation seemed descriptive of its very nature. The common amusements, so pleasing to others in early life, were to him, without satisfaction; and were readily sacrificed for the acquisition of useful knowledge." His curiosity, at a very tender age, was awake to many philosophical phenomena that commonly excite but little attention. He had heard it said that Indian corn would not *fill*, that is, no kernel would be found, unless the *pollen* from the *spindle*, falls upon the *silk* that hangs from the ear; and to decide the question beyond dispute, he made a small enclosure in a very remote part of his father's farm, and planted it with corn, which he carefully hoed and protected, and seasonably *topped*.

His decided inclination to cultivate his mind, and to become more extensively useful, induced his parents, when he was about eighteen years of age, to consent to assist him in acquiring a collegiate education. This was effected not without difficulty, as they were in moderate circumstances, and could ill sustain the withdrawal of his labors from the farm. He commenced his preparatory studies at an academy in Bennington, Vermont. In his nineteenth year, he entered Dartmouth college. The number of members in his class, at the time in which they received their first degree, was thirty-nine, sixteen of whom are dead. Among the living, are the Hon. Samuel Bell, former governor of New Hampshire, and general Erastus Root, of Delaware county, New York, late lieutenant governor of the State, and now member of Congress. Gen. Root has spoken of the exercises of their "Junior Recitation Room," in terms which showed that he regarded Dr. Moore as peculiarly distinguished there. At the commence-

ment exercises, when he left college, in 1793, he delivered a philosophical oration on the "causes and general phenomena of earthquakes,"—a performance which was received with great approbation.

On leaving college, he became principal of an academy in Londonderry, N. H. The duties of this office, he performed, for one year, with universal acceptance. At the close of his residence in Londonderry, he proceeded to Somers, Conn., and commenced the study of divinity, under the care of the Rev. Dr. Backus—a gentlemen eminent for his Christian virtues and theological attainments—who witnessed, during his ministry of twenty-nine years, four extensive revivals of religion in his own parish, and superintended the theological studies of about fifty individuals. Dr. Moore was licensed as a preacher of the gospel, by the committee of the association of Tolland county, Conn. February 3, 1796. After preaching in a number of towns with uncommon reputation, and receiving several invitations for permanent settlement in the ministry, he finally complied with the request of the church and congregation in Leicester, Mass. He was ordained January 10, 1798. Soon after his settlement in Leicester, he married a daughter of Mr. Thomas Drury, of Ward, in the same county. Mrs. Moore still survives him. The church at Leicester was at that time very small, and religion was in a low and languishing state. During his ministry, which continued till 1811, about fourteen years, the church was greatly increased in numbers, and greatly improved in the spirit and power of religion. About thirty individuals were added to the church near the close of his connection with it. His influence upon the schools, and upon the people generally, was eminently salutary. Says an individual who was conversant with him, "He was a man of dignity and firmness, and at the same time of the most conciliating manners. I speak not only on the authority of others, but from much personal acquaintance with him during some of the last years of his ministry in Leicester. I certainly never knew a man more instructive in conversation with all classes of persons. He would call forth the opinions of the young and timid in the happiest manner. He would make all feel easy in his presence. When he pointed out their errors and mistakes, it was done in such a way, as not to injure their feelings. As a preacher, Dr. Moore was uniformly good. I had the opportunity of hearing him occasionally in Dr. Austin's pulpit in Worcester, and for several months in Leicester, and I heard no sermons from other ministers, during the same period, of which I can now remember so much. Dr. Moore was an active member of the board of trustees of Leicester academy, was its secretary for more than a year, and after professor Adams (of Dartmouth college) left the institution, occupied the place of principal preceptor. In this situation, he sustained a high reputation. He was uniformly held in the highest estimation by his brethren in the ministry, and was very much esteemed as a preacher, by all the intelligent and pious."

In October, 1811, he accepted the appointment of professor of languages in Dartmouth college. His church and people consented to his dismission with great reluctance. His removal was considered as a public misfortune. At Dartmouth college he remained four years. It was a period of considerable difficulty and embarrassment in the history of the college, as the friends of the institution well remember. Dr. Moore threw all his influence upon the right side, and gave a preponderance to the ·rly and dignified administration of the laws.

had a very accurate acquaintance with the structure of the Latin and t languages, and considerable familiarity with the Hebrew. But the

amount of active labor exacted of him at every period of his life, prevented his becoming extensively acquainted with ancient literature. He was rather a philologist than an elegant scholar. He studied the languages with philosophical views, rather than as a belles lettres student. All languages interested him as mental phenomena, lending aid to his speculations respecting the human mind, or the genius and character of particular nations.

"As an associate," says one of his colleagues, "he was just what we wished. He was beloved and respected, as far as I know, universally, among the people of the place, and all his influence among them was of the best kind. A 'Moral Society' was established in the village, while he was here, and he was a very leading and active member. But I do not recollect with whom it originated. I could easily suppose it was started by him."

In 1815, Dr. Moore was elected to the presidency of Williams college, vacant by the resignation of Dr. Fitch. Soon after his removal to Williamstown, he received from Dartmouth college the honorary degree of Doctor in Divinity. He was inaugurated president of Williams college at the annual commencement in September, 1815. He soon raised the reputation of this important seminary. He had reached the station to which his habits and feelings were peculiarly congenial. Scarcely any quality of mind is more important to the head of a literary institution, than equanimity. Such a man has a multitude of *small duties* to perform—duties which he cannot crowd into one day, or one month. Embarrassing as they are, they are distributed through every day of the year. A president is, in a sense, the parent and natural guardian of all the young men in the college. Their wants, real or imaginary, must receive attention. Not unfrequently the number of *small* demands upon his time and patience, will be in proportion to the pressure of his weightier engagements. Some young men are so inconsiderate as to resort to the president's study, it may be, *to converse with him upon the affairs of the college*, or to consume a vacant half-hour. To meet such demands upon his time, Dr. Moore's habits of life and of study were well adapted. He did not, like some men of distinguished talents, sink often into inaction. He was not obliged to wait for happy moments, in which alone he could exert himself with success. Every thing about him—his native temperament, and his acquired habits, gave him the entire command of his powers under all ordinary circumstances. He possessed great equability of feelings, evenness of temper, and equanimity under changes of outward condition and circumstances. He might be excited to intense energy of feeling and conduct;—to the lighter kinds of excitement he was nearly a stranger.

In his first interview with a student, he almost invariably secured the full confidence of the young man. In that moment of fear and trembling, when an individual, from the awkwardness of a country school, is ushered into the room of a college officer, preparatory to an examination, which the imagination has arrayed in many artificial terrors, it is an inexpressible cordial to receive such a warm pressure of the hand, and such a benignant smile, as Dr. Moore uniformly exhibited. He had the habit of making the most timid and hesitating young man feel perfectly at home in his presence. The official was merged in the parental. The amiableness of temper which he exhibited, in a greater degree, before his particular friends, was strongly manifested in the presence of entire strangers. He had the habit, we believe, of making particular inquiries of his pupils, respecting the welfare of their distant friends. Possessing what some

might call unimportant traits of character, he won insensibly the love and veneration of all who approached him. The strong features of his mind might sometimes be the occasion of dissatisfaction with him, but the habitual kindness of his heart and of his manners, combined with the manifest uprightness of his intentions, and the nobleness of his sentiments, conspired to bind to him his friends in the strongest bonds of affection and respect.

His ability to direct successfully the internal economy of a college, was partly made up of the qualities just delineated. In addition, he had a sincere and constant love to his engagements. He was looking forward to no other employment. He was eminently fitted for a course of such labor as he passed through. The circumstances of his early days, his education, his early associates, all conspired to fit him for a life of *hard* service.

"While he was at Williams college," says one of his associates, "the administration of the discipline of the institution was sometimes rendered exceedingly difficult and delicate, by circumstances of uncommon occurrence. His administration, notwithstanding, was energetic. The authority he was appointed to exercise, he never suffered to fall into disrespect. When any matter between him and the students came to stand on the ground of *authority*, he was very firm; and when he perceived that decided measures were necessary, he went forward fearlessly. But it was his great excellency, that he rarely failed to bring even difficult points to a satisfactory conclusion, without resorting to the exercise of naked, outright authority. He commonly succeeded in *persuading* young men to comply with his requirements; and those, who went to him with feelings of unyielding obstinacy, often left him, supposing that they had taken his advice, rather than submitted to his commands."

"He was modest even to a fault; or, if that is a virtue which cannot exist in excess, he had some defects, usually thought to grow out of it. His form was large, and might have been imposing, but he did not avail himself fully of the advantages which Providence had given to him. On some occasions, he was a little embarrassed, so as occasionally to cause regret to his friends. He felt this himself, but had not the courage or the self-command to correct it. We have spoken of this defect as connected with modesty, but it should, perhaps, be referred, in large measure, to pride. A man allows himself often in faults, because he is ashamed to take such measures for their correction, as would amount to a confession of them; and the degree of exertion, which must be made before they can be corrected, will not be made, until the man is stimulated to it by a stronger and a more habitual sense of their magnitude than it is pleasant for him to feel."

As a director of the studies of the senior class, Dr. Moore appeared to very good advantage. He had a strong attachment to the studies of moral and metaphysical philosophy. Only a few years before his death, he amused himself for several days, in one of the college vacations, in the examination of some curious properties of certain numbers which he had never seen investigated. He was not very extensively read in metaphysical and ethical books, but he had thought profoundly on most of the metaphysical questions which are abroad. He happily exposed much that is called philosophy, as well as the fallacy of more refined systems.* In rela-

* In his sermon entitled "Stewards of the Mysteries of God," there is an extended note, exhibiting with great ability what he considered to be the defects in Dr. Thomas Brown's theory of Cause and Effect.

tion to subjects upon which he had not thought maturely, he was commonly slow to pronounce an opinion. Indeed, he was not ready in conversation, except on such topics as were familiar to him. He was exact and methodical in the communication of his ideas. But his imagination was not rapid in its movements. The operations of his mind, some might possibly say, were mechanical. He lacked fluency and copiousness of expression. Of course he was not abundant in embellishments, and perhaps not so ample in illustration as might be desired. But, if he was less attractive, and even less interesting, through the influence of the cause just mentioned, he was, probably, on the whole, not less useful as instructor. He sometimes introduced a figure into his sermons, with singular propriety and effect. His public duties did not allow him, of course, much time to peruse works of taste and imagination.

It has been mentioned before, that Dr. Moore's connection with Williams college was, in some respects, exceedingly delicate and embarrassing. An attempt was made by the trustees to effect the removal of the institution to Northampton, or to some town in Hampshire county. The consent of the legislature, however, could not be obtained, and the measure failed. Dr. Moore, though decidedly favorable to the removal from the beginning, conducted through the whole period, as all parties will now acknowledge, with entire Christian integrity and honor.

In the spring of 1821, he was invited to preside over the collegiate institution at Amherst; and in the September following, he was inaugurated as its first president. Demands were now made upon him for all the courage, wisdom, patience, and energy which he possessed. A new seminary was to be organized and established; the confidence and support of an enlightened community was to be secured; many prejudices and conflicting interests were to be met and overcome, and a legislative sanction to the measure was to be obtained in the face of a powerful opposition. The amount of labor which he performed for nearly two years, was very great. Besides attending to his appropriate duties as president, and as chairman of the board of trustees, he heard the recitations of the senior class, a part of the sophomore recitations, performed several journies to Boston to promote the interests of the institution, and solicited, in a number of places, pecuniary aid in its behalf.

His constitution, which was naturally strong, had been, to a considerable extent, impaired, by his incessant anxieties and labors.

On Wednesday the 25th of June, 1823, he was attacked with a bilious colic, and died on the Monday following, in the fifty-third year of his age. During his short sickness, the college was literally a place of tears. Prayer was offered unto God for him unceasingly. We have never seen more heartfelt sorrow, than was depicted in the countenances of nearly a hundred young men—all of whom loved him as their own father. But while they were filled with anxiety and grief, Dr. Moore was looking with calmness and joy upon the prospects which were opening before him. The omnipotent Redeemer was present with the consolations of his grace. While flesh and heart were failing him, Christ was the strength of his heart, and the anchor of his soul. He repeatedly expressed his deep and affecting sense of the goodness of God to a miserable sinner, and his humble confidence in the all-sufficiency of the atonement. And when his voice failed, and his eyes were growing dim, and closing in death, he could still whisper—"God is my hope, my shield, and my exceeding great reward."

The funeral solemnities were attended on the Wednesday following, in

the presence of a large concourse of people from Amherst, and from the surrounding region. An appropriate sermon was delivered by the Rev. Dr. Snell, of North Brookfield, from the passage, Job, xxv. 2, "Dominion and fear are with Him." The remains of Dr. Moore repose in the burying-ground of the first parish, beneath a neat marble monument erected by the trustees of the college.

The institution at Amherst, was furnished at the time of his death, with two college buildings, a president's house, a small chemical and philosophical apparatus and library, a competent number of instructors, and one hundred students. Dr. Moore lived to celebrate its first anniversary—to witness a revival of religion, which was immediately followed by the most happy consequences in relation to the prosperity of the college—and to rejoice in the fact, that more than eighty of the students were hopefully religious, and preparing for extensive usefulness among their fellow men.

For nearly thirty years, Dr. Moore occupied stations of great importance, and in discharging the duties of them *all*, was uniformly and eminently successful. *Every enterprize, with which he was concerned, prospered.* We close this imperfect memoir, with an extract from the inaugural address of his successor in the presidency of Amherst college—the Rev. Dr. Humphrey.

"It is a deeply afflictive and mysterious dispensation of Providence, which has so lately bereaved this infant seminary of its head, and by which I am now brought with inexperienced and trembling steps to its threshold. If prayer offered to God without ceasing for Dr. Moore, on his sick bed, could have prolonged his invaluable life; if professional assiduity could have warded off the fatal stroke; or if agonized affection could have shielded him in her embrace, he had not died and left this favorite child of his adoption to an early and perilous orphanage. Committed to his paternal guardianship in its infancy, there was but one earthly object dearer to his heart. While, therefore, he daily commended it to the benediction of Heaven, and rejoiced in the rapid developement of its powers, he did all that experience, affection, and assiduity could do, to cherish its growth, and to lay deep the foundation of its future usefulness. So completely had he identified himself with its interests, that no hostile weapon could reach it without first piercing his heart. He felt all its perplexities and adversities as if they had been his own: and as some compensation for these, he enjoyed, in a high degree, its brightening prospects; its youthful and buoyant anticipations.

"With what ability Dr. Moore presided over this institution; how cheerfully he devoted to it all his time and talents; with how many difficulties he had to struggle, when every thing was to be done and the means of doing were so scanty and precarious; with what filial love and veneration he was regarded by his pupils; how liberal and disinterested were all his views and measures; how successful were his appeals to an enlightened Christian public in behalf of the seminary; and how his dying eye kindled with joy and thankfulness, when he was told that an important measure for increasing the funds had succeeded—all these things are best known to those, who were most intimately associated with him in his plans and labors, and they will be long and gratefully remembered.

"The question has often occurred to a thousand anxious minds, How ich a man, in such a station, and at such a time, be spared? And describe that deep and electrical throb of anguish, which smote of this institution, when he breathed his last, and every student

felt that he had lost a father? O what a shuddering was there within these walls, when that funeral pall, which hung portentous for a few days in mid heaven, was let down by hands unseen upon yonder dwelling! That pall is not yet removed. It conceals at once from mortal view, the venerated form of our departed friend, and the awful depths of infinite wisdom in taking him away. And who, since the dying agonies are over, would call the sainted spirit back, to revive the troubled dream of life in a sleep that is now so peaceful? 'I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may *rest from their labors*, and their works do follow them.'

"If Dr. Moore himself wished to live yet longer, it was, we confidently believe, more for the sake of others, than for his own. And while he did live, it was his ardent devotion to the interests of the church and of sound learning, which prompted him to efforts beyond his strength, if not immediately prejudicial to his life. It certainly would have gratified his benevolent heart, to have been permitted to see the institution over which he presided, relieved from all its embarrassments, and taking rank in form, as well as in fact, with the older colleges of New England. And if faith is any thing, it can scarcely be said, that he 'died without the sight.' With what confidence he spoke of the future prosperity and usefulness of the seminary, particularly towards the close of his life, many who hear me can testify.

"If we estimate the length of life, by what a man actually accomplishes for the best good of his kind, we shall see, that Dr. Moore, though taken away in the high meridian of his usefulness, was 'old and full of days.' To say nothing here, of the ability with which he filled other important stations, and of the good which he did in them all, the services rendered by him to this institution, within less than the short space of two years, were sufficient to entitle him to the gratitude of thousands now living, and of far greater numbers who are yet to be born. Broad and deep are the foundations which he assisted in laying upon this consecrated hill. Strong was his own arm—freely was it offered for the great work, and powerful was the impulse which his presence and ever cheering voice gave to the wakening energies of benevolence around him. But highly as his various plans and counsels and labors are now appreciated, future generations, in walking over this ground, with the early history of the college before them, will, there is little reason to doubt, place him still higher among its distinguished benefactors. It will then more fully appear, what and how much he did, to give shape and character to an institution, which we believe is destined to live and bless the church, in all coming ages."

PRINCIPAL AMERICAN WRITERS.

THE following Alphabetical list of American writers, is intended as a conclusion to the Literary Chronology, published in our last number. The first column gives the names; the second the dates of the birth and death of the authors; the third their principal residence; the fourth the nature of their writings.

Abbot, Abiel	1770–1828	Beverly, Ms.	Sermons, Letters from Cuba.
Adair, James		West. Country,	History of the Indians.
Adams, John	1740	Newport, R. I.	Sermons, Poems.
Adams, Samuel	1722–1803	Boston, Ms.	Politics.
Adams, John	1735–1826	Quincy, Ms.	Politics, and Law.
Alexander, Caleb	1828	Mendon, Ms.	Philology.
Allen, John	1596–1671	Dedham, Ms.	Sermons.
Allen, Thomas	1743–1810	Pittsfield, Ms.	Do.
Allison, Francis	1705–1777	Philadelphia, Pa.	Theology.
Alsop, Richard	1759–1815	Middletown, Ct.	Poems.
Ames, Fisher	1758–1808	Dedham, Ms.	Speeches, Orations.
Andrews, John	1746–1813	Philadelphia, Pa.	Elements of Logic.
Anthony, Susanna	1726–1791	Newport, R. I.	Letters.
Appleton, Nath.	1693–1784	Cambridge, Ms.	Sermons.
Appleton, Jesse	1772–1819	Brunswick, Me.	Do. Addresses.
Ashmun, Jehudi	1794–1828	Liberia, Africa,	Letters, Memoirs.
Austin, Samuel	1830	Worcester, Ms.	Sermons, Dissertations.
Backus, Isaac	1724–1806	Middleboro', Ms.	History, Sermons.
Backus, Charles	1749–1803	Somers, Ct.	Sermons.
Backus, Azel	1816	Bethlem, Ct.	Do.
Baily, John	1644–1697	Boston, Ms.	Do.
Baldwin, Thomas	1753–1825	Do.	Do. Controversies.
Barclay, Henry	1755	New York City,	Indian Translation.
Bard, John	1742–1821	Do.	Tracts in Medicine.
Barnard, John	1681–1770	Marblehead, Ms.	Sermons.
Barnard, Edward	1774	Haverhill, Ms.	Poems, Sermons.
Barnes, Daniel H.	1818	New York City.	Philology, Natural History.
Barton, Benj. S.	1766–1815	Philadelphia, Pa.	Natural Philosophy, Medicine.
Bartram, John	1701–1777	London,	Botany.
Bartram, William	1739–1823	near Philadel.	Botany, Travels.
Bayard, James A.	1767–1815	Wilmington, Del.	Speeches.
Bayley, Richard	1745–1801	New York City.	Medicine.
Belknap, Jeremy	1744–1798	Dover, Boston,	History, Sermons, Poetry.
Bellamy, Joseph	1719–1790	Bethlem, Ct.	Divinity.
Benezet, Anthony	1713–1784	Philadelphia, Pa.	Philanthropic Works.
Bentley, William	1758–1819	Salem, Ms.	Sermons, Addresses, History.
Beverly, Robert	1716	Virginia,	History of Virginia.
Bingham, Caleb	1757–1817	Boston, Ms.	Books in Education.
Blair, James	1743	Williamsburgh,	Va. 4 vols. Sermons.
Blair, Samuel	1751	Neshaminy, Pa.	History Revivals of Religion.
Bland, Richard	1778	Virginia,	Politics, Antiquities.
Bliss, George		Springfield, Ms.	Law, Addresses.
Bostwick, David	1720–1763	New York City,	Sermons.
Boudinot, Elias	1740–1819	Burlington, N. J.	Orations, Star in West.
Bowdoin, James	1727–1790	Boston, Ms.	Philosophy, Astronomy.
Boylston, Zabdiel	1680–1766	Do.	Medicine, Natural Philosophy.
Bradstreet, Anne	1612–1672	Do.	Poems.
Brainard, J. G. C.	1797–1828	Hartford, Ct.	Do.
Brainerd, David	1718–1747	among Indians.	Journals, Letters.
Brattle, Thomas	1672–1717	Cambridge, Ms.	System of Logic.
Brooks, John	1775–1805	Medford, Ms.	Politics, Medicine.

Brown, Charles B.	1771–1810	Philadelphia, Pa.	Novels, Politics.
Bruce, Archibald	1771–1818	New York City.	Mineralogical Journal.
Bruen, Matthias	1798–1829	Do.	Travels, Sermons.
Buckminster, Jos.	1751–1812	Portsmouth,N.H.	Sermons.
Buckminster J. S.	1784–1812	Boston,	Do. Reviews.
Buell, Samuel	1716–1798	East Hampton,L.I.	Do. Narratives.
Bulkley, Peter	1583–1659	Concord, Ms.	Do. Latin Poetry.
Burke, John D.	1808	Boston, Ms.	History of Virginia.
Burr, Aaron	1714–1757	Princeton, N. J.	Sermons, Divinity.
Byles, Mather	1706–1788	Boston, Ms.	Poetry, Essays, Epistles.
Carter, Nath. H.	1788–1830	New York City.	Poems, Essays, Travels.
Catlin, Jacob	1826	N. Marlborough,	Compend of Divinity.
Chauncy, Charles	1589–1672	Cambridge, Ms.	Sermons, Divinity.
Chauncy, Charles	1705–1787	Boston, Ms.	Do. Philosophy, Politics.
Cheever, Ezekiel	1615–1708	Do.	Latin Accidence.
Christmas, Jos. S.	1803–1830	Montreal,	Sermons, Letters.
Clap, Roger	1609–1691	Dorchester, Ms.	Autobiography.
Clap, Thomas	1703–1767	New Haven, Ct.	History, Philosophy, Divinity.
Clarke, John	1755–1798	Boston, Ms.	Sermons, Letters to a Student.
Clayton, John	1686–1773	near Williamsburg, Va.	Botany.
Clinton, De Witt	1769–1828	Albany, N. Y.	Addresses, Philosophy.
Coffin, Robert S.	1797–1827	Newburyport,Ms.	Poems.
Colden, Cadwall.	1688–1776	New York City.	Medicine, Philosophy.
Colman, Benjamin	1673–1747	Boston,	Sermons, Poems, Miscellanies.
Cooper, William	1694–1743	Do.	Do.
Cooper Samuel	1725–1783	Do.	Do. Poems, Politics.
Cornelius, Elias	1795–1832	Do. Salem, Ms.	Do. Miscellanies.
Cotton, John	1585–1652	Do.	Theology, Sermons.
Crafts, William	1787–1826	Charleston, S. C.	Poems, Essays.
Cummings, J. A.	1773–1820	Boston, Ms.	Geography.
Cutler, Timothy	1683–1765	New Haven, Ct.	Sermons, Philology.
Cutler, Manasseh	1743–1823	Hamilton, Ms.	Do. Botany.
Dallas, Alex. J.	1759–1817	Philadelphia, Pa.	Politics.
Dana, James F.	1793–1827	Cambridge, Ms.	Natural History.
Danforth, Samuel	1626–1674	Roxbury, Ms.	Astronomy, Sermons.
Davenport, John	1597–1670	New Haven, Ct.	Sermons, Letters.
Davidson, L. M.	1808–1825	Plattsburg, N. Y.	Poems.
Davies, Samuel	1724–1761	Princeton, N. J.	Sermons.
Dehon, Theodore	1776–1817	Charleston, S. C.	Do. Addresses.
Dennie, Joseph	1768–1812	Philadelphia, Pa.	Essays, Journals.
Dexter, Samuel	1761–1816	Boston, Ms.	Speeches, Politics.
Dickinson, Jon.	1688–1747	Elizabethtown,	Theology.
Dickinson, John	1732–1808	Wilmington, Del.	Politics.
Dorsey, John S.	1783–1818	Philadelphia, Pa.	Elements of Surgery.
Dudley, Paul	1675–1751	Boston,	Sermons, Philosophical Papers.
Dunster, Henry	1659	Cambridge, Ms.	Hymns, Theology.
Dutton, Matth. R.	1783–1825	Yale College,	Course of Mathematics.
Dwight, Timothy	1752–1817	Do.	Travels, Theology, Poems.
Dwight, Henry E.	1832	New Haven, Ct.	Essays, Travels.
Eastburn, J. W.	1797–1819	New York City,	Poems.
Edwards, Jonathan	1703–1758	Northampton,Ms.	Metaphysics, Divinity.
Edwards, Jonathan	1745–1801	Schenectady,N.Y.	Do. Theology.
Eliot, John	1604–1690	Roxbury, Ms.	Indian Bible, Grammar, &c.
Eliot, John	1754–1813	Boston, Ms.	Biography, History, Sermons.
Ellicott, Andrew	1759–1820	West Point,	Philosophical Papers.
Elliott, Stephen	1771–1830	Charleston, S. C.	Botany of South Carolina and Georgia.
Emerson, William	1769–1811	Boston, Ms.	Ecclesiastical Hist., Sermons.
Evans, Lewis	1756	Pennsylvania,	Geography.

Evarts, Jeremiah	1781–1831	Boston, Ms.	Reports, Essays, Miscellanies.
Erving, John	1732–1802	Philadelphia, Pa.	Natural Philosophy, Sermons.
Finley, Samuel	1715–1766	Princeton, N. J.	Theology.
Fisher, Alex. M.	1794–1822	Yale College,	Mathematics, Nat. Philosophy.
Fisk, Pliny	1792–1825	Syria,	Letters, Journals.
Fiske, Nathan	1733–1799	Brookfield, Ms.	Essays, Sermons.
Fitzhugh, Wm. H.	1792–1830	Virginia,	Essays, Philanthropic Papers.
Foxcroft, Thomas	1697–1769	Boston, Ms.	Sermons, Miscellanies.
Franklin, Benjamin	1706–1790	Philadelphia, Pa.	Philos., Pol. Econ., Politics.
Frisbie, Levi	1784–1822	Cambridge, Ms.	Moral Philosophy.
Fulton, Robert	1765–1815	New York City,	Natural Philosophy, Engineer.
Godfrey, Thomas		Philadelphia, Pa.	Inventor of Quadrants.
Godman, John D.	1799–1830	Do.	Medicine, Natural History.
Gookin, Daniel	1687	Boston, Ms.	Hist. Indians, Hist. N. Eng.
Gordon, William	1807	Roxbury, Ms.	Hist. Am. Revolution, Sermons.
Gorham, John	1783–1829	Boston, Ms.	Elements of Chemistry.
Graham, Isabella	1742–1814	New York City,	Letters, Journals.
Griffin, Edmund D.	1804–1830	Do.	Remains, Journals, Lectures.
Hamilton, Alex.	1757–1804	Do.	Political Papers.
Harper, Robert G.	1765–1825	Baltimore, Md.	Speeches and Addresses.
Haven, Samuel	1727–1806	Portsmouth, N.H.	Sermons, Addresses.
Haven, Nathl. A.	1790–1826	Do.	Reviews, Remains, Miscel.
Hawley, Gideon	1807	Stockbridge, Ms.	Historical, Indian Papers.
Hazard, Ebenezer	1817	Philadelphia, Pa.	Historical Collections.
Heckewelder, J.	1743–1823	Bethlehem, Pa.	Miss. Papers, Indian Antiq.
Henry, Patrick	1736–1799	Virginia,	Speeches, Letters.
Hobart, John H.	1776–1830	New York City,	Sermons, Charges.
Holley, Horace	1781–1827	Lexington, Ky.	Do. Remains.
Hooker, Thomas	1586–1647	Hartford, Ct.	Do. Church Discipline.
Hopkins, Samuel	1721–1803	Newport, R. I.	Theological Treatises, Sermons, Memoirs.
Hopkinson, F.	1738–1791	Bordentown, N. J.	Miscellanies.
Hubbard, William	1621–1704	Ipswich, Ms.	History of New England.
Humphreys, David	1753–1818	Hartford, Ct.	Poems, Miscellanies.
Huntington, Jos.	1795	Coventry, Ct.	Divinity.
Hutchinson, Thos.	1711–1780	Boston, Ms.	History of Massachusetts.
Jay, John	1745–1829	W. Chester Co. N.Y.	Political Papers.
Jefferson, Thomas	1743–1826	Monticello, Va.	Letters, History, Politics.
Jenkins, Charles	1786–1831	Portland, Me.	Sermons, Poems,
Johnson, Samuel	1696–1772	Stratford, Ct.	Do. Philology.
Johnson, Wm. S.	1727–1819	Do.	Miscellanies.
Judson, Ann	1789–1826	Birmah,	Letters, Journals.
King, Rufus	1755–1827	New York City.	Speeches, Politics.
Kollock, Henry	1778–1819	Savannah, Ga.	4 vols. Sermons.
Lathrop, Joseph	1731–1820	West Springfield,	Theology.
Lathrop, John	1740–1816	Boston, Ms.	Sermons, Miscellanies.
Ledyard, John	1751–1789	Gen. Traveller,	Letters, Journals.
Lee, Richard H.	1732–1794	Virginia,	Politics, Miscellanies.
Lee, Francis L,	1734–1797	Do.	Miscellanies.
Lee, Arthur,	1740–1782	Do.	Politics, Letters.
Lewis, Meriwether	1774–1814	Louisiana,	Travels in the West.
Lincoln, Enoch	1788–1829	Paris, Me.	Poems, Hist. Collections.
Lining, John	1708–1760	South Carolina,	Medicine.
Linn, John B.	1777–1804	Philadelphia, Pa.	Poems, Sermons.
Livingston, Wm.	1841–1790	New Jersey,	Poems, Reviews, Miscellanies.
Livingston, J. H.	1746–1825	Do.	Sermons.
Logan, James	1674–1751	Philadelphia, Pa.	Philosophy, Philology.
Lowndes, William	1790–1822	South Carolina,	Speeches.
Mason, John M.	1770–1829	New York City,	Sermons, Addresses.
Mather, Increase	1639–1723	Boston, Ms.	Do. Tracts, History.

Mather, Cotton	1663–1728	Boston,	Bib. Amer., Magnalia, Sermons.
Maxcy, Jonathan	1768–1820	Providence, R. I.	Sermons.
Mayhew, Thomas	1657	Martha's Viney'd.	Letters.
Mayhew, Exp.	1673–1758	Do.	History, Sermons.
Mayhew, Jona.	1720–1766	Boston, Ms.	Sermons, Miscellanies.
Mc Kean, Joseph	1776–1808	Cambridge, Ms.	Do. Memoirs.
Mc Keen, Joseph	1757–1807	Brunswick, Me.	Do.
Melish, John	1770–1822	Philadelphia, Pa.	Geographical Works.
Minot, George R.	1758–1802	Boston, Ms.	History of Massachusetts.
Minto, Walter	1753–1796	Princeton, N. J.	Natural Philosophy.
Mitchell, Jona.	1624–1668	Cambridge, Ms.	Sermons, Letters.
Monis, Judah	1764	Northborough,	Ms. Hebrew Grammar.
Morris, Gouver.	1752–1816	Morrissania, N. J.	Orations, Letters.
Morse, Jedidiah	1761–1828	Charlestown, Ms.	Geography, History, Sermons.
Morton, Nath.	1612–1685	Plymouth, Ms.	New England Memorial.
Muhlenberg, H. E.	1758–1815		Botany, Natural History.
Nelson, ——		New York City,	Philology.
Newman, Samuel	1600–1663	Rehoboth, Ms.	Concordance.
Norton, John	1606–1663	Boston, Ms.	Sermons, Memoirs.
Oakes, Urian	1631–1681	Cambridge, Ms.	Do.
Osborn, Selleck	1826	Wilmington, Del.	Poems.
Osgood, David	1748–1822	Medford, Ms.	Sermons.
Otis, James	1778	Boston, Ms.	Miscellanies.
Otis, James	1725–1783	Do.	Letters, Political Papers.
Paine, Robert T.	1731–1814	Do.	Charges.
Paine, Robert T.	1773–1811	Do.	Poems.
Parish, Elijah	1762–1825	Byfield, Ms.	History, Geography, Sermons.
Parker, Isaac	1768–1830	Boston, Ms.	Law, Memoir.
Parsons, Theoph.	1750–1813	Do.	Law Reports, Charges.
Payson, Edward	1783–1827	Portland, Me.	Sermons, Letters.
Pearson, Eliphalet	1752–1826	Andover, Ms.	Lectures, Sermons.
Peck, Wm. D.	1763–1822	Cambridge, Ms.	Natural Philosophy.
Pemberton, Eben.	1777	Boston, Ms.	Sermons.
Pemberton, Thos.	1728–1807	Do.	5 vols. Mass. History.
Penn, William	1644–1718	Philadelphia, Pa.	Theol. Tracts.
Phillips, George	1664	Watertown, Ms.	Miscellanies.
Pickering, Tim.	1746–1829	Salem, Ms.	Political Papers.
Pierson, Abraham	1707	New Haven, Ct.	Natural Philosophy.
Pinckney, C. C.	1746–1825	Charleston, S. C.	Political Papers.
Pinkney, William	1764–1822	Baltimore, Md.	Letters, Speeches.
Pownall, Thomas	1722–1804	Boston, Ms.	History, Political Papers.
Pratt, Benjamin	1709–1763	Do.	Poems, History of N. England.
Prince, Thomas	1687–1758	Do.	Sermons, Hist. N. Eng., Miscel.
Prince, Thomas	1722–1748	Do.	Christian History.
Quincy, Josiah Jr.	1744–1775	Do.	Letters, Journals.
Ramsay, David	1749–1815	Charleston, S. C.	History, Medicine.
Ramsay, Martha L.	1759–1811	Do.	Letters, Journals.
Rice, John H.	1831	Prince Edward,	Va. Reviews, Sermons, Letters.
Rittenhouse, David	1732–1796	Philadelphia, Pa.	Philosophical Papers.
Rodgers, John	1757–1811	New York City,	Sermons, Letters.
Romeyn, J. B. R.	1825	Do.	Do.
Rush, Benjamin	1745–1813	Philadelphia, Pa.	Medicine, Miscellanies.
Sargeant, John	1710–1749	Stockbridge, Ms.	Indian Translations.
Sewall, Samuel	1652–1730	Boston, Ms.	Politics, Religious Papers.
Sewall, Joseph	1688–1769	Do.	Sermons.
Sewall, Stephen	1734–1804	Cambridge, Ms.	Philology.
Shepard, Thomas	1605–1649	Do.	Sermons.
Sherman, John	1613–1675	Watertown, Ms.	Almanacs.
Smalley, John	1734–1820	Berlin, Ct.	Sermons, Theology.
Smith, John	1579–1631	Virginia,	Travels, History, Maps,

Smith, Robert	1723–1785	Pequea, Pa.	Sermons.
Smith, John B.	1756–1799	Schenectady, N.Y.	Miscellanies.
Smith, William	1803	Philadelphia, Pa.	Sermons, Politics.
Smith, John	1752–1809	Hanover, N. H.	Grammars.
Smith, Samuel S.	1750–1819	Princeton, N. J.	Sermons, History, Philosophy.
Smith, Nathan	1762–1829	New Haven, Ct.	Medicine, Memoirs.
Spring, Samuel	1746–1819	Newburyport, Ms.	Sermons.
Stiles, Ezra	1727–1795	New Haven, Ct.	History, Sermons, Philology.
Stillman, Samuel	1737–1807	Boston, Ms.	Sermons.
Stoddard, Solomon	1643–1729	Northampton, Ms.	Theology.
Stone, Samuel	1663	Hartford, Ct.	Sermons, Theology.
Strong, Caleb	1745–1819	Northampton, Ms.	Speeches.
Strong, Jonathan	1764–1814	Randolph, Ms.	Sermons.
Sullivan, James	1744–1808	Boston, Ms.	History, Politics.
Swift, Zephaniah	1759–1823	Lebanon, Ct.	Law.
Tappan, David	1753–1803	Cambridge, Ms.	Sermons, Addresses.
Thacher, Thomas	1620–1678	Weymouth, Ms.	Philology.
Thacher, Peter	1752–1802	Boston, Ms.	Sermons, Miscellanies.
Thacher, Saml. C.	1785–1811	Do.	Sermons, Reviews.
Thomas, Isaiah	1749–1831	Worcester, Ms.	History Printing.
Thompson, Benj.	1753–1814	Count Rumford,	Philosophical Essays.
Trumbull, Benj.	1820	North Haven, Ct.	History of Connecticut.
Trumbull, John	1750–1831	Hartford, Ct.	Mc Fingal and other poems.
Tucker, St. Geo.	1827	Virginia,	Law Tracts.
Tudor, William	1830	Boston, Ms.	Historical Letters, Essays, Life of Otis.
Wadsworth, Benj.	1737	Cambridge, Ms.	Sermons.
Waln, Robert Jr.	1794–1825	Philadelphia, Pa.	Life of Fayette, Signers of Declaration.
Ward, Nathaniel	1570–1653	Ipswich, Ms.	Satires, Sermons.
Warren, Mercy	1727–1814	Plymouth, Ms.	Hist. of Am. Rev., Poems.
Warren, John	1753–1815	Boston, Ms.	Orations and Addresses.
Washington, Geo.	1732–1799	Westmoreland Co. Va.	Official Papers, Letters.
Webber, Samuel	1759–1810	Cambridge, Ms.	Mathematics.
West, Samuel	1730–1807	New Bedford, Ms.	Sermons.
West, Stephen	1736–1819	Stockbridge, Ms.	Theology.
Wheatley, Phillis	1794	Boston,	Poems.
Wheelock, Eleazer	1711–1779	Hanover, N. H.	Sermons, Histories.
Wheelock, John	1754–1817	Do.	Historical.
Whelpley, Samuel	1766–1817	New York City,	Triangle, History.
Wigglesworth, E.	1765	Cambridge, Ms.	Lectures.
Wilcox, Carlos	1794–1827	Hartford, Ct.	Poems, Sermons, Letters.
Willard, Samuel	1640–1707	Boston, Ms.	Sermons.
Willard, Joseph	1738–1804	Cambridge, Ms.	Philosophical Papers, Sermons.
Williams, Roger	1599–1683	Providence, R. I.	Controversies, Histories.
Williams, Samuel	1761–1817	Rutland, Vt.	History of Vermont.
Williams, Saml. P.	1779–1826	Mansfield, Ct.	Sermons.
Wilson, James	1742–1798	Princeton, N. J.	Works in 3 volumes.
Wilson, James P.	1830	Philadelphia,	Lectures, Miscellanies.
Wilson, Peter	1826	New York City,	Greek Prosody.
Wilson, Alex.	1813	Philadelphia,	Ornithology, Poems.
Winslow, Edward	1594–1655	Plymouth, Ms.	History.
Winthrop, John	1587–1649	Boston,	Journal.
Winthrop, John	1799	Cambridge, Ms.	Natural Philosophy.
Wise, John	1725	Ipswich, Ms.	Ecclesiastical.
Witherspoon, John	1721–1794	Princeton, N. J.	Sermons.
Wood, William		Boston,	History of Massachusetts.
Worcester, Saml.	1771–1821	Salem, Ms.	Sermons, Miss. Reports.
Zeisberger, Dav.	1721	Ohio,	Indian Antiquities.

A CHRONOLOGICAL TABLE OF THE PRINCIPAL GEOGRAPHICAL DISCOVERIES OF MODERN EUROPEAN NATIONS.

861 *Feroe Islands*—discovered about this time by a Scandinavian vessel.

871 *Iceland*—discovered by some Norwegian chiefs, who were compelled to leave their native country. According to some accounts, it had been visited before this, by a Scandinavian pirate, Naddodd.

950 *Greenland*—discovered by the Icelanders about this period. The first colony established there was destroyed by a pestilence in the 14th century, and by the accumulation of ice which prevented all communication between Iceland and Greenland.

1001 *Winenland*—a part of the continent of America, is supposed to have been discovered by the Icelanders. It was called Winenland, or Vinland, from the abundance of a species of vine found there. The Icelandic chronicles are full and minute respecting this discovery.

1344 *Madeira.*—The discovery of this island attributed to an Englishman, Robert Macham; it was revisited in 1419 by Juan Gonzalez, and Tristan Vaz, Portuguese.

1345 *Canary Isles*—discovered by some Genoese and Spanish seamen, having been known to the ancients.

1364 *Guinea*—the coast of, discovered by some seamen of Dieppe, about this period.

1418 *Porto Santo*—discovered by Vaz and Zarco, Portuguese.

1419 *Madeira*—discovered by the same navigators. It was first called St. Lawrence, after the Saint's day on which it was seen:—and subsequently Madeira, on account of its woods.

1434 *Cape Bojador* or *Nun*—doubled for the first time by the Portuguese.

1440 } *Senegal River*—discovered by the Portuguese.
1445 }

1446 *Cape Verd*—discovered by Denis Fernandez, a Portuguese.

1448 *Azores Islands*—discovered by Gonzallo Vello, a Portuguese.

1449 *Cape Verd Islands*—discovered by Antonio de Noli, a Genoese in the service of Portugal.

1471 *Island of St. Thomas*, under the Equator, discovered.

1484 *Congo*—discovered by the Portuguese, under Diego Cam.

1486 *Cape of Good Hope*—discovered by Bartholomew Diaz. It was originally called "The Cape of Tempests," and was also named "The Lion of the Sea," and "The Head of Africa." The appellation was changed by John II., King of Portugal, who augured favorably of future discoveries from Diaz having reached the extremity of Africa.

1492 *Lucayos* (or *Bahama*) *Islands.*—These were the first points of discovery by Columbus. *San Salvador*, one of these islands, was first seen by this great navigator, on the night of the 11th or 12th of October, in this year.

Cuba, Island of
Hispaniola, or *St. Domingo* } discovered by Columbus in his first voyage.

1493 *Jamaica*
St. Christopher's } discovered by Columbus in his second voyage.
Dominica

1497 *Cape of Good Hope*—doubled by Vasco di Gama, and the passage to India discovered.

1497 *Newfoundland*—discovered by John Cabot, who first called it Prima Vista and Baccalaos. The title of Prima Vista still belongs to one of its capes, and an adjacent island is still called Baccalao.

1498 *Continent of America*—discovered by Columbus.
Malabar, Coast of—discovered by Vasco di Gama.
Mozambique, Island of—discovered by Vasco di Gama.

1499 *America, Eastern Coasts of*—discovered by Ojéde and Amerigo Vespucci. (It is contended by some that this preceded by a year the discovery of the American Continent by Columbus.)

1500 *Brazil*—discovered 24th April by Alvarez de Cabral, a Portuguese, who was driven on its coasts by a tempest. He called it the Land of the Holy Cross. It was subsequently called Brazil, on account of its red wood; and was carefully explored by Amerigo Vespucci, from 1500 to 1504.

1501 *Labrador and River St. Lawrence*—discovered by Corterçal, who sailed from Lisbon on a voyage of discovery for the Portuguese.
1502 *Gulf of Mexico.*—Some of the shores of this Gulf explored by Columbus on his last voyage.
St. Helena, the Island of—discovered by Jean de Nova, a Portuguese.
1506 *Ceylon*—discovered by the Portuguese. Ceylon was known to the Romans in the time of Claudius.
1506 *Madagascar, Island of*—discovered by Tristan da Cunha, and revisited by the Portuguese navigator Fernandez Pereira, in 1508. This island was first called St. Laurence, having been discovered on the day of that saint.
1508 *Canada*—visited by Thomas Aubert. Known before to fishermen who had been thrown there by a tempest.
Ascension Isle—discovered by Tristan da Cunha.
Sumatra, Island of—discovered by Siqueyra, a Portuguese.
1511 *Sumatra*—more accurately examined by the Portuguese.
Molucca Isles—discovered by the Portuguese.
Sunda Isles—discovered by Abrew, a Portuguese.
1512 *Maldives.*—A Portuguese navigator, wrecked on these Islands, found them in occasional possession of the *Arabians*.
Florida—discovered by Ponce de Leon, a Spanish navigator.
1513 *Borneo and Java.*—The Portuguese became acquainted with these Islands.
1513 *South Sea.*—The Great Ocean was discovered this year from the mountains of Darien, by Nugnez de Balboa, and subsequently navigated by Magellan. The supposition of the New World being part of India now ceased.
1515 *Peru*—discovered by Perez de la Rua.
1516 *Rio Janeiro*—discovered by Dias de Solis.
1516 *Rio de la Plata*—discovered by the same.
1517 *China*—discovery of, by sea, by Fernand Perez d'Andrada.
1517 *Bengal*—discovered by some Portuguese thrown on the coast by a tempest.
1518 *Mexico*—discovered by the Spaniards. Conquered by Cortez, in 1519.
1519 *Magellan, Straits of*—passed by Magellan with a fleet of discovery, fitted out by the Emperor Charles V. The first voyage round the world was undertaken by this navigator; and his vessel performed the enterprize, although the commander perished.
1520 *Terra del Fuego*—discovered by Magellan.
1521 *Ladrone Islands*—discovered by Magellan.
1521 *Philippines.*—This archipelago discovered by Magellan, who lost his life here in a skirmish.
1524 *New France.*—The first voyage of discovery made by the French under Francis the First, one of whose ships, after reaching Florida, coasted along as far as 50 deg. north latitude, and gave to this part the name of New France.
1524 *North America*—travelled over from Florida to Newfoundland by Verrazzani, a Florentine, in the service of France.
1525 *New Holland*—discovered by the Portuguese about this time: this immense tract was for some time neglected by Europeans, but was visited by the Dutch, at various periods, from 1619 to 1644. This fine country is now colonized by the English, and every year adds something to our knowledge of its extent and its peculiarities.
1527 *New Guinea*—discovered by Saavedra, a Spaniard, sent from Mexico, by Cortez.
1530 *Guinea*—the first voyage to, made by an English ship for elephants' teeth.
1534 *Canada*—visited by Cortier, of St. Malo; a settlement having previously been made in 1523, by Verrazzani, who took possession in the name of Francis I. of France.
1535 *California*—discovered by Cortez.
1537 *Chili*—discovered by Diego de Almagro, one of the conquerors of Peru.
1541 *Labrador*—discovered by a French engineer, Alphonze.
1541 *India*—the first English ship sailed to, for the purpose of attacking the Portuguese.
1542 *Japan*—discovered by the Portuguese, Antonie de Meta and Antonie de Peyxoto, who were cast by a tempest on its coasts.
1545 *Potosi*, Mines of—discovered by the Spaniards.
1552 *Spitzbergen*—observed by the English, but mistaken for part of Greenland. Visited by Barentz, a Dutch navigator in search of a north-east passage, in 1596.
1553 *White Sea.*—This sea, which had not been visited since the time of Alfred, was now supposed to be discovered by Chancellor, the English navigator.
Nova Zembla—discovered by Willoughby, an English seaman.
1575 *Solomon's Isles*—discovered by Mendana, a Spaniard, sent by the Governor of Peru.

1576 *Frobisher's Strait*—discovered by the English navigator whose name it bears.
Greenland—further explored by Frobisher, who also penetrated further between this country and Labrador.
1577 *New Albion*—discovered by Drake, who was the second to attempt a voyage round the world, which he performed in three years.
1580 *Siberia*—discovered by Yermak Timophéiévitch, Chief of Cossacks.
1587 *Davis's Strait*—discovered by the English navigator whose name it bears, in his voyage for the discovery of a north-west passage.
1594 *Falkland Islands*—discovered by the English navigator, Hawkins.
1595 *Marquesas*—discovered by Mendana, a Spaniard, on his voyage from Peru to found a colony in the Solomon Isles.
Solitary Island—discovered by Mendana on the above-named voyage.
1606 *Archipelago del Espirito Santo*—discovered by Guiros, a Portuguese, sent from Peru. These Islands are the Cyclades of Bougainville, and the New Hebrides of Cook.
Otaheite—supposed to be discovered by Guiros, who named it Sagittaria.
1607 1610 *Hudson's Bay*—discovered by the celebrated English navigator, Hudson, on his third voyage. Venturing to pass the winter in this Bay on his fourth voyage, he was, with four others, thrown by his sailors into a boat, and left to perish.
1607 *Chesapeake Bay*—discovered by John Smith.
1615 *Straits of Le Maire*—discovered with the island of Staten on the east, by Le Maire, a merchant of Amsterdam, and Schouten, a merchant of Horn.
1616 *Cape Horn*—doubled by Le Maire and Schouten, Dutch navigators, who called it after the town of which Schouten was a native. These enterprizing men performed a voyage round the world in about two years.
1616 *Van Dieman's Land*—discovered by the Dutch.
1616 *Baffin's Bay*—discovered by William Baffin, an Englishman. The nature and extent of this discovery were much doubted, till the expeditions of Ross and Parry proved that Baffin was substantially accurate in his statement.
1636 *Frozen Ocean.*—In this year the Russians discovered that this ocean washed and bounded the north of Asia. The first Russian ship sailed down the Lena into this sea.
1642 *New Zealand*—with the southern part of Van Dieman's Land, discovered by Tasman, a Dutch navigator.
1654 *Bourbon*—Isle of, occupied by the French.
1673 *Louisiana*—discovered by the French. This country received its name from La Salle, a Frenchman, who explored the Mississippi, in 1682.
1686 *Easter Island*—discovered by Roggewein, a Dutch navigator.
1690 *Kamschatka*—the principal settlement of the Russians on the coast of Asia, discovered by a Cossack chief, Morosko. This country was taken possession of by the Russians in 1697.
1692 *Japan.*—Carefully visited by Kemfer, a German.
1699 *New Britain.*—This island, and the straits which separate it from New Guinea, discovered by Dampier. This enterprizing seaman made a voyage round the world at the period of this discovery.
1711 *Kurile Isles*—occupied by the Russians. The people of these islands, which are twenty-one in number, still pay tribute to Russia. They are principally volcanic.
1728 *Behring's Strait*—explored and designated by a Danish navigator in the service of Russia, whose name it bears. Behring thus established that the continents of Asia and America are not united, but are distant from each other about thirty-nine miles.
1728 *Kamschatka*—ascertained by Behring to be a peninsula.
1741 *Aleutian Isles*—on the coast of North America, discovered by Behring. A more accurate survey of these Islands was made under the Russian Government, by Captains Billing and Sarytchef, from 1781 to 1798.
1765 *Duke of York's Island*—discovered by Byron.
Isles of Danger—discovered by Byron.
1767 *Otaheite*—discovered by Wallis.
1768 *Cook's Strait*—discovered by Captain Cook on his first voyage round the World, which occupied from 1768 to 1771.
1770 *New South Wales*—discovered by Captain Cook.
1772 *Island of Desolation*—the first land south of India, discovered by Kerguelen, and called by his name. Subsequently called the Island of Desolation by Captain Cook.

1774 *New Caledonia*—discovered by Cook in his second voyage, 1772—1775.
1778 *Icy Cape*—discovered by Captain Cook.
1778 *Sandwich Islands*—discovered by Cook in his third voyage, which commenced in 1776. He lost his life in 1779.
1797 *Bass's Straits.*—Mr. Bass, surgeon of H. M. S. Reliance, penetrated as far as Western Port, in a small open boat, from Port Jackson, and was of opinion that a Strait existed between New South Wales and Van Dieman's Land. In 1799, Lieut. Flinders circumnavigated Van Dieman's Land, and named the Strait after Mr. Bass.
1804, 5, 6. *Missouri* explored to its sources by Captains Lewis and Clarke, and the origin and source of the *Columbia* ascertained.
1819 *Barrow's Straits*—discovered by Lieut. Parry, who penetrated as far as Melville Island, in lat. 74 min. 26 sec. N., and long. 113 min. 47 sec. W. The Strait was entered on the 3d August. The lowest state of the thermometer was 55 deg. below zero of Fahrenheit.
1819 *New South Shetland*—discovered by Mr. Smith, of the brig William, bound to Valparaiso.
1819 } *North America*—The northern limits of, determined by Capt. Franklin, from the
1822 } mouth of the Coppermine River to Cape Turnagain.
1821 *Asia*—The northern limits of, determined by Baron Wrangel.
1825–6 *North America*—Franklin's second expedition, in which the coast between the mouths of the Coppermine and M'Kenzie's rivers, and the coast from the mouth of the latter to 149½ deg. W. long. were discovered.
1827 *North America.*—In August of this year, Captain Beechey, in H. M. S. Blossom, discovered the coast from Icy Cape to Point Barrow, leaving about 140 miles of coast unexplored between this Point and Point Beechey. Point Barrow is in 156½ deg. W. long.

The preceding article was taken from the Companion to the British Almanac; also, a part of the following article, with abridgment and alterations.

EXPLANATION OF CERTAIN ANCIENT AND MODERN ERAS.

A *solar* year is that space of time during which all the seasons have their course. This takes place in 365 days, 5 hours, 48 minutes, and 49 seconds; and an approximation to that time has been adopted by those nations which have had sufficient astronomical science to determine it. But as it would be impracticable to begin every new year at a different hour of the day, which would be necessary if the perfect year should always be completed before the commencement of a new one, 365 days have been taken as the length of a year, leaving the odd hours and minutes to accumulate until they amount to a whole day, when they are added to the year, making what is called a leap year, or intercalary year of 366 days.

A *lunar* year consists of 12 moons, or 354 days. This may be convenient enough for short periods, but is so ill adapted for the computation of civilized nations, that none but Mohammedans have continued in the use of it even for a little time. In a few years, its commencement varies through all the seasons.

The *semi lunar* year is that in which the months are regulated according to the course of the moon, but to which from time to time a month is added, whenever the year would range too widely from its original situation. This year is inconvenient from its varied duration; but, as in a long course of years, the months remain nearly at the same situation, it is less objectionable than the pure lunar year. It was the mode of computation of the Greeks and Romans, and is even now that of the Chinese, Tartars, Japanese, and Jews.

The Roman Year.

The Roman year is that, in its arrangement and division, upon which our year is entirely founded. The Romans reckoned their time from the date which

some of their antiquaries chose to assign for the founding of Rome—the 21st of April, in the 2d year of the 6th Olympiad, or 754 B. C. This era is designated by the letters A. U. C. or, *ab urbe condita*, "from the building of the City." The first year used by them, and attributed to Romulus, consisted of 10 months, from March to December, or 304 days. It is supposed that extraordinary months were added when it was found to be necessary.

Numa is said to have added two months, January at the beginning, and February at the end. All these months consisted of 29 or 31 days. The year was lunar and consequently shorter than the true year. February subsequently became the second month.

This computation was followed, with some slight variations, until the time of Julius Cæsar, who, observing that the beginning of the year, instead of occurring in winter, as at first, had now receded to the autumn, ordered that the year A. U. C. 707, or 47 B. C., should consist of 445 days, whereby the following year might begin at the proper time. He also determined that the year should be solar, without any reference to the lunar motions. Supposing the natural year to consist of 365 days and 6 hours, he ordered that three years in succession should each consist of 365 days, and the fourth should contain 366 days. The only difference between their calendar and ours, was in their mode of counting days, which was backwards instead of forwards. The following was the Roman month with the days opposite according to our mode.

English.	*Roman.*	*English.*	*Roman.*
Jan. 1.	kalends.	Jan. 17.	16th before kalends of February.
2.	4th before nones.	18.	15th " " "
3.	3d "	19.	14th " " "
4.	day "	20.	13th " " "
5.	nones.	21.	12th " " "
6.	8th before ides.	22.	11th " " "
7.	7th "	23.	10th " " "
8.	6th "	24.	9th " " "
9.	5th "	25.	8th " " "
10.	4th "	26.	7th " " "
11.	3d "	27.	6th " " "
12.	day "	28.	5th " " "
13.	ides.	29.	4th " " "
14.	19th before kalends of February.	30.	3d " " "
15.	18th " " "	31.	day " " "
16.	17th " " "		

The nones and ides of March, May, July, and October, are two days later than in January, the nones falling on the 7th and the ides on the 15th of those months; the 2d of March, was therefore called the 6th before the nones, and so on. In all the other months, the kalends, nones, and ides hold the same places as in the month of January. In the months, which have but 30 days, the number of days before the kalends will, of course, be one less, and in February, three less. In leap years, the additional day was inserted in February, as in our calendars; but instead of making a 29th day, the 24th was reckoned twice, and being called in Latin *sexto kal. Mart.* (or 6th day before the kalends of March,) this, with the addition of *bis* (twice) gave the name of *bissextile* to the leap year, which it still retains. The first year reckoned on this principle, was a leap year. (A. U. C. 708, or B. C. 46.) The Roman year has been adopted by almost all Christian nations, with no other variation than taking the birth of Christ as the commencement, instead of the building of Rome. If the given Roman year be less than 754, deduct it from 754; if the given Roman year be not less than 754, deduct 753 from it: The remainder gives the year (B. C. and A. D. in the first and second cases respectively) in which the Roman year commences. Required the year 701, A. U. C.

	754	Required the year,	780	A. U. C.
Deduct,	701	Deduct,	753	
	53 B. C.		27	A. D.

Greek method of Computing Time.

The Greeks computed their time by the celebrated era of the Olympiads which date from the year 776 B. C., being the year in which Coroebus was successful in the Olympic games. This era differed from all others in being reckoned by periods of four years, instead of single years. Each period of four years was called an Olympiad, and in marking a date, the year and Olympiad were both mentioned. The year was luni-solar, of 12 or 13 months. The names of the months varied in the different states of Greece, but the Attic months are most usual. They are as follows.—

1. Hecatombeon.	5. Moemacterion.	9. Elaphebolion.
2. Metageitnion.	6. Poseideon.	10. Munychion.
3. Boedromion.	7. Gamelion.	11. Thargelion.
4. Pyanepsion.	8. Anthesterion.	12. Seirophorion.

In the year of 13 months, the additional month was inserted after Poseideon, and called the second Poseideon. After various erroneous calculations, of greater or less importance, the philosopher, Meton, B. C. 432, invented the period or cycle of 19 years. He supposed 235 moons to be exactly equal to 19 solar years, and that in every period of 19 years, the new and full moons would recur regularly at the same seasons. Nineteen years, of 12 moons each, would contain 228 moons, and consequently 7 moons were to be added. These were inserted in the 3d, 5th, 8th, 11th, 13th, 16th, and 19th years. Instead also of making the months of 30 and 29 days alternately, he determined that each month should consist nominally of 30 days, but that every 63d day should be omitted, in numbering. The third day of Boedromion, for example, was omitted in the first year, the 6th of Poseideon, and so on to the end of the 19th year, when the last exemptile day (the third of Thargelion) was retained, making that year to consist of 385 days. This cycle was not quite accurate; 19 solar years are equal to about 6939 days, 14½ hours, while 235 lunations amount to 6939 days, 16¼ hours, or 2 hours more. In the year 330 B. C., this excess amounted to only 11 hours; but by the cycle of Meton, to above 52 hours, he having made 19 years equal to 6940 days. Another astronomer, Calippus, invented the cycle of 76 years, which consisted of 27,759 days, exactly equal to 76 Julian years, but above 14 hours in excess of the true solar year. His system continued in use from 330 B. C., as long as the Olympiads were employed. To reduce the date by Olympiads to our era, multiply the past Olympiad by 4, and add the odd year. Subtract the sum from 777 if before Christ, and subtract 776 from the sum if after Christ, the remainder will be the beginning of the given year. The year began within a fortnight of the middle of July. The third month of the 2d year of the 135th Olympiad is required.

134	Olympiads elapsed.
4	777
536	538
2	239
538	

The year began in July, 239 B. C.; the third month is consequently September, 239 B. C.

The Christian Era.

The Christian era, used by almost all Christian nations, dates from January 1st, in the middle of the fourth year of the 194th Olympiad, and in the 753d of the building of Rome. It was first introduced in the 6th century, but was not very generally employed for some centuries after. The Christian year, in its division, follows exactly the Roman year; consisting of 365 days for three successive years, and of 366 in the fourth year, which is termed leap year. This computation subsisted for 1,000 years, throughout Europe, without alteration,

and is still used by the followers of the Greek church. The simplicity of this form has brought it into very general use, and it is customary for astronomers and chronologists, in treating of ancient times, to date back in the same order from its commencement. The year immediately before the birth of Christ is usually reckoned as 1 B. C. There was, however, one slight error, which is still retained by the Greek church. The year as arranged by Julius Cæsar, was 11 min. 11 sec. too long, amounting to a day in nearly 129 years; and towards the end of the 16th century, the time of celebrating the church festivals had advanced 10 days beyond the periods fixed by the council of Nice, in 325. It was in consequence ordered by a bull of Gregory XIII., that the year 1582 should consist of 355 days only, which was effected by omitting 10 days in the month of October—from the 5th to the 14th. And to prevent the recurrence of a like irregularity, it was also ordered, that in three centuries out of four, the last year should be a common year, instead of a leap year, as it would have been by the Julian calendar. The year 1600 remained a leap year, but 1700, 1800, and 1900, were to be common years. This amended mode of computing was called the New Style, and was immediately adopted in all Catholic countries, while the Old Style continued to be employed by Protestants. Gradually, however, the Protestants employed the New Style. In England, the reformed calendar was adopted in the year 1752, by omitting 11 days, to which the difference between the styles then amounted. The alteration was effected in the month of September; the day which would have been the third was called the fourteenth. The Greeks and Russians still use the Old Style.

To turn the Old Style into the new.

From the alteration of Style to 29th of Feb. 1700, add 10 days,
" March 1st, 1700, to 29th of Feb. 1800, add 11 days,
" " 1800, " " 1900, " 12 "
" " 1900, " " 2100, " 13 "

Examples, 17th March, 1801, O. S. is 29th March, 1801, N. S.
19th Feb. 1703, O. S. is 2d March, 1703, N. S.
24th Dec. 1690, O. S. is 3d Jan. 1691, N. S.
20th Dec. 1829, O. S. is 1st Jan. 1830, N. S.

In England, until the year 1752, the year was considered to begin on the 25th of March; any date, therefore, from the 1st of January to the 24th of March, will be a year too little. It had been the practice for many years preceding the change of Style, to write both years, by way of obviating mistakes, as 1st of Feb. 1707-8, or 1707-8, meaning the year 1708, if begun in January, or 1707, if begun in March. All nations, who now use either the Old or New Style, begin the year on the 1st of January.

Various Eastern Eras.

The CREATION has been adopted as an epoch by Christian and Jewish writers, and would have been found very convenient, by doing away with the difficulty of counting before and after any particular date, as is necessary when the era begins at a later period. But unfortunately writers are not agreed as to the precise time of commencing. We consider the creation as taking place 4004 years B. C.; but there are about 140 different variations in this respect. The following are some of the principal.

ERA OF CONSTANTINOPLE. In this era, the creation is placed 5508 years B. C. It was used by the Russians until the time of Peter the Great, and is still used in the Greek church. The civil year begins the first of September, and the ecclesiastical towards the end of March. The day is not exactly determined. To reduce it to our era, subtract 5508 years from January to August, and 5509 from September to the end.

The month of March,	6901	The month of October,	7302
	5508		5509
	1393		1793

ERA OF ANTIOCH, AND ERA OF ALEXANDRIA. Although these eras differed at their formation by 10 years, they afterwards coincided. They were both much in use by the early Christian writers attached to the churches of Antioch and Alexandria. In the computation of Alexandria, the creation was considered to be 5492 years before Christ, and, in consequence, the year A. D. was equal to 5503. This computation continued to the year 284 A. D. which was called 5786. In the next year, (285 A. D.,) which should have been 5787, ten years were discarded, and the date became 5777. This is still used by the Abyssinians. The era of Antioch considered the creation to be 5492 years B. C., and, therefore, the year 285 A. D. was 5777. As this was equal to the date of Alexandria, the two eras, from this time, were considered as one. Dates of the Alexandrian era are reduced to the Christian era by subtracting 5502 until the year 5786, and after that time by subtracting 5492. In the era of Antioch, 5492 are always subtracted.

ABYSSINIAN ERA. The Abyssinians reckon their years from the creation, which they place in the 5493d year before our era, on the 29th of August, O. S.; and their dates will consequently exceed ours by 5492 years, and 125 days. They have 12 months of 30 days each, and 5 days added at the end, called pagomen, from a Greek word, meaning *added*. Another day is added at the end of every 4th year. To reduce Abyssinian time to the Julian year, subtract 5492 years and 125 days.

JEWISH MODE OF RECKONING TIME. The year of the Jews consists of 12 lunar months, of which the first has 30 days, and the second, 29; and so the rest successively and alternately. The sacred year begins in the spring, the civil year in autumn. The Jews had calendars anciently, wherein were noted all the feasts, and all the days on which they celebrated the memory of any great event, which had happened to the nation. The following are their months.

SACRED YEAR.			CIVIL YEAR.	
Name.	*Days.*	*Answering to*	*Name.*	*Answers to our*
1. Nisan.	30	March, O. S.	1. Tizri.	September.
2. Jiar.	29	April.	2. Marchesvan.	October.
3. Sivan.	30	May.	3. Chisleu.	November.
4. Thammuz.	29	June.	4. Thebet.	December.
5. Ab.	30	July.	5. Sebat.	January.
6. Elul.	29	August.	6. Adar.	February.
7. Tizri.	30	September.	7. Nisan.	March.
8. Marchesvan.	29	October.	8. Jiar.	April.
9. Chisleu.	30	November.	9. Sivan.	May.
10. Thebet.	29	December.	10. Thammuz.	June.
11. Sebat.	30	January.	11. Ab.	July.
12. Adar.	29	February.	12. Elul.	August.

The average length of the year of 12 months is 354 days; but by varying the length of Marchesvan and Chisleu, it may consist of 353 or 355 days also. In the same manner the year of 13 months may contain 383, 384, or 385 days. In 19 years, 12 years have 12 months each, and 7 years 13 months.

THE ERA OF NABONASSAR. This era received its name from that of a prince of Babylon, under whose reign astronomical studies were much advanced in Chaldea. The years are vague, containing 365 days each, without intercalation. The first day of the era was Wednesday, 26th February, 747 B. C.

EGYPTIAN ERA. The Egyptian year was identical with the era of Nabonassar, beginning on the 26th of February, 747 B. C., and consisting of 365 days only. It was reformed 30 years B. C., at which period the commencement of the year had arrived, by continually receding, to the 29th of August, which was determined in future to be the first day of the year. To reduce to the Christian era, subtract 746 years 125 days.

JULIAN PERIOD. This period is a term of years produced by the multiplication of the lunar cycle 17, solar cycle 28, and Roman indiction 15. It consists of 7980 years, and began 4713 years before our era. It has been employed in computing time, to avoid ambiguity attendant on reckoning any period antecedent to our era. By subtracting 4713 from the Julian period, our year is found. If before Christ, subtract the Julian period from 4714.

ERA OF DIOCLESIAN OR MARTYRS. This was much used by Christian writers until the introduction of the Christian era in the 6th century; and is still employed by the Abyssinians and Copts. It dates from the day when Dioclesian was proclaimed emperor, at Chalcedon, 24th of August, 284. It is called the era of Martyrs, from the persecution of the Christians in the reign of Dioclesian. The year consists of 365 days, with an additional day every fourth year. To reduce the years of this era to those of the Christian, add 283 years, 240 days. When the Dioclesian year is the year after leap year, it begins one day later than usual, and in consequence, one day must be added to the Christian year, from the 29th of August to the end of the following February.

GRECIAN ERA, OR ERA OF THE SELEUCIDES. This dates from the reign of Seleucus Nicator, 311 years and 4 months B. C. It was used in Syria for many years, and frequently by the Jews until the 15th century, and by some Arabians to this day. It is used in the book of the Maccabees, and appears to have begun with Nisan. Their year was solar, and consisted of 365 days, with the addition of a day every fourth year. To reduce it to our era, supposing it to begin September 1st, 312 B. C. subtract 311 years and 4 months.

CHINESE CYCLE. The Chinese, like all the nations of the northeast of Asia, reckon their time by cycles of 60 years; instead of numbering them as we do, they give a different name to every year in the cycle. They have two series of words, one of ten, and the other of twelve words; a combination of the first words in both orders is the name of the first year; the next in each series are taken for the second year; and so to the 10th; in the 11th year, the series of ten being exhausted; they begin again with the first, combining it with the eleventh of the second series; in the twelfth, the second word of the first series is combined with the twelfth of the second; for the thirteenth year, the combination of the third word of the first list with the first of the second list is taken, that list also being now exhausted. To make this clearer, the series of ten are designated by the Roman letters, that of twelve by the Italics, and the whole cycle of 60 will stand thus.

1.	a *a*	16.	f *d*	31.	a *g*	46.	f *k*
2.	b *b*	17.	g *e*	32.	b *h*	47.	g *l*
3.	c *c*	18.	h *f*	33.	c *i*	48.	h *m*
4.	d *d*	19.	i *g*	34.	d *k*	49.	i *a*
5.	e *e*	20.	k *h*	35.	e *l*	50.	k *b*
6.	f *f*	21.	a *i*	36.	f *m*	51.	a *c*
7.	g *g*	22.	b *k*	37.	g *a*	52.	b *d*
8.	h *h*	23.	c *l*	38.	h *b*	53.	c *e*
9.	i *i*	24.	d *m*	39.	i *c*	54.	d *f*
10.	k *k*	25.	e *a*	40.	k *d*	55.	e *g*
11.	a *l*	26.	f *b*	41.	a *e*	56.	f *h*
12.	b *m*	27.	g *c*	42.	b *f*	57.	g *i*
13.	c *a*	28.	h *d*	43.	c *g*	58.	h *k*
14.	d *b*	29.	i *e*	44.	d *h*	59.	i *l*
15.	e *c*	30.	k *f*	45.	e *i*	60.	k *m*

The Chinese months are lunar, of 29 and 30 days each. Their years have ordinarily 12 months, but a thirteenth is added whenever there are two new moons while the sun is one sign of the Zodiac. This will occur 7 times in 19 years. The Chinese calendar has been almost constantly under the care of Christians. The first cycle, according to the Romish missionaries, began Feb. 2397 B. C. We are now, therefore, in the 71st cycle, the 27th of which began in 1830. The Chinese frequently date from the year of the reigning sovereign,

and in that case there is no way of having the corresponding date, but by a list of emperors. The following is a list of those who have reigned during the last two centuries.

TARTAR DYNASTY.

He-tsung began to reign	A. D.	1616	
Chwang-lĕĕ	"	1627	
Shun-che	"	1644	
Kang-he	"	1662	
Yung-ching	"	1723	
Kĕen-lung	"	1736	
Kea-king	"	1796	
Taon-kwang	"	1821	Now emperor.

The Japanese have a cycle of 60 years, like that of the Chinese, formed by a combination of words of two series.

MOHAMMEDAN ERA, OR HEGIRA. This era dates from the flight of Mohammed to Medina, which event took place in the night of Thursday, July 15, A. D. 622. The era commences on the following day, the 16th of July. The year is purely lunar, consisting of 12 months, each month commencing with the appearance of the new moon, without any intercalation to bring the commencement of the year to the same season. As they begin each month with the appearance of the new moon, a few cloudy days may retard the commencement of a month, making the preceding month longer than usual. Two parts of a country will sometimes differ a day in consequence. But in chronology, and in history, as well as in all public documents, the Mohammedans use months of 30 and 29 days, alternately, making the year thus to consist of 354 days. Eleven times in 30 years, one day is added to the last month, making 355 days in that year.

VARIOUS OTHER ERAS. The Armenians began their era Tuesday the 9th of July, A. D. 552. Their year consists of 365 days only, and therefore anticipates the Julian, one day every 4 years. The Armenian ecclesiastical year, begins on the 11th of August, and has an additional day at the end of every fourth year; and consequently coincides in division with the Julian year. The *Persian* era, now used by the Parsees in India, and by the Arabs, in certain computations, began June 16th, 632 A. D. It consisted of 365 days only, and anticipated the Julian one day in every 4 years. The era of *Tyre*, began Oct. 19th, 125 B. C. The months are the same with those used in the Grecian era. The year is similar to the Julian.

A LIST OF MINISTERS WHO ARRIVED IN NEW ENGLAND, FROM ITS FIRST SETTLEMENT 1620, TO 1687.

Those with a star prefixed, returned to England. A few of the following were not ministers, when they arrived here, but became so not long afterwards.

James Allen, Boston, died 22 September, 1710, aged 78.
*Thomas Allen, Charlestown, died 21 September, 1673, aged 65.
John Allin, Dedham, died 26 August, 1671, aged 75.
Samuel Arnold, Marshfield, died 3 September, 1693, aged 71.
John Avery, died 14 August, 1635.
John Bailey, Watertown and Boston, died 12 December, 1697, aged 53.
Thomas Bailey, Watertown, died 2 January, 1689.
Nicholas Baker, Scituate, died 22 August, 1678, aged 68.
—— Barnard, Weymouth. (See Prince, Annals, i. 131.)
—— Barnet, New London. (See Mather, Magnalia, i. 216.)
*Stephen Bachiler, Lynn and Hampton, died about 1671, supposed aged 100.
John Bishop, Stamford, died 1694.

Adam Blackman, Stratford, died 1665.
William Blackstone, *Episcopalian*, died 26 May, 1675, aged about 78.
Christopher Blackwood, Scituate. (See Deane, History of Scituate, 222.)
*Richard Blinman, Gloucester and New London, died about 1675.
—— Bond. (See Hutchinson, History of Massachusetts, i. 377.)
Robert Booth, Saco. (See Folsom, History of Saco, 128, 129.)
Edmund Brown, Sudbury, died 22 June, 1678.
Chad Brown, *Baptist*, Providence.
James Brown, Portsmouth. (See Belknap, History of New Hampshire, i. 80.)
James Browne, Swanzey. (See Mather, Magnalia, i. 216.)
Peter Bulkley, Concord, died 9 March, 1659, aged 77.
Edward Bulkley, Marshfield and Concord, died 2 January, 1696.
*George Burdet, Dover and elsewhere. (Belknap, Willis, History of Portland.)
William Burrage, Scarborough. (Greenleaf, Ecclesiastical Sketches.)
*H. Butler, (See Calamy, Acc't of Ejected Min., ii. 611,) died 24 April, 1696, aged 72.
Hugh Campbell, "in the Nipmug country, 1679." (MS. Mass. Colony Records.)
Thomas Carter, Woburn, died 5 September, 1684, aged 74.
Charles Chauncy, Scituate, died 19 February, 1672, aged 79.
Robert Clarke, Boston, *Episcopalian*. (See Bowen's Picture of Boston, 127.)
Thomas Cobbett, Lynn and Ipswich, died 5 November, 1685, aged 78.
John Cotton, Boston, died 23 December, 1652, aged 67.
Peter Daille, Boston, died 21 May, 1715, aged 66.
Timothy Dalton, Hampton, died 28 December, 1661, aged about 82.
Francis Dana, Andover, died 17 February, 1697, aged 81.
John Davenport, New Haven and Boston, died 15 March, 1670, aged 73.
Richard Denton, Weathersfield, Stamford, and Hempstead, L. I. 1663.
Francis Doughty, Taunton. (See Baylies, History Plymouth Colony.)
Samuel Dudley, Exeter, died 1683, aged 77.
Henry Dunster, Cambridge, died 27 February, 1659.
Samuel Eaton, New Haven, died 9 January, 1665, aged 68.
*Nathaniel Eaton, the first head of Harvard College.
John Eliot, Roxbury, died 20 May, 1690, aged 86.
John Emblen, Boston, *Baptist*, died 9 December, 1702.
John Fiske, Wenham and Chelmsford, died 14 January, 1677, aged 76.
James Fitch, Saybrook and Norwich, died 18 November, 1702, aged 80.
Edward Fletcher. (See Calamy, Account of Ejected Ministers, ii. 330.)
Seth Fletcher, Wells and Saco. (See Folsom, History Saco.)
Henry Flint, Braintree, died 27 April, 1668, aged 61.
Robert Fordham, Southampton, L. I. died 1674.
*Richard Gibson, Portsmouth. (See Winthrop, History of New England, ii. 66.)
Thomas Gilbert, Topsfield, died 26 October, 1673, aged 63.
Thomas Gould, Boston, *Baptist*. (See Snow's History of Boston.)
Henry Green, Reading, died 11 October, 1648.
Robert Gutch, Bath, *Episcopalian*, died about 1675.
Thomas Hanford, Norwalk, died 1696, aged 80.
John Harvard, Charlestown, died 14 September, 1638.
Ephraim Hewett, Windsor, died 4 September, 1644.
Francis Higginson, Salem, died 6 August, 1630, aged 43.
John Higginson, Guilford and Salem, died 9 December, 1708, aged 92.
*William Hook, New Haven, died 21 May, 1677, aged 77.
Thomas Hooker, Cambridge and Hartford, died 7 July, 1647, aged 62.
Peter Hobart, Hingham, died 20 January, 1679, aged 75.
Joseph Hull, Weymouth, Isles of Shoals, &c. (See Winthrop, Folsom, Mather, &c.)
*—— Hunt. (See Calamy, Account of Ejected Ministers.)
*Thomas James, Charlestown, died, aged 86.
Thomas James, East Hampton, L. I. died 1696.
*Thomas Jenner, Weymouth. (See Winthrop, History of New England, 250.)
John Jones, Concord and Fairfield, died about 1664.
Robert Jordan, *Episcopalian*, Cape Elizabeth, died about 1679, aged 78.
James Keith, Bridgewater, died 22 July, 1719, aged 76.
William Knight, Topsfield, died, supposed about 1665.
*Hanserd Knollys, Dover, died 19 September, 1691, aged 93.
*John Knowles, Watertown, died 10 April, 1685, aged about 80.
*Thomas Larkham, Dover, died 1669, aged 68.
John Lothropp, Scituate and Barnstable, died 8 November, 1653.
*Gilbert Laurie, Portsmouth. (See Adams, Annals Portsmouth.)
Desdate Lawson, Danvers and Scituate.

Samuel Lee, Bristol, died 1691, aged 63.†
*Robert Lenthall, Weymouth.
William Leveridge, Dover, Sandwich, Huntington, L. I. and Newtown, L. I.
John Lyford, Plymouth, died in Virginia, about 1628.
Richard Mather, Dorchester, died 22 April, 1669, aged 73.
Daniel Maud, Dover, died 1655.
John Maverick, Dorchester, died 3 February, 1636, aged 60.
Marmaduke Matthews, Hull and Malden, died 1683.
Thomas Mayhew, Nantucket, died 1691, aged 92.
John Mayo, Boston, died May, 1676.
John Miller, Rowley and Yarmouth, died 12 June, 1663.
Thomas Millet, Kittery. (See Bishop, New England judged, 362.)
Charles Morton, Charlestown, died 11 April, 1698, aged 72.
John Myles, *Baptist*, Swanzey, died 3 February, 1683.
Samuel Newman, Weymouth and Rehoboth, died 5 July, 1663, aged 62.
Roger Newton, Farmington and Milford, died 7 June, 1683, aged about 63.
*Charles Nicholet, Salem.
*Nathaniel Norcross, Lancaster.
Edward Norris, Salem, died 10 April, 1659.
John Norton, Ipswich and Boston, died 5 April, 1663, aged 57.
James Noyes, Newbury, died 22 October, 1656, aged 48.
John Oxenbridge, Boston, died 28 December, 1674, aged 65.
James Parker, Weymouth and Portsmouth.
Thomas Parker, Newbury, died 24 April, 1677, aged 82.
Ralph Partridge, Duxbury, died 1658.
*Robert Peck, Hingham. (See Lincoln, History of Hingham, 23.)
*Hugh Peters, Salem, died 16 October, 1660, aged 60.
*Thomas Peters, Saybrook, returned 1647.
George Phillips, Watertown, died 1 July, 1647.
A. Pierson, Southampton, L. I., Branford and Newark, N. J. died about 1681, aged 80.
Peter Prudden, Milford, died 1656, aged 56.
Robert Radcliffe, Boston, *Episcopalian*. (See Snow, Hist. Boston, 190—192.)
John Reyner, Plymouth and Dover, died 20 April, 1669.
—— Rodgers, Plymouth, came over 1628, returned 1629.
Ezekiel Rogers, Rowley, died 22 January, 1661, aged 60.
Nathaniel Rogers, Ipswich, died 3 July, 1655, aged 57.
John Russell, Boston, *Baptist*, died 24 December, 1680.
William Sargent, Malden. (See Johnson, History New England, 211.)
*Giles Saxton, Scituate. (See Deane, History Scituate, 166.)
Thomas Shepard, Cambridge, died 25 August, 1649, aged 44.
John Sherman, Watertown, died 8 August, 1685, aged 72.
George Shove, Taunton, died 21 April, 1687.
Samuel Skelton, Salem, died August, 1634.
Henry Smith, Weathersfield, died 1648.
Ralph Smith, Plymouth, died 1 March, 1662.
Samuel Stone, Cambridge and Hartford, died 20 July, 1663.
Nicholas Street, New Haven, died 22 April, 1674.
Zechariah Symmes, Charlestown, died 4 February, 1671, aged 72.
Thomas Thacher, Weymouth and Boston, died 16 October, 1678, aged 58.
Thomas Thornton, Yarmouth, died 15 February, 1700, aged 93.
William Tompson, Braintree, died 10 December, 1666, aged 68.
Thomas Walley, Barnstable, died 24 March, 1679, aged 61.
William Walton, Marblehead, died August or September, 1668.
John Ward, Haverhill, died 27 December, 1693, aged 87.
*Nathaniel Ward, Ipswich, died 1653, aged 83.
John Warham, Dorchester and Windsor, died 1 April, 1670.
*Thomas Weld, Roxbury, died 1661.
William Wetherell, Scituate, died 9 April, 1684, aged 84.
Ralph Wheelock, resided in Dedham, died November, 1683, aged 84.
John Wheelwright, Exeter, Wells, and Salisbury, died 15 Nov. 1679, aged about 82.
*Henry Whitfield, Guilford. (See Trumbull, Hist. Connecticut, i.)
Samuel Whiting, Lynn, died 11 December, 1679, aged 82.
Jonathan Willaube, Haddam. (See Field, Stat. Account, Middl. Co. Conn.)
James Williams, Plymouth. (Savage, in Winthrop, ii. 391.)
Roger Williams, Plymouth, Salem, and Providence, died April, 1683, aged 84.

† He sailed for England, but was captured by a French privateer, and died in France.

John Wilson, Boston, died 7 August, 1667, aged 79.
John Winbourne, Manchester.
John Woodbridge, Andover, died 17 March, 1695, aged 82.
William Woodroffe, Lancaster and Springfield. (Sprague, Hist. Discourse. Harrington, Century Sermon, 16.)
William Worcester, Salisbury, died 28 October, 1662.
John Youngs, Southold, L. I. died 1672, aged 74.

Total 150. Messrs. Campbell, Gilbert, Keith, Laurie and Willaube, were probably born in Scotland; Mr. Daille was a Frenchman, and Roger Williams was a native of Wales; the others, it is supposed, were born in England. Those in the preceding list were not all *settled* in the towns following their names. Several were but temporary preachers.

For the preceding list we are indebted to Mr. Farmer. The names are spelt as they were originally.

EVANGELIZATION OF INDIA.

It is now just forty years since *modern* missions were commenced in India, by Dr. Carey and Mr. Thomas. The following are some of the results of missionary labor. The statements respect India west of the Ganges, and Ceylon.

Direct Results of Missions.

The Serampore missions embrace 12 stations, 15 ordained missionaries, 36 schools, 1,467 scholars, and 149 communicants. The Baptist Missionary Society have under their care 12 stations, 13 missionaries, 10 native assistants, 47 scholars, an addition of 95 scholars in 1831. The Gospel Propagation Society have 10 missionaries, 2 catechists, 3 literary teachers, several native assistants, 597 communicants, 2,677 scholars. The General Baptists maintain 3 stations, 3 missionaries, 3 assistants, 18 communicants, 6 schools, 250 scholars. The Church Missionary Society support 28 stations, 28 missionaries, 300 schools, 12,000 scholars. The American Board of Missions, 6 stations, 13 missionaries, 128 schools, 5,088 scholars, 148 communicants. The Scottish Missions, 3 stations, 5 missionaries, 3 native assistants, 40 schools, 1,605 scholars. The Wesleyan, 18 missionaries, 11 assistants, 1,000 members, 4,920 scholars. The Established Church of Scotland, 1 missionary, 4 teachers, 240 scholars. The London Missionary Society, 23 stations and outstations, 33 missionaries, 6 European assistants, 67 native assistants, 4,646 members of congregations, 186 regular communicants, 193 schools, 7,437 scholars. We may give the following as the general estimate of the whole:—10 societies, 110 stations and outstations, 140 ordained European and American missionaries, 150 wives of missionaries and other female assistants, 140 native assistants, 940 schools, 40,000 scholars, 4,000 communicants.

Natives, who have Renounced Hindooism.

Among the natives, a class has sprung up, some of whom are brahmins, who openly avow their opposition to idolatry; and publish several weekly newspapers, both in English and Bengalee, in which they fearlessly call on their countrymen to abandon Hindooism. From one of these papers, the editor of which is a brahmin of a high caste, we take the following. "A person that is at all conversant with the state of affairs in Calcutta, must be aware that there are five parties among the Hindoos; the first is composed

of a people that are sincerely orthodox, and blindly led by an enthusiastic madness; the second of those, who in their closets and bedrooms, indulge in excesses of every sort, and avow themselves to be the enthusiastic advocates of error; the third, of those who appear liberal before Europeans, and orthodox before Hindoos; the fourth, of those whose minds are not shackled by prejudice, but who profess to be Hindoos by pretending that Hindooism is pure Deism and not idolatry;—and the fifth and last, of those who make a downright avowal of being hostile to the mysteries of Hindooism, and who are now set about inquiring after truth; that when Hindooism is knocked down, they may be able to impart truth to others."

Activity of the Native Press.

Since May, 1825, at least forty or fifty thousand volumes or pamphlets have been thrown into circulation by the native press. In the year 1829 alone, 37 different publications were thus issued. Within the last ten years, the English language has been cultivated with such success, that it would be easy to point out between 100 and 200 young native gentlemen, in Calcutta, to whom the English is quite as familiar as their own tongue. Some among them have given such an intense application to their studies, as to produce works, which the great body of Englishmen would scarcely venture to attempt. The "Shah Nameh," the great historic poem of the Persians, greatly extolled by Sir William Jones, and valued as the highest specimen of the Persian tongue, has been lately translated by Captain Mahon, *and printed at the expense of the king of Oude.* It consists of 110,408 lines; and the translator having collated the work with seventeen editions, actually read and weighed upwards of two millions of lines, which would amount to 500 a day for ten years. Among the works printed by the natives in English, in 1829, were "Remarks on the influx of the Irish poor during the season of harvest," "The early Life of Lord Liverpool," "A self-guide to the knowledge of the English language," &c. Baboo Kashee Prisad Ghose, a learned native, and editor of a paper published in the English language, some time since proposed to publish a volume of English poetry, composed by himself. From some specimens, previously given, it was thought that this effort would reflect the highest credit upon the poet. If any thing were wanting to convince us that the natives of India are fully capable of acquiring whatever is most difficult in the English language, these attempts would decide the question.

Increasing Favor and Protection of the British Government.

There are decisive indications that the policy of the British authorities is becoming more and more liberal towards the missionaries. Sir Charles Grant, one of his majesty's ministers, and president of the Board of Control, has taken a highly honorable and independent course, in reference to Indian affairs. The governor general, Lord Bentinck, abolished the practice of widow-burning, contrary to the wishes of a considerable party in England and in India. Sir Alexander Johnstone, formerly chief justice of Ceylon, has exhibited uniform and extraordinary kindness to the missionaries, both in Ceylon, and since his return to his native land. His excellency, governor Horton, of Ceylon, has given the most decided marks of his approbation to the *American* missionaries, and has permitted an enlargement of their number. After attending a late examination of the Cotta institution, under the care of the Church Society missionaries, he expressed his anxiety to promote the objects of the school by every en-

couragement within the colony. He expressed the "pleasure he felt at finding the missionaries of different societies in the island, concurring together in such unqualified union in the promotion of the great and important objects of education." Sir John Malcolm, governor of Bombay, in a recent letter to the Bombay Mission Union, assures the missionaries, "that it is solely to their zeal and Christian humility, combined, as I have ever found it, with a spirit of toleration and good sense, that I own any power I have possessed of aiding them in their good and pious objects, which, pursued as they are by the members of the societies, who have honored me with their approbation, must meet and receive the support of all who take an interest in the promotion of knowledge, the advancement of civilization, and the cause of the truth." The late bishop Turner, and the archdeacons Corrie of Calcutta, Robinson of Madras, and Glenie of Ceylon, have shown great friendliness of disposition to the missionary cause. The same will, doubtless, be true of bishop Wilson. While the missionaries take heed not to trust in an arm of flesh, the co-operation of the civil authorities, is a matter of no little moment.

Anticipations of Speedy Changes.

There seems to be an expectation among many of the natives of India, that great revolutions are at the door. Hindooism, as a religious system, is becoming more and more powerless. Its utter want of efficiency in promoting human happiness, is beginning to be realized. The brahminical spell is relaxing its hold on the conscience. The enlightened policy of the British government, lately manifested in some important regulations for the benefit of the natives, has tended to conciliate the Hindoos towards the English literature and religion.

PUBLISHERS AND BOOKSELLERS.

If we were called upon to select thirty individuals, who are now exerting the most extensive influence upon mankind, we should include in the number, the name of Mr. John Murray, bookseller, of London. The sphere of his labor is not a literary club, nor the walls of a parish church, nor the precincts of a college, nor the boundaries of Britain. He is known and read of all who speak the English tongue. The voice of the publisher of Albemarle street, is heard over a greater extent of country than was embraced in the Roman empire. The same is true, substantially, of those, who transact their business on a smaller scale. The Galignanis of Paris, the Constables of Edinburgh, the Eastburns of New York, have swayed an amount of mind which cannot be estimated. Under their control, have been, in no inconsiderable degree, private character, public institutions, government, law, religion, in fact, all which is precious for man, in time and in eternity.

The character and influence of booksellers and publishers in the United States, is, in some respects, peculiarly important. In the first place, our national literature is in a forming state. Established usage, literary standards, antiquity, family interests, control the taste much less in this country than in Europe. There, a book must submit to a just, or an arbitrary

decision, in a much greater degree, than here. We have no civil, nor scarcely any literary censorship. Every man publishes what is right in his own eyes. No individual has appeared in this country, like Dr. Johnson, whose power of rebuking vicious books and depraved authors, was not to be gainsaid or trifled with.

The rapidity of the transmission of thought is much greater in the United States than in most European countries. There are very few post-office systems, so minute in detail, so penetrating, or so prompt as our own. A paragraph committed to a book, or a pamphlet, is soon gone beyond the power of control or recal. It is poisoning the minds of hundreds west of the Mississippi, or it is vindicating, among the inhabitants of Florida, the rights of the oppressed.

The number of readers is great. There are very few indeed among the two millions of New England, who have the organs of vision, but can peruse the paragraph charged with libel, or the paragraph inciting to noble deeds. Volney and Voltaire, Abner Kneeland and Ethan Allen, are found in the woollen manufactory, in the western steamboat, and in the Schuylkill colliery. Supposing the civil restrictions upon the press in Austria, were removed, it would do no good nor injury to millions of her population. From the Alps to the sea of Azof, is a dead level of ignorance.

A correct public sentiment, in this country, where one exists, is not made to bear promptly upon this subject. A considerable time must elapse, after a publication is issued, before the virtuous part of the community utter their voice. They are so divided by denominational, or party lines, or so engaged in politics, or commerce, that they do not rise up to condemn a book, till it has diffused its poison widely through the community. Their voice is full and distinct when it comes, but it is too late.

Public opinion is in a highly excited condition on all subjects. The appetite, already sadly perverted and depraved, must still be plied with all possible provocatives. There is a tendency to denounce every thing like sound reasoning, mature investigation, scholar-like criticism, as heavy, metaphysical, unintelligible. A newspaper cannot devote a small part of its columns to subjects, which require thought, without being threatened with the withdrawal of support.*

Now, it is very easy for booksellers to take advantage of this feverish state of the public mind, and where they ought to correct, and modify, and transform, to pamper and inflame. Give, give, is the demand. Take, take, is the reply. Probably, in no quarter of the world is personal defamation carried on through the public press, so extensively as in this country. Books must be not only accompanied with flaming and licentious embellishments, but must be seasoned with slander, and be made interesting with calumny and vituperation.

From the preceding remarks, the inference is very obvious, that booksellers and publishers ought to be men of sterling principle. Accurate knowledge of their profession, great enterprize and energy, intelligence, and general excellence of character, are not sufficient. They ought to be worthy of filling a high place in society. Upon no individuals is the advance of mankind in knowledge and happiness more essentially depending. They should be eminently conscientious. They should have that regard to the

* We have heard complaints from educated men concerning the Andover Repository as a heavy publication; just as if one periodical in this country, were not legitimately directed, among other things, to the discussion of great principles respecting BIBLICAL interpretation. For our part, we hope it will continue to be as *heavy* as it has been.

public welfare, which will cause them to make sacrifices for its promotion. They should attach a much higher importance than they are accustomed to do to their own profession—as a part of that great array of force, which is to renovate the world. They should not adapt their publications to the demand of the community indiscriminately, but they should determine what *ought* to be the public taste. That which a publisher pre-eminently needs is a foresight of the future condition and wants of the community, so that he can control what is to be the current of public thought and action, by making the fountain sweet and healthful. The character of a national literature is frequently depending on very insignificant but still palpable causes.

The virtuous and intelligent public have a plain and most important duty to perform in respect to booksellers. They should patronize such men as are disposed to publish *only* useful books. They should show their disapprobation not simply of that class of booksellers, who have no regard to public morals, but to that greater class, who publish good and bad books indiscriminately. When a publisher takes special pains to make known a truly valuable work, which he is issuing, it should not be attributed to his avarice or vanity. He may be governed by the very laudable motive of wishing to diffuse virtuous principles, or to procure the means of doing good on a larger scale. Because he may have a selfish motive, we are not authorized, on the principles of the gospel, to ascribe it to him, when there are laudable motives equally obvious.

This whole subject is not regarded by the community, as of that high importance, which it really possesses. A good book is one of the greatest blessings of civilized society. But let not any man complain that the community is deluged with worthless publications, unless he does all in his power to put into circulation such as are really valuable.

CONDITION AND PROSPECTS OF THE IRISH PEASANTRY.

One fifth, and perhaps one fourth of the entire population of Ireland, are out of employment. From this want of demand for labor, very severe distress ensues. This distress is said to exist in its greatest severity in the suburbs of cities and towns. Dr. Doyle, Roman Catholic bishop of Kildare, says that four wretched families are sometimes located in one small apartment of a cabin, and three in another. The instances are not unfrequent where seven families are stowed in one cabin. Their beds are merely a little straw spread at night on the floor, and by day wrapped up or covered by a quilt or a blanket. In these abodes of misery, disease is often produced by extreme want. Disease wastes the people, for they have no food or comforts to restore them; they die in a little time. The rate of day labor appears to average about 10*d.* This is but 5*s.* a week; out of which deduct 10*d.* a week for house rent, and 3*s.* 6*d.* for potatoes to give a family three meals a day, allowing 28 pounds for each day, at 3*d.* a stone, a low average for the whole country throughout the year, and but 8*d.* a week, or £1 14*s.* 8*d.* a year, would remain to provide fire and clothing for the family. There would be nothing for salt, milk, or any kind of sustenance other than potatoes washed down with water. The population and wealth of a

country may both increase, and both increase rapidly; but if the former proceeds in a greater ratio than the latter, an increase of distress among the poor may be concurrent with an augmentation of national wealth.

Many things, however, show that the condition of the Irish is improving. The exports of all Ireland to Great Britain, during the seven years from 1723 to 1729, amounted in value to £2,307,722. In 1829, the exports from the single port of Waterford, reached £2,139,934; a sum less by £170,000 only, than the whole trade of Ireland for seven years, a century previously. The effects of steam navigation between Great Britain and Ireland, have been salutary upon the condition of the poor. In 1824, the first steamer was established between Dublin and Liverpool, by Mr. C. W. Williams. At present, a capital of £671,000 is engaged in steam communication across the channels. From the time a sailing vessel was first prepared to start from Liverpool, to the time of her arrival in Dublin, a week might be calculated as a fair average for her passage. By steam, the voyage is performed in fourteen hours. The number of voyages effected in the year, is in proportion of about seven to one in favor of steam as compared with sailing packets. Since 1824, in the article of eggs, a branch of trade entirely new, there have been exported from Dublin alone, to the value of £273,000, distributable among the poorer classes. Steam has been applied to the navigation of the river Shannon, with the most beneficial consequences. In three years, the tonnage on the Middle Shannon has augmented seven fold. Saving banks, and charitable loan societies, have been attended with considerable advantages. Under one class of these institutions, small loans are made to necessitous but trust worthy persons, which are repayable with interest, and reapplied in the same manner. Thus the charity not only supports itself, but the principle accumulates by the addition of interest. The same system has been applied with equally useful effects to the encouragement of industry among the fishermen. The prevalence of fever in Ireland, is a most important branch of inquiry. Disease is ever found to be consequent upon scarcity and a failure of the potato crop. Just in proportion to the increase of distress, is the increase of disease. The recent returns have shown the diminution of fever.

The average number of capital convictions from 1822 to 1829, was 265. In 1829 and in 1830, it was only 224 in each year. The average number of executions in the last two years has been about 30. In the eight preceding years, it was as high as 46 a year. The measure of lowering the amount of duty on ardent spirits, has produced an extraordinary diminution of the offence of illicit distillation, under which charge the numerous convictions, and their effect upon the peace and the morals of the country, have so frequently been made the subject of observation, both in and out of Parliament.

The charities, which are maintained by private benevolence, independently of any contribution from general or local taxation, are very numerous, and are stated to be very liberally supported. Dr. Doyle says, "I cannot convey a just picture of the benevolence prevailing in the minds and hearts of the middling classes in Ireland; but it is sufficiently proved by this, that the poor are almost exclusively supported by them, although they form a class not over numerous, and subject to great pressure; still of the million, or million and a half now expended in supporting the Irish poor, nearly the whole falls on the farmers and other industrious classes."

On an experience of fifteen years, from 1802 to 1817, a system of public works appears to have been adopted in the Highlands of Scotland, which has improved the habits, excited the industry of the people, and has ad-

vanced the country one hundred years. Public works have been carried on in Ireland, since 1822, which, though not conducted upon any permanent, or well digested system, have, in all respects, supported the example given in Scotland. It appears that there are about 3,000,000 of Irish acres of waste land, equal to 5,000,000 of English acres, which are considered to be almost all reclaimable. If this land could be reclaimed, it would afford a permanent demand for productive labor, accompanied by a corresponding rise of wages, and an improvement in the condition of the poor. Opportunities would also be afforded for the settlement of the peasantry, now superabundant in particular districts, on waste lands, which, at present, scarcely produce the means of sustenance, or suited for human habitations. This change would be alike advantageous to the lands from whence the settlers are taken, and to those on which they may be hereafter fixed, and may facilitate the means of introducing a comfortable yeomanry, and an improved agriculture, in the more fertile districts. The severe pressure of the system of clearing lands and ejecting sub-tenants, may thus be mitigated, and the general state of the peasantry improved.

In Ireland, there doubtless exists a population, exceeding that for whose labor there is a profitable demand. The question remains to be settled, at what rate of expense emigration can be conducted, from whence the funds can be supplied, and whether those funds can be more profitably employed with a view to the public interest in any other manner. There is not the slightest doubt but that colonization might be carried on to a great extent, indeed, if facilities were afforded by the government to those Irish peasants, who are disposed voluntarily to seek a settlement in the colonies, and who could by themselves or their landlords, provide all the expense required for their passage and location in America.

Education has been greatly neglected in Ireland. The university of Dublin is a Protestant institution, has 18 professorships, and, in 1828, 1,254 students. The royal Catholic college of Maynooth, partly supported by the government, has 10 professors; the college of Carlow, 4 professors. The following was the state of the schools in Ireland, according to the returns in 1824.

Provinces.	*Schools.*	*Scholars.*	*Catholics.*	*Episcopal.*	*Presbyt.*	*Prot. Dis.*	*Religion not stated.*
Ulster,	3,449	141,882	57,025	35,977	44,383	2,476	2,023
Leinster,	3,492	158,740	123,265	30,954	584	372	3,565
Munster,	3,359	188,206	168,209	17,518	119	451	1,909
Connaught,	1,523	71,721	59,788	9,003	218	113	2,599
Total,	11,823	560,549	408,285	93,452	45,304	3,412	10,096

Number of pay schools, 9,352 attended by 394,732 scholars.
Schools wholly or in part free, 2,471 do. 165,817 do.

Total, 11,823 560,549 do.

Catholic scholars at the pay schools, 307,402
Protestant do. do. 87,328

Total, 394,730

Scholars supported by the Kildare place Society, 58,205
Do. do. bequests, and voluntary contributions, 46,514
Do. do. Catholic funds, 46,119
Do. do. Associations discountenancing vice, 12,769
Do. do. belonging to chartered schools, 2,210

Total, 165,817

HISTORY OF

REVIVALS OF RELIGION,

FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME.

[Continued from page 306, Vol. IV.]

PERIOD FOURTH. *From* 1750 *to* 1790; *forty years.*

MORAL AND RELIGIOUS CONDITION OF THE UNITED STATES DURING THE REVOLUTIONARY WAR.

OUR notices of the events of this period will be more miscellaneous and imperfect than those of either of the preceding. The attention of the whole community was so engrossed with the political condition of the country, that the greater part of the little, which occurred, of an interesting religious character, was not recorded. We are not aware that any effort has ever been made to collect and arrange the detached paragraphs, in relation to this subject, which may be found in various journals and biographies.

We have found it most convenient to pursue a *geographical* order in making our statements. We begin with the southern country. Our attention will, of course, be confined to the Atlantic States, as the original thirteen States were the only ones settled, to any extent, before the year 1790.

Georgia received permanent benefit from the labors and charities of George Whitefield, in his exertions for the orphan house; and from the pure and patriotic character and services of general Oglethorpe, the founder of the colony. Till 1752, negro slavery, and the importation of rum, were entirely prohibited. Exertions were also made to Christianize the Indians. During the years 1788 and 1789, there was a considerable attention to religion, in the then upper parts of Georgia, including the present counties of Wilkes, Elbert, Oglethorpe, Taliaferro, Hancock, and Greene. The Baptist churches shared largely in it, through the ministry of the Rev. Messrs. Silas Mercer, and Abraham Marshall. The Methodist churches were much increased by the ministry of the Rev. Hope Hull and others. The Presbyterian churches at that time in Georgia were few. The missionary labors of the Rev. Daniel Thatcher, and the occasional visits of the Rev. John Springer, were the means of adding a considerable number to the Presbyterian church; several congregations were organized. The services of public worship, at these interesting periods, were marked with deep solemnity.

"Shortly after the close of the revolutionary war," says the Rev. Dr. Waddel, of South Carolina, "during the year 1784, there was a very solemn attention to religion, excited in the minds of many persons in the congregation of Concord, N. C., and in the adjacent parishes of Bethany and Fourth Creek; which were then under the pastoral care of that zealous, indefatigable, and faithful minister of the gospel, the Rev. Dr. Hall. This revival was brought about by no other means, apparently, than the divine blessing which attended the evangelical, experimental, and practical preaching of the pastor, together with his untiring attention to public catechising, and family visitation of the churches under his care. In these two last mentioned duties, he was in labors more abundant than

any pastor whom I have ever known. This period was marked with no noise or sensible disorder; but a visible solemnity seemed to pervade the congregations, and a number were added to those churches, of such, I trust, as have been, and shall be saved. Sacramental occasions, I think, were attended with more reverential solemnity than any I have ever witnessed." The Rev. Richard Furman, D. D. an eminent Baptist minister, of Statesburgh, N. C. from 1774 to 1787, and of Charleston, S. C. from 1787 till his death in 1825, was remarkably successful in preaching the gospel of Christ. In this connection, the pious efforts, and exemplary conduct, of Mrs. Ramsay, and of her husband, the historian of the revolution, ought not to be forgotten.

In 1747, Mr. Samuel Davies was sent by the Presbytery of Newcastle, to preach the gospel in Virginia. At this time, an uncommon regard to religion existed in Hanover county in that State, produced by the benevolent exertions of Mr. Morris, a layman. Mr. Davies repaired to Hanover, in April 1747, and soon obtained of the general court a license to officiate in four meeting-houses. After preaching assiduously for some time, and not without effect, he left Virginia, though earnestly invited to continue his labors. In 1748, he returned with improved health. Three more meeting-houses were licensed, and he divided his labors among his seven assemblies, which were in different counties, Hanover, Henrico, Goochland, Caroline, and Louisa, some of them distant forty miles from each other. His preaching encountered great obstacles from the prejudice, ignorance, and immorality of the community. But by his patience, perseverance, magnanimity, in conjunction with his evangelical and powerful ministry, he triumphed over opposition. Many were attracted by curiosity to hear a man of such distinguished talents, and he proclaimed to them the most solemn truths of the gospel, with an energy which they could not resist. It pleased God to accompany these exertions with the influence of his Spirit. In about three years, Mr. Davies beheld 300 communicants in his congregations, whom he considered as real Christians. He had also in this period baptized about 40 adult negroes, who made such a profession of saving faith as he judged to be credible. Patrick Henry, from his 11th to his 22d year, listened to his sermons. Though many of the Episcopal clergy, at that time in Virginia, were accustomed to look with little favor on what were called revivals of religion, yet it was not the case with all. In the year 1763, the Rev. Devereux Jarrett, was elected minister of Bath parish, Dinwiddie county. "He adopted," he says, "that method of preaching, which might have the most direct tendency to make sinners feel their situation, and be sensible of their guilt, danger, and helplessness." He did not confine his labors to the churches and pulpits, but went out by night and by day, at any time of the week, to private houses, and convened as many as he could, for the purpose of prayer, preaching, and conversation. His churches were soon filled to overflowing. Strangers came from far and near, to hear for themselves. It became necessary to enlarge his churches. This state of things continued from 1762 to 1772; in the course of which years, he believed that "a great many souls were, in a judgment of charity, savingly converted to God." He sometimes extended his journey five or six hundred miles. His sermons averaged five every week, taking one week with another. In illustrating the low state of religion in Virginia, in 1750—60, he says, "The sacrament of the supper had been so little regarded by what were called *church people*, that generally speaking, none went to *the table*, except a few of the more aged, perhaps seven or eight at a church. The vast majority of all ages, sexes, and classes, seemed to think nothing about it, or else thought it a dangerous thing to meddle with. Accordingly, the first time I administered a sacrament here, about seven or eight communed. But as soon as the people got their eyes opened, to see their own wants, and the necessity of a Saviour, and the nature and design of the ordinance was shown, and the obligation, which all professing Christians are under to remember their dying Friend, according to his own institution, the number of communicants increased from time to time, so that in the year 1773, including those who constantly attended from other parishes, the number was at least 900, or 1,000. A great part of these, I trust, were truly in earnest to work out their salvation." It is manifest that this zealous minister accomplished great good, though a

part of the effects of his labors was unhappily lost by the efforts of other denominations.

In Pennsylvania, the labors of the Tennents, the Blairs, Whitefield, and Dr. Finley, were productive of very beneficial effects. Mr. Gilbert Tennent was pastor of a Presbyterian church in Philadelphia for 20 years. "He had, first and last, a good many seals of his ministry, but they never appeared in clusters. Under the ministry of his successor, there was something like a partial revival of religion. The efforts of the Rev. Dr. James Sproat, who succeeded, were the means of the conversion of a number. Considerable attention to religion was witnessed while the church was under the care of the Rev. Drs. Janeway and Green. In one year, there were 50 additions to their church. During the latter part of the period under review, the General Assembly of the Presbyterian church, employed missionaries to visit the newly formed settlements, for the purpose of founding churches and preaching the gospel. Their labors were sometimes attended with marked success. In 1791, the Presbyterian church consisted of the following synods and presbyteries:—

Synods.	*No. of Presbyteries.*	*Min.*	*Licen.*	*Vacant Cong.*
Synod of New York and New Jersey,	4	59	7	35
" Philadelphia,	5	60	16	41
" Virginia,	4	32	5	38
" Carolinas,	3	24	11	60

Total, 4 synods; 16 presbyteries; 205 ministers; 39 licentiates; 174 vacant congregations.

About the year 1790, there were some interesting revivals of religion in Morris county, New Jersey. In the town of Hanover, a large number were in a few months brought under the dominion of the gospel. The college at Princeton was founded by the friends and advocates of the general revival of religion, which took place in the days of Whitefield. It was a favorite object of its founders, to provide a nursery for the church, or for the education of youth for the Christian ministry. In less than the first twenty years of its existence, it lost by death five presidents—Dickinson, Burr, Edwards, Davies, Finley—all of them strong supporters of revivals of religion. Many students of the institution were hopefully pious when they entered college. The promotion of practical piety was ever a favorite object. In 1757, Mr. Finley wrote to Mr. Davies as follows. "I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation, for the good news you sent me. God has done great things for us. Our glorious Redeemer poured out his Holy Spirit upon the students of our college, not one of all who were present neglected; and they were in number sixty. The whole house was a Bochim. Mr. William Tennent, who was on the spot, says, 'He never saw any in that case, who had more clear views of God, themselves and their defects, their impotence, and misery, than they had in general; that there was never, he believes, in any house, more genuine sorrow for sin, and longing after Jesus; that this glorious work was gradual, and spread like the increasing light of the morning; that it was not begun by the ordinary means of preaching, nor promoted by alarming methods; yet so great was their distress, that he judged it improper to use any arguments of terror in public, lest some should sink under the weight; that what makes the gracious visitation more remarkable was, that a little before, some of the youth had given a greater loose to their corruptions, than was ordinary among them; a spirit of pride and contention prevailing, to the great grief and discouragement of the worthy president, Mr. Burr; that there were no public outcries, but a decorous, silent solemnity; that before he came away, several of them had received something like the spirit of adoption; being tenderly affected with the sense of redeeming love, and thereby disposed and determined to endeavor after universal holiness.' Mr. Treat and Mr. Gilbert Tennent tell me in theirs, that the concern appeared rational, solid, and scriptural, and that in a remarkable degree."

In a later day, the Rev. Dr. John Woodhull thus writes, "As to revivals of religion, there were some partial ones in college, [one *general* one it seems,] before Dr. Finley's time; but in his time there was something general. It

began in 1762, in the freshman class, to which I then belonged. It was a pretty large class, containing between 25 and 30 members. Almost as soon as the session commenced, this class met, once in the week, for prayer. One of the members became deeply impressed; and this affected the whole class. The other classes and the whole college soon became much impressed. Every class became a praying society. Societies were also held by the students, in the town and in the country. I supposed that there was not one, who belonged to the college, but who was affected more or less. There were two members of the senior class who were considered as opposers of the work at first. Yet both of these persons were afterwards preachers of the gospel. The work continued about one year. Fifteen or about half of my class were supposed to be pious; and in the college about 50, or nearly one half of the whole number of students."

There was a remarkable revival of religion in the college, under the administration of Dr. Witherspoon. It began in 1770, and its effects were felt till 1773. A considerable majority of all the students became deeply affected with a concern for their eternal well-being. Dr. Ashbel Green says, "he could name a number of men, afterwards of great distinction in the country, who were at this time very deeply impressed with religious truth. A considerable number retained and adorned their religious profession through life." For the long period of forty years afterwards, there was nothing which could be called a religious revival. In 1772, the Presbyterian church in Elizabethtown, was favored with a considerable revival of religion, under the ministry of the Rev. James Caldwell. In 1784, this church was again visited in a special manner with the influences of the Holy Spirit. It continued about two years, and time has abundantly proved that it was a genuine work of God. "A number of the subjects," says the Rev. Dr. McDowell, "are still living, and are truly fathers and mothers in Israel." Nearly all the session, and almost half the members of the church, when the writer settled here, were the fruits of this revival; and he has had an opportunity of knowing them by their fruits; he has been with many of them when about to pass over Jordan, and from their triumphant death as well as exemplary life, he can testify to the genuineness of the work." Rev. William Tennent's ministry in Freehold, was attended with many demonstrations of the divine favor. Two men of such holiness of life, and Christian boldness in preaching the truth of Christ, as the brothers, Gilbert and William Tennent, have rarely been seen in the history of the Church. New Jersey and Pennsylvania were greatly indebted, also, to the influence of the excellent theological school, which was established at Fogg's Manor, Chester County, Pennsylvania, and conducted by the Rev. Messrs. Samuel and John Blair. Among the individuals, who received their education at this school, were Alexander Cumming, Samuel Davies, John Rodgers, James Finley, and Hugh Henry. In the Dutch church, in New Jersey, the Rev. Dr. John H. Livingston, was eminently useful, in promoting a spirit of piety and of enlarged benevolence.

The first minister of the Dutch church, in America, was the Rev. Archibald Laidlie, D. D. He was a native of Scotland, and arrived in this country, in 1764. He died at Red Hook, N. Y. in 1779. He was a man of vigorous mind and of elevated piety. He was very faithful in his pastoral labors. "His ministry was much blessed, and attended with an uncommon revival of religion." The labors of the Rev. David Bostwick, and of the Rev. Dr. Rodgers, in New York city, in the Wall street church, were to a considerable extent successful in the conversion of souls to Christ. In Easthampton, on Long Island, from 1746 to 1798, was stationed the holy and truly reverend Samuel Buell. The first sermon which he preached in East Hampton, was from the words of Paul, "For I determined not to know any thing among you, save Jesus Christ and him crucified." The manner of his preaching was in the demonstration of the Spirit and of power, in great plainness of speech, and with a remarkable degree of animation. He was often heard to say that he would not be in the condition of the unconverted sinner, one hour, for a thousand worlds, because in that hour he might die, and be lost to all eternity. He was hardly ever known to utter a prayer, however short, of which earnest petitions to the Holy Spirit did not make a considerable part. There were three distinguished seasons of revival among his

people. The first in 1764, the second in 1785, the third in 1791. "In each of these periods, there were great ingatherings of souls to Christ, and the people of God were the subjects of peculiar elevations of grace and consolation. The first of these revivals, which was universal through the congregation, was the most glorious. *Ninety-nine* persons were at that time added to the church at once, besides many other additions, which were made before and afterwards. In the intermediate periods, the word preached, in *multiplied instances*, proved the power of God unto salvation." The revival of 1764 was extensive on the island, and Dr. Buell's labors were signally instrumental in promoting it, in various places, at that time, and in other times of similar refreshing. He lived in uninterrupted harmony with his people to the last, and left the world in perfect peace, and with an assured hope of a blessed immortality.

In Connecticut there were several ecclesiastical difficulties, which disturbed the peace of the churches throughout the State. These dissensions we shall notice in the sequel. There were, notwithstanding, partial revivals of religion in various places. The Rev. Daniel Farrand, of Canaan, Ct. who was ordained in 1752, and died in 1802, was blessed with some happy fruits of his ministry, in the conversion of souls to Christ. He had what he called two small harvests, wherein numbers were, as he trusted, gathered into the kingdom of grace, besides solitary instances of conversion. "In the year 1776, it pleased God to send down the divine Spirit on the people in the town of Killingly, like gentle rain, which lasted, by its convincing and converting influence, though not in an extraordinary degree, for more than two years; in which time there were about 50 persons received into the church. In the year 1788, it pleased God, once more to look in mercy on a people who had abused his kindness, and were ripening fast, for divine judgments. By the sovereign influence of the Holy Spirit, he set home his word preached and means enjoyed, in such a manner that dry bones began to shake, and many were hopefully made alive, as appeared, by their after walk and conversation. At this time about 40 were added to the church." "In the year 1781, the work of the Lord was revived in the town of Lebanon, second society. An uncommon seriousness prevailed in all parts of the society, and the happy effects, for many years, were sensibly felt. At that time, upwards of 30 were added to the church." In the year 1783, there was an interesting revival of religion in Yale college, as the fruits of which about 20 were added to the church. The Rev. Dr. Bellamy, of Bethlem, a gentleman of distinguished theological ability, and of eminent piety, contributed greatly to the promotion of the Redeemer's kingdom, by his preaching, his discriminating writings, and the large number of young men whom he trained for the ministry. The same remarks will apply in substance to the Rev. Drs. Backus of Somers, and Hart of Preston.

In Massachusetts, there may have been partial revivals of religion in some places, but we have not been able to find any recorded statements of much importance. Among the most flourishing churches were Dr. West's in Stockbridge, Mr. Hooker's in Northampton, Mr. Judd's in Southampton, Mr. Atwater's in Westfield, Dr. Stillman's and the Old South in Boston. Under the ministry of Prince and Sewall, in the latter church, there was a special attention to religion, which in three months added forty to the communion.

In enumerating the CAUSES of the decline, and in some places almost total extinction of vital piety, we begin with the effects of the previous revivals of 1744. "Such was the extent and the character of the irregularities which grew out of them, that they prejudiced some good men against revivals; and put into the hands of the enemies of vital religion the most efficient weapons with which they assailed the work; and led the authors of the exceptionable measures to indulge very improper feelings and conduct towards their opponents, in some respects in a very improper manner. The methods pursued by the opposers of the revival, were various. In Connecticut, they resorted to open persecution; and by prosecution, imprisonment, and transportation out of the colony, sought to put a stop to the work. A method of proceeding, which, as it might have been expected, at length wrought the disgrace and overthrow of its promoters, and restored the friends of the revival to even greater favor than they had lost. In

Massachusetts, the opposition was conducted in a different manner. The work was assailed by sneers, reproaches, unfavorable insinuations, and slanderous reports. The abuses of it were much insisted on and exaggerated; and the friends of it were treated in a manner which had all the effect of palpable persecution without its odium. Warm, active, devoted piety was rendered disgraceful; and strong prejudices were excited and confirmed against every thing which bore the appearance of a revival. And the result was, the work soon universally ceased. On the one hand, a large number of ministers and Christians were greatly elevated in their views of divine truth and of experimental religion, and of the methods to be used for their promotion; a holy fire was kindled, which diffused a warmth and vigor, never since wholly extinguished, and to which may be directly traced, most that is at present desirable in the religious aspect of things in New England, and through our whole land. But on the other hand, a considerable number of ministers and laymen settled down, either into avowed erroneous opinions, or into a strange indifference in regard to religious doctrine; warmth and engagedness in religion, were condemned as things of a bad and dangerous tendency; innovations in doctrine, were considered as things of small importance, and pretensions to unusual seriousness, treated as a vicious 'enthusiasm.'"* Rev. Dr. Bellamy thus wrote in 1750, "That there should be so general an outpouring of the Spirit, so many hundreds and thousands awakened all over the country, and such an almost universal, external reformation, and so many receive the word with joy, and yet, after all, things come to be as they now are; so many fallen away to carnal security, and so many turned enthusiasts and heretics, and the country so generally settled in their prejudices against experimental religion and the doctrines of the gospel, and a flood of *Arminianism* and infidelity ready to deluge the land." In 1760, Dr. Bellamy, writing to *Scripturista*, remarks, "But, perhaps, you will say, 'The Calvinists are too suspicious already. There are no Arminians, no Arians, no Socinians, &c. among us. The cry is raised by designing men, merely to answer political ends.' O that this were indeed the case. O that our fears were quite groundless. How soon would I believe it, if you could help me to see just reasons for it. But how would the party through New England laugh at our incredulity in Connecticut, if their friends among us could make us believe all to be safe, till they could carry their points here, as they do elsewhere. In New Hampshire, this party have actually, three years ago, got things so ripe, that they have ventured to new-model our Shorter Catechism; to alter, or entirely leave out, the doctrines of the Trinity, of the decrees, of our first parents being created holy, of original sin, Christ satisfying divine justice, effectual calling, justification, adoption, sanctification, assurance of God's love, perseverance in grace, &c. and to adjust the whole to Dr. Taylor's schemes." At the convention of Congregational ministers in Massachusetts, in 1758, Dr. Sewall made a proposal to "bear testimony against the dangerous errors in opinion, and corruptions in practice, which are prevailing among us, and to declare our adherence to the doctrines of the gospel, as these have been handed down to us by our fathers, in the confession of faith owned and consented to by the ministers of New England, in 1680." The convention refused to act on this proposal. In 1768, Dr. Hopkins of Newport, R. I. preached a sermon in the Old South church, in Boston, on the character of Jesus Christ, for the reason, as he asserts, "that, according to his conviction, the doctrine of the divinity of Christ was much neglected, if not disbelieved, by a number of the ministers in Boston." In 1815, the first president Adams writing to Dr. Morse, says, "Sixty-five years ago, my own minister, Rev. Lemuel Bryant, Dr. Jonathan Mayhew of the West church in Boston, Rev. Mr. Shute of Hingham, Rev. John Brown of Cohasset, and perhaps equal to all, if not above all, Rev. Mr. Gay of Hingham, were Unitarians. Among the laity how many could I name, lawyers, physicians, tradesmen, and farmers."† The cause of this gradual change in the sentiments of the clergy and churches of Massachusetts, was owing, in a great degree, as

* Rev. Dr. Wisner's Historical Sermons, p. 48.

† See the 54th note in Dr. Wisner's sermons. Also the early volumes of the Monthly Anthology, and Panoplist.

it has been before remarked, to the practice, which had now become general, of admitting persons to the church, on the *half-way covenant plan*. The churches were gradually filling up with the worldly minded, who would not submit to discipline, nor listen to the searching and discriminating sermons of evangelical ministers. To this *half-way covenant* measure, more than to all things else, may the serious and long continued defection from orthodoxy be attributed. The reasons why Connecticut did not join in this apostacy, seem to have been the following—that her churches retained, to a considerable extent, the former and only correct mode of receiving members to the church; that the friends of religion were persecuted, at one time, by the civil magistrates, to such a degree, that there was a reaction which resulted favorably; that there was a greater number of revivals of religion; and that the influence of Drs. Bellamy, Hart, and Backus, especially through their theological schools, was so great and so salutary. Something is also to be attributed to the fact, that a large city like that of Boston, was more susceptible of deleterious influences from abroad, than country towns were. Foreign Unitarian publications, like those of Emlyn, and Dr. Samuel Clarke, were sent over to Boston, in great numbers. Connecticut was also very much occupied in the settlement of some ecclesiastical difficulties in Milford, Wallingford, and other towns, which, though important in some of their bearings, were not, nevertheless, so intimately connected with the discussion and determination of great principles. In Connecticut, also, a greater number of churches and ministers renounced their connection with the Congregational denomination, and became Episcopalians, Methodists, Baptists, or Separates, as the case might be, than was the fact in Massachusetts.

The other great cause of the languishing state of vital piety, was the POLITICAL CONDITION of the country. It was emphatically a period when there were wars and rumors of wars. There was distress of nations, and perplexity; men's hearts failing them, for fear of those things which were coming upon them. Scarcely had the French power been dislodged from Canada, when the encroachments of the British upon our colonial rights commenced. No period, since the settlement of Plymouth, was more dark and forbidding, in respect to intellectual or religious prosperity, than the six years immediately preceding the battle of Lexington. It was a conflict of opinion. The minds of men were stirred from their very depths. People were contending upon abstract principles. The great questions concerning human rights and constitutional liberty, were the topics of universal and fervent discussion. Hence there were no avenues to the heart for the infinitely greater themes of religion. The same assertion might be made with truth, respecting the six years which immediately followed the peace. Such is the nature of the human soul, that mere war, the mere physical infliction of suffering, never can so arouse the passions of a community, as political and paper discussions. Whitefield would have found as numerous and as admiring auditors, within a week after the battle of Stillwater, as he would when the delegates were assembling to form a national constitution.

The following were some of the circumstances which were adverse to religious improvement. 1. It was a period of overwhelming and uninterrupted political excitement. The minds and hearts of men were preoccupied. Religion never can flourish in a tumult of the passions. 2. The real practical regard to the providence of God, which was so conspicuous in political councils, and in public documents, and in the thoughts and feelings of the great body of the people, operated, in some respects, injuriously. Many individuals, doubtless, mistook an indefinite acknowledgment of the Divine Providence, or a momentary gush of gratitude at some striking manifestation of God's goodness, for real piety. Men were compelled to look at the arrangements of the power, who ruleth over all. The whole period was full of gracious dispensations on the part of God—from the time that a sudden storm enabled general Washington to fortify the heights of Dorchester, to the night of the 16th of October 1781, when a violent storm of wind and rain dispersed the boats of Lord Cornwallis, as he was attempting to escape from Washington. These almost miraculous interferences should have had the effect of producing permanent religious impressions in the hearts of soldiers and citizens. But there is no reason to think that they accomplished this result in many cases. A sense of danger alone led

multitudes to the house of prayer. Few were found to return and give God thanks. While the beneficent providence of God was remembered, the cross of Christ and the precious doctrines connected with it, were comparatively unheeded. Patriotism was confounded with piety. Some men were almost led to believe the Mohammedan doctrine, that the slain in battle were immediately admitted to Paradise. 3. The preaching of the gospel, and the influence of the ministry, were rather martial than sanctifying and spiritual. To a considerable extent it was necessarily so. The cause was believed to be a just one, and sanctioned by the word of God. The strength of the country was small; many men were hesitating; in some States the royalist party were confident and numerous; a power long accustomed to victory, on the land and sea, was to be met; the odds were fearful indeed; every influence must be made to bear upon the support of the good cause. The pulpit had always been in this country an engine of immense power. The people were thinly scattered over large territories of country, and were accustomed to assemble only on the Sabbath. This strong resource in favor of the revolution was early seen and most faithfully applied. As a body of men, the clergy were *pre-eminent* in their attachment to liberty. The pulpits of the land rang with the notes of freedom. The tongues of the hoary-headed servants of Jesus were eloquent upon the all-inspiring theme—while the youthful soldier of the cross girded on the "whole armor" of his country, and fought with weapons that were carnal. Very few men among the illustrious fathers of their country, were more staunch and strong for the country, than the Scotchman, Dr. Witherspoon of New Jersey. The holy president, Davies, published a sermon upon "religion and patriotism the constituents of a good soldier," and another upon "the curse of cowardice," preached before the militia of Virginia. Gilbert Tennent delivered several discourses upon the lawfulness of defensive war. William Tennent, who like Enoch walked with God, and of whom, in the early part of his life, it was almost true, that he was not, for God took him, was a most strenuous asserter of the liberties of his country—both in the council and in the field. The conduct of the Rev. Cotton Mather Smith, of Sharon, Ct., was so exemplary, and his influence so great in the army, that he gained the particular confidence of his commander, general Schuyler. Rev. Samuel Mills, of Saybrook, Ct. was wounded and taken prisoner. The first ministers in the country being thus ardent, their brethren in subordinate stations would of course feel no scruples to co-operate, with the full measure of their ability. After all, it may be questioned whether they did not leave their appropriate duties to an unjustifiable extent, and whether their preaching did not savor too much of the camp and the battle-ground. When men's lives were so precarious, it was the solemn duty of ministers to press upon them the necessity of repentance, and of meeting God in judgment. When the country was in its state of extreme peril, the minds of the people should have been directed, with all the motives possible, to Him who is a refuge in times of danger. If the ministry had been more spiritual, if they had been Baxters in preaching and in holy living, as well as Baxters in the army, the people would have been far better prepared for the torrent of French infidelity and licentiousness, which was to sweep over the land. 4. The common effects of war were, as usual, pernicious to all the interests of morality and religion. It is computed that the United States lost *seventy thousand* men in battle and by sickness in the army. Not less than 11,000 died on board the British prison ship, the infamous *Jersey*. Fifteen places of public worship were utterly destroyed. Out of 19 in New York city, 9 only were fit for worship, upon the evacuation of the British troops. Twelve or fifteen large towns were burnt to ashes. Industry was fatally interrupted. Demands were made upon the resources of the country, which multitudes of families could ill sustain. The virtuous sons of many anxious parents, were transformed into dissipated, discontented, ruined sailors and soldiers. Foreign troops were poured in upon the land to destroy the comfort and morals of many a peaceful and unoffending village. The effects of the war upon the literature and religion of the country, are thus strikingly pourtrayed by an eye witness, the Rev. Dr. Ashbel Green. With this extract, we close the article.

"For the long period of full forty years, after what I have just stated, there was nothing in Nassau Hall that had the appearance, or the name, of a religious revival. The military spirit that pervaded our whole land, shortly after what took place as narrated above, was exceedingly unfriendly to vital piety, among all descriptions of our citizens. Before the colleges of our country were broken up, as the most, if not all of them were, in the course of our revolutionary war, military enthusiasm had seized the minds of the students, to such a degree, that they could think of little else than warlike operations. The gentleman whose case I have mentioned, was, for a few months, a tutor in the college at Princeton; and he told me that the students formed themselves into a military company, chose their officers, furnished themselves with muskets, learned the manual exercise, and could not be kept from practising their evolutions, even during the hours of study, and in the college edifice. He said that they in fact drove him out of the house; that is, they rendered his situation so unpleasant, that he abruptly resigned his tutorship, and went to the study of medicine in Philadelphia. The exercises of the college at Princeton were totally suspended, for more than three years; and the edifice was a barrack, in turn for both the British and American troops; and the interior of it was completely defaced, exhibiting nothing but filth and dilapidation. In the spring of 1782, when I became a member of the institution, about two years after the recommencement of its exercises, the walls of the building were still perforated in a number of places, the effect of the cannon-balls which had passed through them, from the artillery of the American army in the battle of Princeton—with a view to drive out of the edifice a British corps that had taken shelter there; and only two of the entries were in a habitable state. While I was a member of college, there were but two professors of religion among the students, and not more than five or six, who scrupled the use of profane language in common conversation, and sometimes it was of a very shocking kind. To the influence of the American war, succeeded that of the French revolution, still more pernicious, and I think more general. The open and avowed infidelity of Paine, and of other writers of the same character, produced incalculable injury to religion and morals throughout our whole country; and its effect on the minds of young men who valued themselves on their genius, and were fond of novel speculations, was the greatest of all. Dr. Smith, the president of the college at that time, used to complain grievously and justly, of the mischievous and fatal effects which the prevalent infidelity had on the minds of his pupils. He told me, that one man, who sent his son to the college, stated explicitly in a letter, that not a word was ever to be said to him on the subject of religion—The youth was refused admittance."

STUDY OF GREEK LITERATURE.

[Concluded from page 46.]

IN preceding numbers of this Journal, we have pursued our subject with reference to the intrinsic excellence of the Greek classics, the importance of their study as a source of mental discipline, and its importance for the knowledge and practical mastery of our own native tongue. We pass to our last topic. ***The study of Greek literature is essential to success in the study of theology.*** It lies at the very foundation of a critical knowledge of the Scriptures. Here our argument assumes a sacred and authoritative shape. Were it a matter of mere taste or intellectual cultivation, though of very great importance, the study would still be optional. But whatever attainment tends to throw light upon the Bible, and prepare us for its more successful investigation, comes to us as a moral duty. We cannot neglect it without great guilt. If our views were not strangely contracted, it would

decide the point at once, to be reminded that the New Testament is written in Greek, and of the translations from the Old, the most important, and the earliest, is in this language. We will not attempt to prove what is quite self-evident, that we ought never to rely on a translation of the sacred writers, however faithfully executed, when we can have access to the original. No human translation can transfer to itself the claim and authority of Divine Inspiration. This we must acknowledge, unless we believe that in some instance the Holy Spirit, who guided the sacred writers, has in like manner interposed to guide and preserve from error their translators. Here then we have argument enough for the industrious pursuit of Greek literature. It becomes a moral obligation.

When it can be proved that the New Testament was not written in Greek, then, and not till then, the study of the Greek classics will cease to be a Christian duty. Let no man say that he can learn his Greek Testament by his lexicons merely: it will be a poor, contracted, uncertain knowledge: he cannot do this even as an individual; but if he could, he has no right to be guided by a principle, which, if generally acted on, would be destructive, eventually, to the interests of learning and religion. If every student should resign himself to his natural indolence, and reason as if the possession of a lexicon of the New Testament absolved him from the labor and the duty of all original investigation, the consequence would be, that as soon as the last generation of scholars had passed away, we should be left a generation of ignorant, superficial tyros, with hardly Greek learning enough to understand the commentaries, or read the critical essays of those who have gone before us. Nor should we any longer be able rightly to appreciate the labors of learned men; and soon, to our ignorance would be added presumption, self-conceit, and contempt of profound erudition in the ministry. The transition then would be very ready to a Roman Catholic expulsion of the Bible from common and familiar use, to glosses and traditions, to a perversion and concealment of its light like that before the Reformation, to ceremonies and superstitions, to the worshipping of saints and images, to an inquisitorial jealousy of all profound investigation, to a suspicion and defaming of men's motives in their studies, as tending to the prejudice of the church, or her doctrines, to the establishment of another standard for men's consciences besides the Bible, and even to violent persecution. Such things might be, and yet the world consider itself very liberal and enlightened. From ignorance to superstition and persecution the step is a very short one. Selden, in the preface to his History of Tithes, printed in 1618, thus illustrates the opposition his own book had met with from 'distempered malice, ignorance, or jealousy.' "The learned Friar Bacon's most noble studies, being out of the road of the lazy clergy of his time, were vehemently at first suspected for such as might prejudice the church. Reuchlin and Bede, the one for his Hebrew, the other for his Greek, were exceedingly hated, because they learned and taught what the friars and monks were mere strangers to. Others, about their time, had like fortune. Neither was any one thing in the beginning of the Reformation, so unwillingly received, or more opposed by such as labored that ignorance might still continue in her triumph, than that singular light to the clearing of error, the Greek Text of the New Testament, first published in print by Erasmus: and it was ordained, as he says, under great penalties, in I know not what college in Cambridge, that no fellow of the house should be so impious as bring it within the gates. For the world hath never wanted store of such blocks laid in the way of learning, as willingly endure not any part of curious diligence, that seeks or teaches

whatsoever is beyond their commonly received *Nihil Ultra.*"* It would be easy to return to an ignorance in sacred things as great as this: nor have there been wanting, in the history of the world, astonishing examples of the facility of such a revolution.

Nor would any one, who has any thing more than a superficial acquaintance with the subject, gravely advance the opinion, that the *patristical* classics are enough without the ancient classics. If we are going to study the Greek at all as a language, then let us repair to the sweetest fountain. But even if our sole aim were to gain an acquaintance with the Christian fathers, even then we should have to begin with the old Greek classics. For, the works of the fathers themselves cannot be accurately understood without an acquaintance with the manner and degree in which they have departed from the Attic Greek, and with their peculiarities in the *usus loquendi*. But, if the student has never read any other Greek books, how can he know that there are such peculiarities: he may be told of it, the grammar may disclose it, as it does a hundred important principles, which the student, with such a narrow experience, never becomes sensible of, and which might, therefore, for all purposes of discipline or utility, as well be written in the hieroglyphics of the Jewish Cabbala: if he has never been familiar with the Greek language in the models of its purity, it is all one to him, as if in a more perfect form it never had existence. It is folly to think of becoming a Greek scholar in any shape, without becoming familiar with this noble language in its early, native, original purity. It is greater folly, indeed it is a grand absurdity, to think of attaining a critical acquaintance with the language of the New Testament by the comparative study of writers, not only not prior, but more than a hundred years posterior, to the era of the New Testament, and who, therefore, never could have exerted the smallest imaginable influence on the style, manner, or language of the sacred writers. What should we think of the foreigner, who, with the intention of gaining a thorough, critical acquaintance with the pure style of Milton, or Jeremy Taylor, should set himself at work to study the divines and essayists of the age of Queen Anne? or of one who should study Shenstone, Thomson, and Dyer, as a preliminary step to the study of Chaucer? Yet this case would not be half so absurd as the other. To know what the language and literature of the New Testament is, we must become acquainted both with that which preceded and that which was contemporary. Otherwise, though we may learn enough of Greek *words* from the *word-books*, to be able to spell out our task, it will be, as to any comprehensive or accurate knowledge of the sacred writers, like reading at random, and without any acquaintance with the general subject, or the previous narrative, a chapter from the middle of a connected, thoughtful history like that of Tacitus;—in such a case we might give some important ideas, we could not fail to do it, but, of the scope, of the philosophical reflections, of the manner in which they have been suggested, or have their meaning modified by what has gone before, of the character of the individuals introduced, of the connection of events with the preceding history, or of the meaning of any allusions to past recorded circumstances, we could have no conception. The inhabitants of one of the Little Antilles, if they had never seen a map of the globe, nor been visited by any other of its tenants, might imagine there was no other land but their own little group of islands; and could have no conception of the relative position they occupy in a world of human beings.

* Preface to the History of Tithes, p. 16, *Anno* 1618.

Relying on the grammar and the lexicon, and neglecting the study of Greek in its early purity, in its noblest masters, and its best age, and limiting our acquaintance to a contracted verbal knowledge of one or two books, we should soon become, in fact, ignorant of the language as it exists even in these. The New Testament, as a whole book, may be said to have its grand general context in the authors preceding, contemporary, and succeeding it; to obtain a masterly knowledge of its meaning, to become acquainted with the circumstances in which it is *peculiar*, to know its *relative* aspect and position, we must lay the foundation in a profound knowledge of the classics, and an acquaintance with the works among which it lies, as an island surrounded and hemmed in by continents, with influences coming to it from them all. A neglect of these is as great a violation of the laws of interpretation on a large scale, as a neglect of the immediate context would be on a minuter scale in learning the meaning of a difficult verse. The man who commits this neglect, cuts himself off voluntarily from one of the best sources of light, and will be quite sure to misinterpret. Spoken of the language of the sacred writers this is not more true than it is in regard to the connection of the New Testament with past systems of philosophy and modes of philosophizing, and the dependence of the student on the information he finds scattered throughout the Greek literature. There is a wide sphere of *external* knowledge necessary for the accurate criticism of the New Testament that can be gained in no other way than through the medium of a knowledge of the Greek classics. To be a master of his subject, the student must be acquainted with the power which the whole compass of Greek literature exerted in the time of Christ—its poetry, its philosophy, its history. He must be acquainted with the prevalent philosophical systems in the time of the Saviour, and with the systems which preceded him. We must know what influence they exerted in modifying the religious belief both of Jews and Gentiles, and what influence the prevailing philosophical speculations, after the time of the apostles, exerted on the whole Christian system. He must know what was the *philosophy falsely so called*, what were the *foolish and unlearned questions*, and what the particular nature of the heresies referred to in Paul's expressions. He must know the precise influence of Platonism; what Platonism really is; and how far the Greek philosophy in any shape mingled with the Jewish learning, and had come to the notice of the sacred writers.

The questions how far the various sects among the Jews were influenced in their interpretations of the Scriptures, by the diverse systems of Grecian philosophy to which they separately adhered;—how far the ideas of Anaxagoras respecting God, and the speculations of successive Grecian philosophers in regard to the Deity, were imbibed from their intercourse, mediate or intermediate, with the Jews;—how far the θεοπαραδοτος σοφια of Plato may have flowed from the fountain of inspiration in Moses and the Prophets;*—how far in any way the Grecian philosophy may have been moulded

* "In the most ancient Greek authors, we meet with manifest traces of a connection with the Hebrew; a connection which indeed does not relate to etymology, but it relates to the way of thinking. It may possibly come from the Phœnicians, to whom the genius of the Greeks owes its first cultivation; or from the Egyptian hieroglyphics, a source with which both the Greek and Hebrew poets have been equally busy. The former make no difficulty of owning the theft; and as to the latter, a probable conjecture of it may be founded on their long continuance in Egypt; and this probability is so far strengthened by the great number of hieroglyphical passages with which their writings are interspersed."—*Michaelis' Dissertation on the Influence of Opinions on Language, and of Language on Opinions, page* 71, *London*, 1771. *(Compare Lowth's Lectures, page* 362.*)*

by the Jewish worship, and then again have exerted an influence in modifying the religious belief of the Jews, Stoics, Epicureans, and Pythagorians on the one hand, and Pharisees, Sadducees, and Essenes on the other, perhaps reciprocally (at a later age) influencing each other, are questions to be determined only by means of a profound knowledge of Greek as well as Jewish literature. What a field of investigation, in the deepest degree, interesting and profound, does the use of the term Logos, applied to the Messiah, open before the mind! On these subjects, the works of Philo and Josephus, though of so great value in the illustration of the Scriptures, are not the only sources of information. Nor will these authors themselves be faithfully studied and interpreted but by classical scholars. Who, for example, could expect to gain a profound knowledge of Philo, without having studied Plato?

The very question how far the Greek language was prevalent in Palestine at the time of Christ, a question of such vast importance to the sacred interpreter, is one which only those deeply versed in classical literature are prepared to determine. One writer of great learning will say that it was not prevalent, that it was scarcely known; another writer of equal learning will say that it was prevalent, so universally as to be almost the vernacular tongue. The argument is interesting and imposing on both sides. On its determination, depends, in a certain measure, the important question whether Matthew wrote his gospel in Greek. The predominating opinion declares that the Greek did prevail, as the common language, very widely; and the array of evidence in favor of this opinion is so powerful, that there can be little doubt, that "in respect to general prevalence," the Greek language, and the Aramaean dialect, were "nearly on an equality." And "if the writers of the New Testament wrote as men who had understood and spoken Greek all their lives, then they, partially at least, thought in it, and their thoughts are to be explained by a reference to the Greek of that day and of that country, as known from other writers under the same or similar circumstances, and by a comparison with the language as used in Greece itself."* The point is one which the student ought to investigate for himself, and its faithful investigation requires a knowledge critical and extensive, to hope for the attainment of which, except at *second hand*, (and then it would no longer be critical,) without profound Greek learning, is vain. And who does not see that if scholars will content themselves with *second hand* investigation, then, very soon, there will cease to be original investigation to resort to, and all accurate knowledge will gradually die. With all kinds of knowledge, the farther we are from its original sources, the more it comes to us distorted, and destitute of the unity and simplicity of truth. In all *second hand* investigations there will be a want of confidence, a hesitation, a want of precision, a mingling of heterogeneous things, a want of accurate division, distinction, and classification, with general and indefinite assertions. Such a writer may, nevertheless, exhibit the appearance of an extensive erudition in such a manner, as greatly to deceive the multitude; he may make learned references to original authors, whom he has never examined for himself, in regard to the correctness of which, if he were put to the test, he could not vouch as an eye witness, and which indeed he may have copied from a writer, who himself copied them from another, and so on indefinitely; and in this way, an assertion, which primarily rests upon very slight foundations, may grow to have all the authority of a settled truth, till some original and fearless man assails its credit, and,

* Biblical Repository, No. II. p. 210.

tracing it back through the steps by which *crescit eundo*, shows to the world in what a shadow they have been trusting. "Ancient and rooted prejudices," says Berkeley, "do often pass into principles: and those propositions which once obtain the force and credit of a principle, are not only themselves, but likewise whatever is deducible from them, thought privileged from all examination. And there is no absurdity, which by this means the mind of man may not be prepared to swallow."*

A truly learned man, however, can tell at a glance, whether, on any critical subject, a writer has drawn from original sources, or gathered merely fragmentary knowledge, to the exact sources of which he cannot point. The spirit of the true scholar is a suspicious spirit, keen-eyed, vigilant, not willing to take any thing upon trust: and this, perhaps, more than anything else, is what constitutes the difference between a profound and a superficial student: one is restless till he has made his knowledge accurate—the other is satisfied with a *farrago* of inaccurate generalities.

How much may be accomplished by the application of the classics to the illustration of the Bible, generally, the works of Elsner, Raphel, Kypke, and others abundantly show. How the pursuit of Greek literature tends to the knowledge of the Hebrew Scriptures, and prepares the way for their investigation, any one will be convinced, who will merely examine the last American edition of Lowth's celebrated work on the Sacred Poetry of the Hebrews, and particularly notice the annotations. The most enthusiastic student of the Bible will be a lover of his Homer. Instances might be multiplied, of the manner in which the early Hebrew Scriptures and the writings of Homer and Hesiod mutually reflect light on each other, through the correspondence in spirit and manners between the Homeric and the early ages of the Bible history. Parallelisms of thought and imagery, and instances in which a similarity and even identity of manners is evident, come to view continually. With the exception of the Pentateuch and some other books of the Old Testament, the Iliad is the oldest book in existence; its manners are of the same patriarchal, hospitable, and simple character with those of the early ages in the eastern world. Other Greek classics afford similar illustrations of the Hebrew Scriptures. Homer's observations show, in some measure, what light may be thus let in upon the sacred pages from all classical literature.

It is not, however, from arguments gained by the comparison of particular passages only, but from the duty and importance of a more general, comparative knowledge of the genius and character of the oriental and occidental world, that the study of classical literature, especially of Greek, may be urged upon the theologian. He should know, in its most comprehensive view, the influence which, by their respective genius, literature, philosophy, living habits, religious worship, commercial intercourse, and other causes, they have exerted on each other, from period to period, in the world's history. The study of the Greek classics, then, may be urged on the ground of the necessity of a full, comparative knowledge of biblical and profane antiquities, especially the history, geography, genealogy, natural history and philosophy, learning and philosophical sects, manners, customs, public and private life and policy of the Jews and other nations mentioned in the Bible. To do this, in regard not only to the Hebrews, but the Moabites, Ammonites, Philistines, Egyptians, Assyrians, Medes, Babylonians, Persians, Arabians, Greeks, Romans, many of them involved, as to their history, in obscurity and fable, requires not a little learned labor.

* Principles of Human Knowledge, Sec. 124.

For ancient history, chronology, and geography especially, as well as the history of philosophical sects, we are dependent, in a great measure, on the Greek writers. For our knowledge of Egypt, after the Old Testament, we must resort to Herodotus, Diodorus, and some other Greek authors almost exclusively. And we wish to learn, with great accuracy, how large a portion of their learning and institutions the Hebrews derived or copied from the Egyptians, how far also the Greeks drew theirs from the same source, and how far they gathered it from the Hebrews themselves.

The work of digesting the remains of ancient history, involved, confused, and obscure as it is, and of comparing it with the Scriptures, and the labor of effecting such a comprehensive, comparative view of biblical and profane antiquities, is a gigantic one. It is one whose accomplishment will advance in perfection, only in proportion as classical erudition becomes general. It may be asked, Is it expected that every theological student will be called on to accomplish such a labor? We answer, It ought to be expected that every theological student shall be prepared for it. That enjoying as good an opportunity to lay the foundation in a deep classical erudition, as either Prideaux, or Usher, or other eminent men, the fruit of whose labors is before us, enjoyed, he ought to be able, should occasion offer or demand, to enter on such a labor, in some measure fitted for the task. He ought to be able to accompany and prove the investigations of such men, originally, for himself. Whenever he is called to be employed in the service of Christ, he ought to go with so broad a foundation, already laid in Greek and Hebrew, in profane and biblical learning, as shall secure his onward progress, and give to the church a security, that when learned men are taken from professorships dedicated to such labors as we have been enumerating, their place it shall not be difficult to supply.

We shall have occasion once more to advert to this point, and we return to the consideration of the New Testament, the importance of the right study and interpretation of which, constitutes the grand argument for the necessity of a profound knowledge of Greek literature. Whoever considers the nature of the philosophy of language, and the combined subtlety and comprehensiveness of its laws, (which are such, that idioms, introduced by usage which a man of contracted knowledge would deem contrary to law, regarding them as solecisms, will be seen by one of more extensive knowledge, to be the results of a higher law, founded in the nature of the human mind, and to make the language in reality, a more perfect instrument of human thought,) will feel that to be master of any one of the dead languages, so as to be adequately prepared for the interpretation of any important work, requires extensive, patient, and accurate study. It requires an acquaintance with the philosophy of language, and the influence of opinions upon languages generally, as well as a grammatical acquaintance with the particular language before the mind.* "There are, however," says Tittmann, "not a few interpreters, who, after having

* Michælis gives a curious instance of the "effect produced by the opinions of the Jews in the Greek language, which was spoken at Alexandria, and elsewhere among that nation. The Greeks often gave to their gods the names of *demon* and *demonion*; and these gods the Jews took to be angels; but imagining the pagan deities to be sensitive and to take delight in the worship paid to them, they necessarily could take them only for rebel angels and such as were fallen from their exalted origin. And that this was the real idea they entertained of such spirits, is well known; and farther, that they had transmitted it not only to the Christians, but even to the Arabs; in a word, the most manifest impress of it appears in their language: in the Greek of the Jews, I mean the Greek Bible, the word *demonion* signifies a devil."—*Dissertation on the Influence of Opinions on Language, and of Language on Opinions*, p. 5.

read a few books, and got by rote the common rules of the grammarians, and turned over the lexicons, which in this respect are for the most part miserably written, suppose themselves to have imbibed treasures of philological learning; and being accustomed, without consideration, to regard all languages, both ancient and modern, and especially the former, as the result of chance, they pay, of course, no regard to that necessity which lies in the essential and universal laws of language, such as every where necessarily regulates the manner of expressing ideas by words. Such persons, therefore, pronounce that to be the simplest interpretation, which is most easily confirmed by the meagre authority of the lexicons. To us, however, those persons, above all others, seem to be ignorant of the true character of language, who are accustomed to refer every thing, of which they cannot explain the cause, to the mere will or custom of the people among whom this or that language was vernacular."* Again this writer remarks on the same point, "Although the assiduous perusal of many writers is necessary, in order correctly to observe the laws of syntax in a language; yet the *causes* of those laws are not to be discerned, except by a diligent comparison of the genius of the language in question, with the necessary modes of thinking and speaking, common to all languages. He, however, who is ignorant of the causes of these laws, cannot properly understand their use; much less can he teach, with clearness, the mode in which they are to be applied, nor to what extent they may be changed by usage."† The object of the essay from which this last quotation is taken, is to show that the sacred writers in the New Testament have observed the laws of grammatical accuracy; and that the contrary opinion, and the mode of proceeding resulting from it, is most pernicious, "rendering the whole interpretation of the New Testament uncertain," and delivering it over to men not profoundly acquainted with the Greek language. It is impossible to read this, or the essay on simplicity of interpretation in the New Testament, without convincing proof of the importance of a knowledge of the Greek classics to all who would accurately understand the Greek Scriptures.

Lexicons of the New Testament, founded on the investigation of the different idioms and usage of the sacred writers, compared with the usage of the pure Greek classics, are comparatively recent. These lexicons are yet imperfect; moreover, they never were intended to supersede the necessity of such investigation on the part of each student; they merely present, in a condensed form and one easy for use, the results of another's examination and study, and in regard to the correctness of those results, each individual ought himself to be able to judge, from his own past and constantly increasing experience in the study of what might be called the comparative anatomy of the language. The best lexicons that can be made, must be continually improving through the increase of critical knowledge, on the part of the community of scholars, not relinquishing, because a lexicon has been made, the investigations out of which it grew, in the patient study of the classics, but continuing and enlarging those investigations with each increase of the means, and thus forming a new mass and series of observations, more scientific and accurate, out of which another lexicographer will collect materials for another and more perfect lexicon. In general a lexicon may perhaps be considered not so much a correct guide for scholars in their acquisitions, as a correct exponent of the degree of philological knowledge then existing in the community. A man might as well undertake to learn the present geography of the United States from

* Biblical Repository, Vol. I. p. 456. † Bib. Rep. Vol I. p. 166.

a map constructed twenty years ago, as think of being correctly guided in the New Testament by the past Greek lexicons.

"Those therefore," says Tittmann in the essay last quoted, "who in youth have become imbued by severe study, with a deep knowledge of the ancient languages, and the labors of whose future lives have left them leisure and strength to fulfil the proper duties of an interpreter of the New Testament, enjoy a rare felicity. The lot of very many, however, is widely different; they have been able, formerly, to read but few of the Greek authors; and having acquired no insight into the genius of the Greek language, are compelled to acquiesce in the decision of the lexicons, however unsatisfactory and worthless; and are thus unable, through want of leisure and books, to make good in after life, that which they have neglected in youth. On the other hand, those philologians, who would seem to be the best qualified for the interpretation of the New Testament, have often such a distaste for the reading of the Scriptures, that they most gladly abandon it to the theologians. It is greatly to be wished, that all theologians, who are in a manner regarded as the only legitimate interpreters of the New Testament, should be able to sustain a comparison with those great men, who have been so much distinguished by their zeal for the study of languages, by learning, sagacity, and sound judgment."

In reasoning on the integrity and simplicity of character requisite in an interpreter of the New Testament, and lamenting its deficiency at the present day, as an evil of great magnitude, this admirable writer observes, "It is particularly in this respect, that the works of the ancient classic writers may be recommended to be studied by an interpreter; because in them, and more especially the Greeks, e. g. Thucydides and Xenophon, although they were devoted to letters, and occupied with important affairs, there is yet exhibited that natural integrity of disposition and feeling, i. e. that simplicity of character, which it has happened to few in our days to preserve."

In the article of Planck on the Greek style of the New Testament, contained in the fourth number of the Biblical Repository, there is likewise proof to demonstration of the indispensable necessity of a profound knowledge of all Greek literature to a faithful interpreter. "The interpreter of the New Testament who desires to be regarded as prepared and thoroughly furnished for his work, must be acquainted with all those particulars in which the style of the sacred writers differs from the pure Attic diction; and this he can never be, unless the character and *usus loquendi* of this later language be ascertained with the greatest possible degree of accuracy. . . . . Many are ignorant both of the origin and nature of that Greek idiom, in which, in addition to the vestiges of the Aramaean language, the sacred Hellenism principally consists; they are ignorant of the criteria and marks by which it is distinguished from the Attic diction, which alone is taught in the schools and in grammatical books; they are ignorant, in short, of the sources, and are therefore incapable of estimating them, whence that *usus loquendi* is chiefly drawn, to which, as to a supreme law, all the grammatical relations of the New Testament are to be referred."*

If the sacred writers were "unacquainted with grammatical studies, and could not therefore be accurately skilled in the Greek language, nor familiar with its nature and character," then there is the greater need of depth and accuracy of Greek learning in their interpreters, inasmuch as an inaccurate writer is far more difficult to be interpreted than an accurate

* Biblical Repository, Vol. I. p. 644.

one. If, though not accustomed to the use of the Greek languages accurately and after the models of its early purity, they yet did not neglect the laws of language, but wrote the existing common dialect with propriety, then it is all important to ascertain the character of that dialect, to learn its peculiar idioms, and how far, and in what respects, it departed from the Attic purity, what were the causes of such a departure, its origin and progress. The student ought to know what belongs to the ancient language, what to the writers of a later age, and what to the usage and idiom of common life. If, again, it be extremely difficult to state any principles according to which the sacred writers deviated from Attic purity, if they transferred the *usus loquendi* of their own tongue to the Greek, not according to a common law, but as accidental circumstances, or each one's individual taste dictated, then there is the greater danger of a blind reliance on the lexicons, and the more need of personal investigation of the style of each apostle separately compared with Attic Greek, and with the Greek writers of a later age. It is important not to confound the instances in which new words, or new powers and significations of words have grown out of new circumstances of life, or intercourse social and foreign, or have arisen gradually in the deviations of later writers from the Attic usage, or have been produced by the transfer of the Hebrew *usus loquendi* to classic Greek, or to the Greek of common life in the apostolic age. "In the style of the New Testament," says Planck in the remarkable article quoted above, "the *usus loquendi* of both the earlier and later writers, ought to be carefully distinguished from that of the common spoken language. . . . . But it has hitherto been the common fault of all interpreters, with the exception of Fischer and Sturz, that in determining the *usus loquendi* of the sacred authors, they have very rarely had regard to the kind of writers from whom they drew parallel passages; whether they were of approved authority, or whether of a later age, when the purity and chastity of the earlier Greek diction was no longer preserved undefiled. Hence it has happened that they have frequently attributed senses to words, which a reference to time would show that they could not possibly have."* Of what vast importance, then, it is to the theological student to obtain a thorough knowledge of the Greek language, an accurate, comparative knowledge of it in the various periods of its history and changes, and a profound, comprehensive knowledge of it as a whole, from its origin and classic purity to its latest use. It is important not only to guard the interpretation of the New Testament from mistakes produced by sheer ignorance, but from perversions produced by ignorance and wrong motives combined. "We could show," says Tittmann, "by a multitude of examples, how many false interpretations which have sprung up out of a hatred of orthodoxy, rest solely upon the opinions of men, who, because they have taken it for granted that the sacred writers did not observe even the necessary laws of language, have supposed that their words might be made to signify just what they themselves pleased."

Again, the history of words, on the full exhibition of which depends in so great a degree their signification,† cannot be faithfully investigated but by a skilful Greek scholar. The faithful investigation of words in the New Testament embraces the investigation of usage in the classic writers, their usage in the Septuagint and

* Biblical Repository, Vol. I. p. 687.

† Planck's Remarks on the Lexicography of the New Testament, translated in the Biblical Repository, Vol. I. p. 690.

in later writers who have deviated from Attic purity, their signification, so far as it can be determined, in the language of common life, their proper signification generally in the New Testament, and their particular signification in the particular writer and particular passage of that writer in question. All this the theologian ought to be able to do for himself. Not relying on his lexicon, but using it rather as a general concordance, he should bring his own judgment to every part of the investigation as it proceeds. He ought to acquire such a knowledge of Greek literature, that when a particular passage in any author is referred to as containing a particular word in question, he may determine its meaning, not simply from relying on the judgment of the lexicon, but likewise from his own personal acquaintance with the style of that author and the character of the language in that age. He should aim to be so far acquainted with the general subject, that in any particular investigation which another has laid before him, he may carry his own knowledge along with the knowledge of the writer, being able to say that it accords with his own experience, that it is an investigation which condenses and brings to memory his own knowledge, giving to it a unity of impression, the character of one truth to scattered information which he himself has been gathering through his whole course of study. How important a deep Greek learning, and the profound, original investigation of particular words may be in maintaining the authenticity of the sacred writers, and in refuting the arguments brought against their authenticity, we might abundantly show from the learned and indefatigable labors of professor Stuart, as well as from the pages of other critical writers. The investigations of Paul's style and use of words in the epistle to the Hebrews are such as never would have occurred to his mind under the shape even of a possibility, had his ideas of the kind and compass of Greek learning required in an interpreter of the New Testament been as contracted during the course of his studies as are those of multitudes in our country. A rebuke of Planck to Schleiermacher, on account of doubts which this latter writer started respecting the authenticity of the first epistle to Timothy, and which he could not have fallen into had his knowledge of the true character of the New Testament Greek been deeper, is an instance equally in point.*

It is not unfrequently the case, likewise, that an important doctrine may rest for much of its proof on the signification of a single word, the full investigation and defence of which will call into use all the stores of Greek erudition, classical and common. This is the case to a remarkable degree with the word *Αἰων*. It is the case also with the word *Κύριος*, so profoundly investigated by Prof. Stuart in the first volume of the Biblical Repository. The investigations of Prof. Stuart in the commentary on Romans, specially on the fifth chapter, and on the word *Κτίσις* in the first volume of the Biblical Repository, may also be adduced. Dr. Henderson's critical examination of 1 Tim. iii. 16, *God manifest in the flesh*, contained in the second volume of the same work, is another eminent example. But such examples might be multiplied almost *ad libitum*.†

Suppose now that such scholars as these, and their predecessors, the men who have laid so noble a foundation for us to build upon, had reasoned as absurdly on this subject as some among us are in the habit of doing, (and

* Biblical Repository, Vol. I. p. 644.

† All that we have quoted, and all that has been written by such men as Planck, Tittmann, Morus and Ernesti concerning the science of interpretation proves unavoidably the argument for the study of Greek literature. Through life that science ought to occupy a portion of time in the studies of the theologian.

they had just as good a right,) we should have remained in biblical literature and criticism where the world was three hundred years ago. The same processes by which biblical science has come into existence are requisite, only on a larger and increasing scale, to keep it alive, and raise it from infancy to manhood. Shall the world advance with such astonishing speed in every other science, and shall this science, to which all others ought to be tributary, be suffered to stop short, because of our miserably contracted notions in regard to the preparation necessary for its pursuit? We just begin to see what may be accomplished by the aid of profound learning rightly directed; a noble era in biblical science has commenced; but in proportion as the darkness of midnight retreats before the rising sun, we behold what an immense world of investigation, completely untrodden and unvisited, expands to the view. And now if relying on what has already been done, a personal classical erudition is supposed to grow rare among us, indeed, unless it become general, biblical learning, instead of advancing, will decline, and in the same proportion will enlightened piety decline, and fanaticism, disorder, and infidelity will increase, and darkness will shroud the word of God, and errors will be multiplied in theology, and heresies will swarm from the pulpits, and even the papal superstitions may return to rule the spirits of men with a tenfold despotism. Let the clergy of the United States ever become ignorant, and if classical literature be neglected they certainly will become so, in that wide province at least in which learning is demanded of them;—if they even remain stationary, and do not keep pace in biblical science with the world's onward progress in every thing else, then will all the tribes of errorists and infidels that have ever afflicted the church of Christ start into fresh life, and swarm prolific and active through the dense population of the country.

A knowledge of biblical criticism is at the foundation of *all* correct knowledge of the Bible; it is indispensable at the very outset; and it is as necessary for the theological student in every step of his progress. A profound acquaintance with Greek is essential for all accurate advancement in doctrinal theology. In the professor and the student of doctrinal theology, it is as essential for eminence and success, as it is to the professor and the student of sacred literature. If the latter professor ought to be a masterly interpreter of the sacred writers, so ought the former. In each lecture-room philological knowledge is the ground work of all solid attainments. Yet it too often happens that the intermediate year in the theological course, the year peculiarly devoted to doctrinal theology, is one of gross neglect, not only of the Greek classics and sacred literature in general, but even of the critical study of the Greek Testament. This study is practically treated as if it were a separate and distinct department from that of doctrinal theology; and here begins a forgetfulness of Greek literature and sacred criticism which is fatal to future progress; the unnatural divorce commenced as students will be maintained as settled ministers, and the English Bible with an English concordance is likely to be through life the sphere of the clergyman's critical studies.

The same knowledge of Greek literature necessary for his first advances in biblical criticism is also necessary for an accurate, original knowledge of ecclesiastical history. And as to sacred rhetoric, usually pursued at about the same period in the theological course, all the arguments by which we have urged the study of the Greek classics on all who would strengthen or enrich the imagination, discipline the mind, and obtain a deep knowledge and practical mastery of their own native tongue, may be urged with greater power on those who are looking to be Christ's ambassadors to guilty men,

and who ought, of all others, to be powerful in practical eloquence, and in the use of language as a noble instrument of thought. We might here speak of profane history in general, which must be in a great measure lost if classical literature be neglected. For, the proposition to abolish classical literature is scarcely less than a proposition to erase from the world's memory at least half of the world's secular history. The whole three thousand years before the coming of our Saviour, and all the period contemporary with him, and for hundreds of years succeeding him, would be a perfect blank if classical learning had not crowded it with information. Crowded as it now is, there is still much more to be learned, and if classical erudition be suffered to decline and be forgotten, what we already know will disappear, and darkness will occupy its place. For what are we to do? We are in the power of the veriest deceivers, if we be not able to compare what they tell us with the original truth. Shall the historians in our country remain satisfied with Gibbon, Mitford, Ferguson, Niebuhr, all of them more or less prejudiced and partial historians, or go to the original sources, and examine and think like members of a great republic? But this is in some measure a digression from our main subject.

It is ecclesiastical history, above all others, with which the theologian needs to be conversant; ecclesiastical history in its most philosophical and comprehensive view; the history of religious doctrines and sects in all ages, as well as the history of the Christian church. But what is to become of it, if classical literature passes into contempt? No attempt at a connection of sacred and profane history would ever have been made without a deep Greek erudition; and what a work there is yet to be accomplished in this great department. Mosheim could scarce have written five pages, if he had not been a profound classical scholar. And do we hope for nothing better than the dry bones of his learning? Neander in Germany could not have advanced a step in the execution of his comprehensive plan, if he had not come to his work with a wide and deep classical preparation. To the shame of English literature be it spoken, that rich as it is in almost every other department, the student in ecclesiastical history can scarce find a better native source of early information than the *unsanctified* volumes of Gibbon himself. The gigantic labor of this great historian would never even have been contemplated, far less executed, without a gigantic classical erudition. The idea of a history of the early ages of the church, without such an erudition, is an absurdity. A history of early opinions, founded on the *accurate* study of the Christian fathers of the first four centuries is eminently needed. Who would look for it, but from a profound classical scholar? We wish not to undervalue the work of Milner, excellent in its kind, though few would call it a critical or philosophical history.

The truth is, we cannot cast the eye along a single shelf in any department of sacred or theological literature, without meeting some work, indispensably necessary, but which never would have had a being, without a deep classical, and especially Greek erudition. What would have become of the labors of such men as Cappell, Carpzov, Glassius, Father Simon, Castell, Grotius, Hody, Michaelis, Eichhorn, Schleusner, Morus, Ernesti, without a depth and extent of classical erudition, which we, forsooth, are accustomed to think almost unattainable? Would such works as the Prolegomena of Brian Walton ever have existed, if the people of that day, or of an earlier period, had judged of classical learning as we do? And would succeeding scholars, either in Germany, England, or any where else, have made any advancement on the labors of their predecessors, without a similar preparation in the knowledge of the ancient languages and

literatures? What would have become of Reland's Palestine (to name no other works in this department), or of Stillingfleet's Origines Sacræ, or Lardner's Credibility of the Gospel History, or Bishop Bull on the Doctrine of the Trinity, or of the Commentaries of Rosenmueller and Kuinoel, or a multitude of other works which might be mentioned, works that cannot even be studied without a knowledge of the classics, if the genius and industry of their authors had been paralyzed by our contracted opinions. Indeed without a persevering application to classical studies, the whole criticism of the Bible would have slept in darkness; so that Providence seems, by such a direction of the general mind, to have been preparing the way for the accurate study of his word. Without a thorough preparation in Greek literature, such a thing as the examination and collation of New Testament Greek MSS. would have been unknown. The work of Middleton on the Greek article, and the labors of Mill, Wetstein, Bengel, Griesbach and Knapp on the New Testament would not have existed. Nor is it possible to look into a single introduction to the Old or New Testament, or a single volume of biblical archæology, without being convinced of the necessary connection between the knowledge of the Greek language and literature, and the critical knowledge of God's word. Oriental learning, so intimately and indispensably connected with biblical learning, will not flourish, except our scholars, generation after generation, be prepared for its acquisition, by an extensive knowledge of the Greek and Roman classics.

The internal evidences of the Scriptures, as a revelation from God, cannot be fully appreciated but by contrasting their pure religion with the theological speculations, absurdities, and struggles of the ancients. But if classical and especially Greek literature declines, what is to become of all that class of evidences of Christianity, drawn from the nature of the heathen mythology, and the state of the old pagan world, and the minute comparison of paganism and Christianity. On this point, if we look, in our own country, at president Appleton's admirable theological lectures, this single book is argument enough for the necessity of profound classical study. Much more is Tholuck's learned treatise (translated in the second volume of the Biblical Repository) on the *nature and moral influence of heathenism, especially among the Greeks and Romans, viewed in the light of Christianity.*

The deistical writers, who appeared in England a century ago, would have met no Lelands to crush them, if classical erudition had not been general and profound. The learned Cudworth would hardly have written his Intellectual System of the Universe, if his own intellect had not gathered learning wide as the world. Watson could have conquered Gibbon only on his own ground in ancient learning. Yet a superficial Voltaire, a contemptible Tom Paine, even a wretch who can scarce read, write, or think, may start an objection to Christianity, which will require a vast and manifold knowledge of antiquity, as well as a practical knowledge of the Bible, fully to answer. "Many talk of the truth," said Hooker, "which never sounded the depths from whence it springeth." Error is easy; truth is too valuable not to cost labor. The older the world grows, there will be needed from time to time new methods of defending the divine authority of the sacred books, and all the ingenuity of profound scholars will be tasked to maintain their correct interpretation. The array of argument necessary to confute every false sect that has existed, proves this. As fast as one heresy is defeated, the spirit of error rises in another form; it is ever varying and deceitful; we ought to know its symptoms, and the history of its appearances, consequences, and mode of confutation in all past heresies,

that we may know how to detect and defeat them again; else, though apparently long ago exorcised, Nestorians, Nicolaitans, Cerinthians, Ebionites, Donatists, Novatians, under unaccustomed and specious names, will be rising ever and anon, to vex the church and lure souls to perdition. The controversy with the Socinians, demands a profundity of Greek learning, a masterly acquaintance with the science of criticism, and a knowledge of ecclesiastical history, that shall set at defiance all their distortions of the sacred text, and all their sophistical arts of reasoning. Dr. Smith's Scripture Testimony to the Messiah, besides setting in a glowing light the proofs of the Deity of Christ, is a work admirably adapted to confound the sophistry, and expose the true character of Unitarians both in this country and in England.* But it is such a work as profound learning and elaborate investigation only could produce.

There are yet many great questions, which can be completely elucidated only by a deep knowledge of antiquity. The first chapter of John's gospel, reveals a field of investigation that will never even be entered on, if the students in our country be discouraged from the faithful prosecution of their classical studies, by the crude speculations of so many experiment-makers in literature. Our vision has been but just gratified with *home-made* philological and critical commentaries on the Bible, in the production of which not merely a mind replete with learning, but a soul of deep piety has been engaged. Shall we refuse the only discipline that can prepare the way for more numerous examples of such excellence, or shall we dig deep, lay a broad foundation, imbue the common genius of the people with Greek, and so be ready for an advancement in this great science, beyond all previous expectation? How are our learned professorships to be filled, when their present incumbents are taken away? Shall they be encumbered with individuals, whose acquisitions fit them rather to be students than teachers, who can but follow where they ought to lead, and who will be compelled to prepare for the duties of their office even after entering on the performance of those duties; or shall they be filled by men of classical erudition, of habits of studious investigation never interrupted, knowledge ready for the lecture-room, enthusiasm in its farther acquisition, and familiar eloquence in its communication? They ought to be filled by men of warm piety, if not by ministers of the gospel; but piety and eminent learning have been sadly divorced; the overseers of our literary and theological institutions search with some perplexity for their union. And so it will be, till our course of education is a better one.

What shall we do for our Greek lexicons, even supposing we conclude to confine ourselves to one Greek book, the New Testament, and one other, the Septuagint? Shall we continue to import them from Germany and England? It is just as absurd as if in time of war we should send to South America for our guns and ammunition. But this must be the case, unless classical Greek literature flourishes in all our colleges. And in looking back upon all that has been accomplished by the help of this literature, we are to remember not only that the treasures of antiquity have not been exhausted by past scholars, but that in every kind of science, even while new discoveries are making, it is necessary, if we would preserve accurate knowledge, to go over again and again, and in a variety of ways, the very ground earliest discovered. The investigations of Newton do not prevent the necessity of the application of successive minds to his system; nor do the investigations of Lardner or of Cudworth make it any less im-

* Why has this work never been republished in Boston?

portant that new scholars should be constantly renewing them. We may not throw off our *personal* responsibilities in this matter, nor imagine, that while the general mind is prejudiced against this study, individual minds will give themselves away to it. Here is the answer to the question whether all this array of learning is to be mastered by every theological student, and whether we would have *all* students become profound Grecians, or whether classical literature may not safely be left to the care of a few; it is granted to be well that a few should attend to it, perhaps become proficients in it; but, for the many, might not the time spent in its pursuit be better employed? Not to repeat what we have said of the fallacy of such reasoning, we say, look at its results. The study is one which ought to be commenced in early life, and what individuals shall we select as the favored *few*, whom, in order not to be without some men that can read the Bible in Greek, we will classically educate? Here the common proverb applies, *What is every body's business is nobody's.* Would that it were felt as a moral obligation that the course in every literary institution without exception throughout our country should be such as would *compel* every student to pass through a profound Greek discipline, and not leave its pursuit at the mercy of his own indolence, or the contracted views of his guardians. Then, if there be any thing more ennobling and constraining in the motives of piety than in those of mere intellectual excitement and ambition, we might in a land of revivals, look forward to a career in biblical learning, nobler than that of Germany, and better for the world. Without such a system, we cannot.

Among every people particular genius and pursuits grow out of the general habit, inclination, and demand of the national mind. To have one accomplished genius or proficient in any employment, there must be a multitude who are inferior. It is so in mechanical, it is not less so in intellectual pursuits. Germany would never have possessed a Haydn, a Blumenbach, a Michaelis, had there not been many indifferent musicians, physiologists and philologists out of whom these men grew, as a tall gigantic tree grows above the rest of the forest, and taller than it would have grown by itself. Our tendency to admire and perhaps overrate individual genius, makes us forget its dependence on the common, general mind. Neither an age or nation can *create* individual genius, but, with some glorious exceptions, its direction to a particular sphere depends rather on the spirit or employment of the age or nation, instead of being determined by an original, independent tendency within itself. Sweden possessed a Linnæus; about the same period the Dutch had a Leuwenhoek and Boerhaave; so they have had in another department a Grotius, Gronovius, and Wyttenback; all grew out of the disposition and prevailing movement of the national mind, were raised, as it were, upon the shoulders of the multitude. France would not have possessed a Laplace, if the genius of the people had not been mathematical. Nor England a Bacon, Boyle, or More, if the attention of the mass of English scholars had not been strongly turned to philosophy. Professor Stuart will be the last as he has been the first example of profound biblical scholarship in our country, if we wickedly refuse to make the universal course in our colleges one of thorough classical discipline and erudition. We might as well look for a shower of rain without clouds, or expect that the corn will grow in our fields without being planted, as that we shall have a harvest of ripe biblical scholars, until the whole course of discipline in our colleges is favorable to their formation. This point is so clear, that it seems almost an absurdity to dwell upon it. And yet, why does it not recur to the scholars in our

country, (if scholars they can be called,) who, while they pretend to be anxious that the Bible should become a classic, seem full as anxious to impede the progress of classical literature. It is a *point blank* contradiction to inculcate the study of the former, and in the same breath discourage that of the latter. It is just as if a man should order a freight from the Indies, and at the same moment give directions to have all his ships burned in the harbor.

If any are inclined to wonder and complain that so much preparatory discipline is requisite for the right study of the Bible, we recommend the sentiments of Dr. Henry More. "That divine wisdom that orders all things justly, ought not to communicate those precious truths in so plain a manner that the *unworthy* may as easily apprehend them as the *worthy*; but does most righteously neglect the *sensual* and *careless*, permitting every man to carry home wares proportionable to the price he would pay in the open market for them: and when they can bestow so great industry upon things of little moment, will not spare to punish their undervaluing this inestimable pearl by the perpetual loss of it. For what a palpable piece of *hypocrisy* is it for a man to excuse himself from the study of piety, by complaining against the *intricacies* and *difficulties* of the mystery thereof; whence he never yet laid out upon it the tenth part of that pains and affection that he does upon the ordinary trivial things of this world. . . . . . Besides, the present *doubtfulness* of truth makes the holy soul more devout and dependent on God, the only true and safe guide thereunto. . . . And what can indeed more highly gratify a man, whose very nature is *reason*, and special prerogative *speech*; than by his skill in arts and languages, by the sagacity of his understanding, and industrious comparing of one place of those sacred pages with another, to work out, or at least to clear up, some divine truth out of the Scripture to the unexpected satisfaction of himself, and general service of the church; the dearest faculty of his soul and greatest glory of his nature acting then with the fullest commission, and to so good an end, that it need throw no bounds, but joy and triumph may be unlimited, the heart exulting in that which we cannot exceed, viz. *The honor of God and the good of his people?* All which gratulations of the soul in her successful pursuits of divine truth would be utterly lost or prevented, if the Holy Scriptures set down all things so fully, plainly, and methodically, that our reading and understanding would every where keep equal pace together."*

What now is there in this country to hinder every minister of the gospel from becoming a profound Greek scholar? What, indeed, to hinder any one from becoming a proficient in Greek, Hebrew, and German? There must, it is true, be a systematic plan of study vigorously pursued, which will not suffer a minister's time to be frittered away in a thousand fragmentary interruptions, that seem important at the moment, but neither prepare his mind for future labor, nor produce any lasting result. With whom is such a plan impracticable? Who, that might not devote at least four or five forenoons in each week to Greek, Hebrew, and German? If for three years, five mornings in each week were devoted alternately to those three languages, making a year of hard study upon each, at the end of this period, what a stride would the collected mind in our country have taken towards a rapid advancement in biblical knowledge! What a manifest enlargement of intellect, what an increase of moral power, what a strengthening of the foundation for revival labor and missionary enterprize would

* Explanation of the Grand Mystery of Godliness, Chap. II.

there be! Such men would then be rising up, that the now solitary scholar would find fellow laborers all over the country. Nor, however peculiar circumstances may constitute exceptions, is there any thing in the nature of the case to prevent such a course. Had the habits formed at college, and in the theological institution been right, it would now be practiced universally; because it would be seen and felt of such vast importance as to constitute a great moral duty, that will not be put by through the intrusion of minor objects. The laborious lives of such men as Bernard Gilpin, and Baxter, and Lardner, and Leighton, and Thomas Scott, do read a powerful rebuke to the consciences of all who pretend that systematic learning and the care of souls cannot be united in the labors of a modern American clergyman. There never was a more faithful, laborious, self-denying class of ministers, than the Nonconformists of the 17th century—and there never was a more learned one. Revivals, instead of being an excuse for the neglect of systematic study, are a powerful argument for its pursuit.

While revivals of religion have been advancing with such power throughout our country, and especially towards the West, there have not been wanting men, those too of strong minds naturally, and good judgment on most subjects, who seemed to think the time had come when ministers must learn to dispense with Greek and Hebrew, and shut up their studies, and betake themselves to incessant external exertion. The adversary of souls could scarce find a better device for turning the measures of the churches into means for their own eventual destruction, than the inculcation of such sentiments. But experience already proves its evil; and among the closing remarks of a *Report on the state of religion within the bounds of the synod of Geneva, read and adopted in the synod at their meeting in Ithaca, Oct. 4th*, 1832, after a detail of the present sad condition of the churches, is the following declaration. "If we would see the Lord God walking among us again in glory and power; if we would be blessed again and refreshed; our ministers must remain in their places, and *study*, and *study*, and *study!* They must preach *systematically* and *fully*, the whole counsel of God, and feed their people with *knowledge* and *understanding*." This is truly apostolic, as well as the warning to remember our entire dependence on the power of the Holy Ghost.

If our limits permitted, we might here, in concluding our remarks on this subject, bring to remembrance the immense number of motives that on all sides urge us, as American scholars, to great and worthy attainments. Our origin as a people, has been noble and intellectual. Our freedom for improvement is greater than any other nation in the world enjoys. We are a land of REVIVALS. We need deep Christian scholarship, as well as holy fervor of spirit, to sustain them. We need to take knowledge out of the hands of the wicked, who will use it as an instrument of evil, and to wield it as Christian students, for the whole world's good. We need then, to take the most comprehensive view of the whole subject before us, and to look at our responsibilities as Christian scholars in every possible light. If we are not Christian students, we ought to become so. If we are, let us faithfully examine our personal responsibilities to God, our country, the world. It ought to be our one grand object to have all our studies, however universal, brought under immediate contribution to the elucidation and enforcement of the word of God. Let the mere literary epicurean neglect the study of classical literature, if he please; his views do not extend to eternity; he has no thought for the spiritual welfare of mankind. The Christian student is another and a different being. He seeks not his

own, but the things which are Jesus Christ's, and the happiness of his dying fellow men. With him, it is a personal moral duty to make himself a proficient in Greek; to clothe himself with every kind of knowledge which will add to his moral power.

The problem of the world's evangelization depends in a great measure on the efforts of the American church; and the purity and power of those efforts will be according to the result of the question whether Christian students in this country will prepare for extensive biblical learning by extensive classical acquisitions. A profound Christian scholarship then, is at the foundation of all success in our plans of benevolence abroad. We need not expect to convert the world by means of ignorant missionaries. Would we rather have the messengers we send from us to the heathen, like Martyn and Buchanan in their intellectual acquisitions and refinement, or men of contracted views and parsimonious knowledge? According to our moral purity and intellectual power as Christian scholars at home, will be the purity and power of the missionaries whom we send abroad from our bosom. They are the clouds, which take the water of life and knowledge from this continent, and wafted by the breath of prayer, sail away to pour it down on the thirsty land of the heathen. If the fountain here be shallow, it can fall there only in scanty and inconstant showers.

CONDITION OF THE AMERICAN CHURCHES.

FEBRUARY, 1833.

ORTHODOX CONGREGATIONALISTS OF NEW ENGLAND.

In addition to the churches in the six New England States which are organized into State Associations, there is the Mendon Association in the southern part of Massachusetts, the Essex County Association in the north-eastern part of New York, (which is connected with the General Convention of Vermont,) and various independent, individual churches, scattered throughout the northern States and Ohio.

General Conference of Maine.

This body is composed of the following district Conferences.

Name.	*No. of Churches.*	*No. of Pastors.*	*Additions in 1831-2.*	*No. of Mem.*	*No. of Baptisms.*
York,	23	19	520	1,956	338
Oxford,	19	14	444	1,438	286
Cumberland,	34	21	715	3,353	567
Kennebec,	20	13	164	1,290	
Lincoln,	19	15	122	1,413	120
Penobscot,	16	9	117	778	
Hancock and Waldo,	15	8	24	800	61
Somerset,	16	6	139	609	50
Washington,	10	6	102	487	46
Total,	172	111	2,547	12,114	1,508

As there were some deficiences in the preceding returns, the following summary may be given as nearly correct.

172 churches; 111 pastors; 61 vacant churches; 2,700 additions in the year closing June 30, 1832; 13,000 members; 1,600 baptisms. A few individuals mentioned as pastors are *stated supplies*. Of the pastors, 30 are from the theological seminary at Andover, and 23 from Bangor. Connected with the churches, there are about 15,000 Sabbath school scholars. There are in all the towns in Maine, 140 or 150 temperance societies. About 150 members of the churches died last year. Estimating the members of the churches as one eighth of the population belonging to the Orthodox Congregationalists, the whole population is 104,000. The population of the State in 1830 was 399,462. The next meeting of the General Conference will be held at the third church in Portland, on the Tuesday immediately preceding the fourth Wednesday of June, (June 25, 1833,) at 9 o'clock, A. M. On the evening of Tuesday, the Maine Congregational Charitable Society holds its meeting; on Wednesday, the Maine Missionary Society, at 9 o'clock, A. M.; on Wednesday evening, the Maine Branch of the American Education Society. Thursday is occupied with narratives of the state of religion, devotional exercises, &c. The committee to certify the standing of ministers travelling out of the State, are Rev. President Allen, Benjamin Tappan of Augusta, and Asa Cummings of Portland. The following gentlemen were appointed at the last annual meeting, delegates to foreign bodies. The last two named, in each case, are substitutes.

General Association of New Hampshire.

Rev. B. Tyler, D. D.
Rev. Charles Soule,
Rev. Charles Freeman,
Rev. Elijah Jones.

General Convention of Vermont.

Rev. Christopher Marsh,
Rev. G. W. Fargo,
Rev. Allen Greely,
Rev. Robert Crosset.

General Association of Massachusetts.

Rev. Abraham Jackson,
Rev. Isaac Weston,
Rev. David Shepley,
Rev. Stephen Thurston.

Evangelical Consociation of R. Island.

Rev. Jotham Sewall,
Rev. Joseph Fuller.

General Association of Connecticut.

Rev. David M. Mitchell,
Rev. Geo. E. Adams,
Rev. D. D. Tappan,
Rev. William Clark.

General Assembly Presbyterian Church.

Rev. Swan L. Pomeroy,
Dea. Woodbury Storer,
Rev. Seneca White,
Thomas Adams, Esq.

General Association of New Hampshire.

The following is the summary of the statistics of this body as presented in September, 1832.

Associations.	*Churches.*	*Ministers.*	*Communicants.*	*Additions.*
Caledonia,	11	4	748	144
Deerfield,	14	11	1,287	376
Haverhill,	9	9	1,282	354
Hollis,	9	7	1,528	374
Hopkinton,	17	12	2,565	484
Monadnock,	20	16	1,924	250
Orange,	11	9	1,292	390
Piscataqua,	20	17	1,825	330
Plymouth,	8	7	634	139
Sullivan,	15	8	1,459	213
Tamworth,	6	5	580	123
Union,	12	12	2,966	736

Total, 12 associations, 152 churches, 117 settled ministers, 35 vacant churches, 18 unsettled ministers and candidates, 18,090 communicants, 3,913 additions in 1831-2. Rev. John Hubbard Church, D. D. of Pelham, is Secretary of the Association. The next meeting is to be at Keene, on the Tuesday preceding the first Wednesday of September, 1833, at 10 o'clock, A. M. The following gentlemen constitute a committee of credentials.

Rev. David Sutherland, Bath.
Rev. John H. Church, D. D. Pelham.
Rev. Nathaniel Bouton, Concord.
Rev. Jacob Cummings, Stratham.
Rev. Nathan Lord, D. D. Hanover.
Rev. George Punchard, Plymouth.
Rev. Joseph W. Clary, Cornish.
Rev. Ebenezer Hill, Mason.
Rev. Josiah Prentice, Northwood.
Rev. Ephraim P Bradford, Colebrook.
Rev. Zedekiah S. Barstow, Keene.

Total, 12 associations, 226 churches, 190 settled ministers, 43 unsettled ministers, 27 licentiates, 7,907 additions (reported) to the churches, within the preceding year. The above returns, in regard to the last items, are very imperfect. Probably from 8,000 to 9,000 were gathered into the churches, as the fruits of the revivals of the preceding year. Four fifths of all the churches shared in the work. The church in Yale College received a large accession. "The cause of temperance has both given and received an impulse from this work of divine grace, manifesting that they are both of one origin, and tend to the same results." During two or three of the last years, 30,000 persons joined the temperance societies. The following are delegates to foreign bodies. All after the word *and* are substitutes.

Pres. church, Rev. E. Bull, J. Kant, J. H. Hunter, and T. Tuttle, J. Blatchford, S. Merwin; Massachusetts, Rev. J. Burt, D. Platt, and E. Goodman, R. F. Cleaveland; N. Hampshire, Rev. N. D. Taylor, L. Wood, and R. B. Campfield, John Marsh; Vermont, Rev. R. G. Dennis, A. Dutton, and G. A. Calhoun, D. L. Ogden; Rhode Island, S. Spring, E. Scranton, and J. H. Linsley, S. Topliff; Maine, A. Brown, S. Dodd, and S. Hubbell, J. Noyes, Jun.

The following gentlemen are a committee of credentials. N. Perkins, D. D., West Hartford; C. Chapin, D. D., Rocky Hill; J. Day, D. D. New Haven; C. B. Everest, Norwich; Daniel Dow, Thompson; Wm. Ely, Mansfield; L. Hart, Plymouth; M. Noyes, Northford; D. Smith, Stamford; Wm. L. Strong, Reading; J. Beach, Wrinsted; A. Hovey, Pettipaug.

The next meeting of the Association is to be at Brooklyn, at the meeting-house of the Rev. G. J. Tillotson, on the third Tuesday of June, 1833. Rev. Calvin Chapin, D. D., Rocky Hill, Wethersfield, is register of the Association.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The General Assembly meets annually in the city of Philadelphia, on the third Thursday of May, at 11 o'clock, A. M. Rev. Ezra Stiles Ely, D. D. Stated Clerk, 144, South Second street, Philadelphia. Mr. Isaac Snowden, 218, Walnut street, Philadelphia, is Treasurer of the Trustees of the General Assembly. Rev. John M'Dowell, D. D. Elizabethtown, N. J. is Permanent Clerk of the General Assembly. Drs. Ely and M'Dowell are a Standing Committee of Commissions. Every session is opened with a sermon by the Moderator of the preceding Assembly, after which the Assembly is constituted. The following statements from the last report will furnish the most material facts in relation to this church.

"The General Assembly of the Presbyterian Church, has under its care TWENTY-ONE SYNODS, comprising *one hundred and ten* Presbyteries, viz.—

1. The Synod of *Albany*, containing the Presbyteries of 1. Londonderry, 2. Newburyport, 3. Champlain, 4. Troy, 5. Albany, 6. Columbia.

2. The Synod of *Utica*, containing the Presbyteries of 1. St. Lawrence, 2. Watertown, 3. Oswego, 4. Oneida, 5. Otsego.

3. The Synod of *Geneva*, containing the Presbyteries of 1. Geneva, 2. Chenango, 3. Onondaga, 4. Cayuga, 5. Tioga, 6. Cortland, 7. Bath, 8. Angelica, 9. Delaware.

4. The Synod of *Genesee*, containing the Presbyteries of 1. Genesee, 2. Ontario, 3. Rochester, 4. Niagara, 5. Buffalo.

5. The Synod of *New York*, containing the Presbyteries of 1. New York, 2. New York Second, 3. New York Third, 4. Hudson, 5. North River, 6. Bedford, 7. Long Island.

6. The Synod of *New Jersey*, containing the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New Brunswick, 4. Newton, 5. Susquehanna.

7. The Synod of *Philadelphia*, containing the Presbyteries of 1. Philadelphia, 2. Philadelphia Second, 3. Newcastle, 4. Lewes, 5. Baltimore, 6. District of Columbia, 7. Carlisle, 8. Huntingdon, 9. Northumberland.

8. The Synod of *Pittsburg*, containing the Presbyteries of 1. Allegheny, 2. Redstone, 3. Ohio, 4. Steubenville, 5. Erie, 6. Washington, 7. Harford, 8. Blairsville.

9. The Synod of the *Western Reserve*, containing the Presbyteries of 1. Grand River, 2. Portage, 3. Huron, 4. Trumbull, 5. Detroit, 6. Cleaveland.

10. The Synod of *Ohio*, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Lancaster, 4. Athens.

11. The Synod of *Cincinnati*, containing the Presbyteries of 1. Chillicothe, 2. Miami, 3. Cincinnati, 4. Oxford.

12. The Synod of *Indiana*, containing the Presbyteries of 1. Salem, 2. Madison, 3. Vincennes, 4. Crawfordsville, 5. Indianapolis.

13. The Synod of *Illinois*, containing the Presbyteries of 1. Illinois, 2. Kaskaskias, 3. Sangamon.

14. The Synod of *Missouri*, containing the Presbyteries of 1. Missouri, 2. St. Louis, 3. St. Charles.

*Massachusetts General Association.**

The following is the list of the particular Associations.

Associations.	*Churches.*	*Ministers.*	*Members.*	*Male Members.*	*Female Members.*	*Adm. 1831.*	*Sab. School class.*
Berkshire,	25	20	4,932	1,701	3,231	778	3,686
Mountain,	9	7	579	175	404	169	700
Franklin,	18	16	2,687	878	1,709	581	2,593
Hampshire,	20	20	4,311	1,318	2,514	852	4,163
Hampden,	21	14	2,920	1,003	1,890	416	3,226
Brookfield,	18	16	2,527	632	1,531	477	2,207
Worcester Central,	11	11	1,366	82	106	283	1,000
Harmony,	11	10	1,140	371	768	169	700
Worcester North,	7	7	1,387	484	903	242	822
Middlesex South,	8	7	1,148	182	336	260	820
Middlesex Union,	12	11	1,191	325	541	240	1,275
Andover,	13	10	1,533	322	697	206	931
Haverhill,	8	7	514			182	
Essex Middle,	15	14	1,781	524	1,257	582	1,745
Salem and vicinity,	15	15	2,356	549	1,807	432	2,818
Suffolk North,	11	9	2,014	468	1,546	246	1,839
Suffolk South,	10	10	1,756	447	1,309	252	1,385
Norfolk,	15	16	1,320	373	947	134	1,227
Taunton and vicinity,	10	10	889	273	616	195	1,082
Old Colony,	12	10	1,309	301	727	170	1,250
Pilgrim,	6	5	587	136	363	153	730
Barnstable, (1831,)	14	12	1,735				

Total, churches, 289; ministers, 257; members, 39,982; male members, 10,541; female members, 23,202; admitted, 1831, 7,019; Sabbath school class, 34,199.

"Probably in no one year has there ever been so much talent, and influence, and activity brought into the church, as during the past year. This has been owing, primarily, of course, to the great mercy of God; and, secondly, to the fact that the gospel has been preached with a directness of appeal, and a warm application; and especially that the community has been brought for days together under the pressure of truth."

The next meeting of the Association is to be at the Rev. Dr. Codman's meeting-house in Dorchester, on the fourth Tuesday of June, 1833, (June 25,) at 5 o'clock, P. M. The following gentlemen are delegates to foreign bodies. The two last named are substitutes.

Pres. church, Rev. G. Allen, L. Withington, E. Pratt, Parsons Cooke; Connecticut, Rev. Wm. Eaton, Dudley Phelps, S. Sewall, J. Barrett; New Hampshire, 1832, Rev. N. Perkins, E. B. Wright, W. Tileston, J. P. Cleaveland; Vermont, 1832, Rev. John Todd, S. Holmes, J. S. C. Abbott, D. S. Southmayd; Rhode Island, Rev. Moses Hallock, S. C. Johnson, L. Coleman, John Maltby; Maine, Rev. G. W. Blagden, E. Maltby, E. Burgess, S. Gile. Rev. Thomas Snell, D. D., North Brookfield, is secretary of the Association.

Evangelical Consociation of Rhode Island.

This body meets annually, on the second Tuesday of June. The number of churches, 10; ministers, about the same number; communicants, 12 or 1300. Next meeting at Bristol, June 11, 1833.

General Association of Connecticut.

Associations.	*Churches.*	*Ministers.*	*Unset. Min.*	*Licen.*	*Adm. 1831.*
Hartford North,	21	18	7		650
Hartford South,	17	16	1	2	600
New Haven West,	21	16	4	4	324
New Haven East,	16	14	4	11	816
New London,	27	18	8	1	800
Fairfield West,	18	15	6	1	823
Fairfield East,	12	9	2	2	500
Windham,	25	21	3	3	1,075
Litchfield North,	21	20		1	
Litchfield South,	17	13	5	1	805
Middlesex,	14	14		1	134
Tolland,	17	16	2		480

* We observe more than the usual imperfections and omissions, in the annual document of this Association. From the Barnstable Association there is no report. The order of naming the Associations is very much confused. The Hampden Association is five or six pages from its place. We find Rev. Henry H. *Holman*, Goshen, Rev. Thomas *Trull*, N. Brookfield, &c. &c.

"The standing committee of the General Assembly, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian church, at present are, the Rev. Samuel T. Mills, of Smithfield, New York; the Rev. William Wisner, of Rochester, New York; the Rev. Samuel C. Aikin, of Utica, New York; the Rev. Samuel Miller, D. D. of Princeton, New Jersey; the Rev. Ashbel Green, D. D. LL. D. of the city of Philadelphia; the Rev. Francis Herron, D. D. of Pittsburgh, Pa.; the Rev. James Culbertson, of Zanesville, Ohio; the Rev. Joshua L. Wilson, D. D. of Cincinnati, Ohio; the Rev. Joseph Badger, of Gustavus, Ohio; the Rev. James Blythe, D. D. of Lexington, Kentucky; the Rev. Alexander M'Ewen, of Abingdon, Virginia; the Rev. John Witherspoon, of Hillsborough, North Carolina; the Rev. Benjamin M. Palmer, D. D. of Charleston, South Carolina; and the Rev. George Potts, of Natchez."

PROTESTANT EPISCOPAL CHURCH.

Dioceses.	*Bishops.*	*No. of Clergy.*	*Times of Meeting.*	*Secretaries.*
Eastern,	Alexander V. Griswold,	57	Last Wed. Sept.	Rev. T. Edson, Lowell, Ms.
Vermont,	John H. Hopkins,	15	Last Wed. May,	Rev. S. A. Crane, Middlebury.
Connecticut,	Thomas C. Brownell,	57	Second Tues. Oct.	Rev. William Jarvis, Chatham.
New York,	Benjamin T. Onderdonk,	163	First Thurs. Oct.	Rev. W. R. Whittingham, N.Y.city.
New Jersey,	George W. Doane,	19	Last Wed. May,	Rev. J. Croes, New Brunswick.
Pennsylvania,	William White, Henry U. Onderdonk,	60	Third Tues. May,	Rev. W. C. Mead, Philadelphia.
Maryland,	William M. Stone,	54	Last Wed. May,	Richard M. Hall, Baltimore.
Virginia,	Richard C. Moore, William Meade,	56	Third Wed. May,	J. G. Williams, Richmond.
North Carolina,	Levi S. Ives,	16	Last Wed. May,	E. L. Winslow, Fayetteville.
South Carolina,	Nathaniel Bowen,	34	Second Wed. Feb.	Rev. F. Dalcho, Charleston.
Kentucky,	Benjamin B. Smith,	9	Second Thurs. June,	Rev. G. M. Millan, Danville.
Ohio,	Charles P. M'Ilvaine,	19	First Wed. Sept.	Rev. William Sparrow, Gambier.

In addition, there are in Delaware 6 clergymen, in Georgia 3, in Mississippi 4, in Tennessee 7, in Alabama 3, in Louisiana 3, in Missouri 3, in Michigan 6, in Indiana 1, in Florida 1. Total, 12 bishops, and 596 clergymen. The Eastern Diocese comprehends the States of Maine, New Hampshire, Massachusetts, and Rhode Island. The Maine Convention meets on the second Wednesday of June, Samuel Cutler, Portland, Secretary; the New Hampshire, on the fourth Wednesday of June, Albert Cady, Concord; the Massachusetts, on the third Wednesday of June, Rev. T. W. Coit, Cambridge; the Rhode Island, on the second Tuesday in June, Rev. George W. Hathaway, Warren; the Delaware, Saturday next preceding second Monday of June, Evan H. Thomas, New Castle; Georgia, third Monday of April, Wm. P. Hunter, Macon; Mississippi, first Wednesday of June, J. W. Foote, Natchez; Tennessee, last Thursday in June, G. M. Fogg, Nashville; Alabama, second Thursday in May, A. P. Baldwin, Mobile.

METHODIST EPISCOPAL CHURCH.

From the annual document, showing the condition of the Conferences, we gather the following particulars.

Bishops of the Methodist Episcopal Church.

William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding, James O. Andrew, John Emory.

Name of Conference.	*No. of Dist.*	*Whites.*	*Colored.*	*Indians.*	*Total.*	*Trav. Preach.*	*Super'd*
Maine,	6	14,347	8		14,355	104	6
New Hampshire,	5	14,560	11		14,571	123	3
New England,	3	15,257	289		15,546	121	8
New York,	5	46,471	615		47,086	123	9
Troy,	4					88	
Oneida,	7	31,449	111		31,560	123	11
Genesee,	5	21,415	56		21,471	104	4
Philadelphia,	6	39,529	8,516		48,045	145	7
Pittsburg,	5	25,874	187		26,061	107	7
Baltimore,	6	32,424	11,566		43,990	121	17
Virginia,	6	32,536	8,210		40,746	114	13
South Carolina,	5	21,731	20,197		41,928	74	7
Georgia,	5	24,241	7,330		31,571	69	11
Alabama,	4					38	
Mississippi,	5	12,935	5,185	1,312	19,432	42	3
Holstein,	5	19,257	2,319		21,576	52	4
Tennessee,	6	22,432	3,624	855	26,911	122	
Kentucky,	6	21,513	4,594		26,107	93	15
Missouri,	3	4,754	451		5,205	44	2
Illinois,	8	27,349	204		27,553	95	3
	7	44,290	344	245	44,879	135	13

Total, 21 Conferences; 112 Districts; 548,593 members, of whom 472,364 are whites, 73,817 are colored, and 2,412 are Indians; 2,057 travelling preachers; 143 superannuated preachers; total preachers, 2,200; increase of members this year, 35,479; increase of travelling preachers, 190; number of deaths of travelling preachers reported, 13.

The Conferences named below, hold their next annual meetings as follows:

Maine, at Bath, July 3, 1833. New Hampshire, at Northfield, N. H. July 18, 1833. New England, at Boston, June 5, 1833. Troy, at Troy, August 28, 1833. New York, at Poughkeepsie, May 8, 1833. Philadelphia, at Newark, N. J. April 17, 1833. Baltimore, at Baltimore, March 27, 1833. Virginia, at Petersburg, February 27, 1833. The press of this denomination is located at the Conference office, 14 Crosby street, New York city, from which are issued the Quarterly Review, Rev. Dr. Nathan Bangs, editor; the Christian Advocate and Journal, newspaper, (from 25,000 to 30,000 weekly,) Rev. John P. Durbin, editor, Timothy Merritt, assistant editor; and various tracts and books. Beverly Waugh, and Thomas Mason, book agents.

CHURCH OF THE UNITED BRETHREN.

State.	*Congregations.*	*Members, including children, about*
Pennsylvania,	11	2,900
Ohio,	3	352
New York State,	2	432
Rhode Island,	1	50
Maryland,	1	341
North Carolina,	6	1,670
Total,	24	5,745

Each congregation is provided with a church. We have no exact knowledge of the number of communicants. We suppose they amount to nearly 4,000. There are 33 ministers of the United Brethren, stationed in the United States, of whom 4 have the charge of literary institutions. Besides these, a missionary and his assistant reside in the Cherokee country. The present number of pupils in the boarding-schools of the Brethren in this country, is about 200.

REFORMED DUTCH CHURCH.

Classes.	*Churches.*	*Pastors.*	*Mins. without charge and cand.*	*No. of Families.*	*No. of Souls.*	*Comm.*
New York,	10	12	6	1,710	7,057	2,484
South Classis, N. Y.	7	4	5	601	3,000	1,012
New Brunswick,	14	14	5	686	3,148	1,203
Bergen,	13	10		1,034	4,523	974
Paramus,	10	9	2	782	3,468	598
Long Island,	11	7		774	4,495	728
Philadelphia,	8	8		1,232	6,030	1,542
Poughkeepsie,	10	10		840	4,998	1,369
Albany,	11	7		1,030	5,950	1,592
Schenectady,	10	8	2	1,117	7,984	1,380
Ulster,	21	16		2,426	12,835	1,585
Washington,	8	3		365	1,881	960
Montgomery,	18	10		195	505	394
Rensselaer,	12	8		1,569	6,847	2,239
Schoharie,	14	7	3	787	3,294	1,200
Cayuga,	13	10	5	540	2,549	1,075

Total, 16 classes; 190 churches; 132 pastors; 28 ministers without charge and candidates; 15,689 families; 79,560 population; 20,186 communicants. Eight of the classes (those first named) belong to the Particular Synod of New York; the others to the Particular Synod of Albany. From the last minutes of the General Synod, we quote the following paragraphs relating to the state of the churches.

"Within the bounds of the Particular Synod of New York, the state of the churches generally is unusually encouraging. The reviving and refreshing influences of the Divine Spirit, have been extensively enjoyed. The number of those who have made a profession of religion during the past year, has been uniformly greater in all the classes than during the year previous. In several of the churches the work of the Lord has been most powerful—renovating their whole moral aspect.

"In the bounds of the Particular Synod of Albany, changes still more cheering have taken place. The Synod reports, 'that the experience of the past year has convinced

them that the faithful use of means for the advancement of the Redeemer's kingdom, so far as they are the means of divine appointment, have been, and will be blessed and sealed with the influence of the Holy Ghost.' One of the classes communicates the pleasing fact, 'That under the faithful preaching of the great doctrines of the cross, scarcely a church has been left without being watered from on high.' Another, that 'It is evident that the Lord has blessed his heritage in our bounds, and we are called to sing more of mercy than of judgment. In most of the churches precious seasons of refreshing have been, and still are enjoyed; while in those not especially visited, there have not been wanting instances of hopeful conversion.

"Another, that 'Although, in past years, individual churches have been blessed with larger accessions, it has never been our happiness to witness so general a refreshment of the churches in our bound. It has truly been a year of increase in the spiritual vineyard committed to our charge. A year of jubilee to the friends of Zion.'

"Another classis states that, 'No previous year has witnessed a more pleasing and prosperous state of religion. Difficulties have been surmounted, and the cause of truth has been steadily advancing.' And the Synod remark, that the prospects of those portions of the church which hitherto have been most barren and desolate, are becoming more bright and cheering; and that there is manifest an increasing desire and effort for obtaining a full supply of spiritual culture."

The next meeting of the General Synod is to be held in the city of Schenectady, on the first Wednesday of June, 1833, at 10 o'clock, A. M. Rev. Thomas M. Strong, Flatbush, King's County, New York, is stated clerk of the General Synod.

ASSOCIATE PRESBYTERIANS.

This body of Christians are "devoted to the principles of the Reformation, as set forth in the formularies of the Westminster divines, and of the churches in Holland." The Religious Monitor, a monthly journal, published at Albany, N. Y. is devoted to the interests of this church. The next meeting (the thirty second) of the "Associate Synod of North America," is to be held at Canonsburg, Pa. on the first Wednesday of October, 1833, at 11 o'clock, A. M. The following is the state of the churches.

Presbyteries.	*Ministers.*	*Congregations set'd and vacant.*	*Fam.*	*Communicants.*	*Catechumens.*
Cambridge,	8	8	512	1,481	553
Carolinas,	3	22	360	764	961
Ohio,	9	25	1,220	2,736	
Chartiers,	6	13	590	1,656	
Miami,	8	24	480	980	
Philadelphia,	5	11	269	773	
Allegheny,	7	14	498	1,775	
Muskingum,	7	25	517	1,030	
Albany,	9	9	286	837	59
Ministers without charge,	11				
	73	151	3,982	12,033	1,573

GERMAN REFORMED CHURCH.

From the best information we can obtain, there are belonging, 1st, to the Synod of the German Reformed Church in the United States, contained in the States of New York, Pennsylvania, Maryland, Virginia, and North Carolina, about 90 ministers and 400 churches. 2d. To the Reformed Synod of Ohio, embracing the States of Ohio, Indiana, Illinois, Missouri, and Louisiana, about 40 ministers and 100 churches. 3d. To the Independent Free Reformed Synod in Pennsylvania, about 30 ministers and 70 churches.

Total, 160 ministers and 570 churches. Of the Reformed churches in the United States, including the Dutch Reformed, there are about.

160	in the State of	New York.
50	"	New Jersey.
370	"	Pennsylvania.
40	"	Maryland.
30	"	Virginia.
24	"	North Carolina.
80	"	Ohio.
20	"	Indiana, Illinois, Missouri, and Louisiana.
Total, 774		

CALVINISTIC AND OTHER BAPTISTS.

For the following statements we are indebted to the Philadelphia Baptist Tract Magazine, for March, 1832.

	Whole No. Ass.	No. Chs.	No. Ministers.	No. Baptised.	Total.
Nova Scotia,	1	41	34	120	3,309
New Brunswick,	1	32	11	60	1,557
Canada,	5	38	45	111	1,862
Jamaica, W. I.	1	24	14		10,838
Maine, U. S.	9	217	165	1,484	14,390
New Hampshire,	6	80	69	358	5,518
Vermont,	7	130	94	1,205	9,242
Massachusetts,	9	151	216	2,077	15,405
Rhode Island,	1	29	23	287	3,770
Connecticut,	6	108	101	892	11,152
New York,	29	563	444	9,442	51,532
New Jersey,	3	51	40	392	3,925
Pennsylvania,	10	132	89	461	7,614
Delaware,	1	9	8	6	529
Maryland,	2	35	19	43	1,249
Virginia,	25	370	236	4,557	45,718
North Carolina,	22	313	201	785	17,824
South Carolina,	9	255	172	2,423	22,182
Georgia,	17	506	271	3,147	37,490
Alabama,	14	237	116	245	10,082
Mississippi,	6	93	80	129	3,195
Louisiana,	2	22	15	56	544
Arkansaw,	2	18	4	3	181
Tennessee,	15	307	169	361	14,968
Missouri,	10	135	79	141	4,577
Illinois,	14	146	116	385	4,183
Indiana,	17	216	148	504	8,376
Kentucky,	32	507	256	718	34,827
Ohio,	20	251	133	533	9,317
Michigan,	1	8	9	32	356
Seventh-day Con.	1	29	33	398	3,766
Six Principles, R. I.	1	16	8	94	1,503
Six Principles, N. Y.	1	6	3	13	445
Totals in 1831,	300	5,075	3,370	31,462	361,434
Totals in 1830,	244	4,454	3,033	13,779	313,138
Increase,	56	621	337	17,683	48,296

"In the foregoing summary view it will be observed that the first column of figures gives the number of associations, the second the number of churches, the third the number of ministers including licentiates, the fourth the additions by baptism in 1831, and the fifth the total number of church members in each State. From this it appears that the entire additions *by baptism* in 1831, were over 31,000, being considerable more than double the preceding year. It further appears that there are 3,370 ministers, of which number 436 are licentiates, leaving 2,934 ordained ministers for 5,075 churches, which will leave 2,141 churches destitute of a pastor.

"It should be observed that the table of associations has been prepared with great care and labor, and may be relied on for accuracy, if the minutes are correct from which it has been compiled. It embraces a much larger number of churches than heretofore, and yet there are 31 Associations not included in the table, from which no returns have been received. The Six Principles' Baptists are for the first time added to the list, also the aggregate number of Free Will Baptists.

"Jamaica and the Conference of the Seventh-day Baptists have been on the list before. In the former there has been an increase of 8,583 members since 1829.

"The editor of the Christian Index, to whose attention we are indebted for several minutes of associations, was permitted to copy from our manuscript the summary view, to which some additions have since been made. In giving a comparative estimate of the increase in the several States, he well remarks, that 'New York exhibits a larger increase *per centum* than any other State. There the record of practical effort has been ample—missions are zealously supported, education well patronized, and other important objects duly regarded and promoted. The accessions in many other States have been

most encouraging; but it will be seen that these have been generally most remarkable where the churches have been most engaged in promoting the good objects connected with the welfare of Zion at home and abroad. The happy seasons of refreshing enjoyed in the churches in Virginia, South Carolina, and Georgia, have been the means of adding largely to the per centage in those States.'

"By reference to the table, it will be seen that we have received but few returns for 1831 from the associations in Virginia, and some other States. Consequently these States exhibit a much smaller per centage than would have been the case had we received more ample returns."

NEW JERUSALEM CHURCH.

From the Proceedings of Fourteenth General Convention of the receivers of the doctrines of the New Jerusalem, in the United States, held in Phillips' place, in Boston, Aug. 16, 1832, we make the following abstract.

The towns in which societies exist are the following. Bath, Gardiner, and Portland, Me.; Abington, Boston, Bridgewater, North Bridgewater, and West Bridgewater, Mass.; Baiting Hollow, Martin's Head, Danby, Henderson, N. York city, N. Y.; Newark, N. J.; Bedford, Frankfort, Lancaster, Philadelphia, Southwark, and Upper Darby, Pa.; Baltimore, Md.; Abingdon, and Wheeling, Va.; Cincinnati, Lebanon, and New Petersburg, Ohio; 26 towns in all. In addition, there are 93 towns enumerated, where there are receivers of the doctrines, but no church formed. The number of ordaining ministers is 8; of priests and teaching ministers, 8; of licentiates 15; total 31. The following persons are the ordaining ministers.

Rev. John Hargrove, Baltimore, Md. M. M. Carll, Philadelphia, Lewis Beers, M. D. Danville, N. Y. Charles I. Doughty, New York city, Holland Weeks, Henderson, N. Y. M. B. Roche, Philadelphia, Adam Hurdus, Cincinnati, Thomas Worcester, Boston. The following are the topics on which information is requested by the Convention.

1, whether a society be formed in the place or not;—2, and if so, when;—3, its numbers;—4, the number of other receivers connected with it;—5, whether the society holds meetings for worship, publicly, privately, or at all;—6, whether it has an ordained minister, a licentiate, or other leader, and his name;—7, what numbers usually attend worship;—8, the kind and degree of regard for the doctrines manifested by the public;—9, what books have been published;—10, the number of additions for the previous year;—11, also of infant baptisms, adult baptisms, marriages, and deaths;—12, what exertions are making for educating children;—13, information and remarks relative to the interests of the New Church;—14, information in relation to such places in the vicinity as the Convention would not otherwise hear from;—15, the name of the person to whom communications to the society should be addressed;—16, the number of copies of the Journal desired for the society and vicinity.

EVANGELICAL LUTHERAN CHURCH.

The following was the state of the Synods, as published in the Lutheran Observer, September 1, 1831.

	Bap.	*Confirm.*	*Comm.*
Synod of West Pennsylvania,	1,967	829	7,065
South Carolina,	376	145	1,452
North Carolina,	668	204	1,888
New York,	796	279	1,908
Ohio,	2,293	668	8,815
East Pennsylvania, 1829,	4,284	1,970	19,421
Maryland and Virginia,	980	410	3,807
Totals,	11,364	4,505	44,356

OTHER DENOMINATIONS.

Unitarians, 180 societies; 150 ministers, 160,000 population. *Cumberland Presbyterians*, 60 ministers; 100 congregations; 10,000 communicants; 130,000 population. *Friends*, probably 400 congregations and 200,000 population. *Various sects of Baptists*, 400 ministers; 700 churches or congregations. *Shakers*, 45 ministers; 15 churches or congregations. *Universalists*, 300 ministers, 600 churches or congregations, 3,000 or 4,000 communicants. *Associated and other Methodists*, 350 ministers, 35,000 communicants; 175,000 population. *Roman Catholics*, 500,000 population.

NOTICES OF NEW PUBLICATIONS.

Calmet's Dictionary of the Holy Bible, as published by the late Mr. Charles Taylor, with the fragments incorporated. The whole condensed and arranged in alphabetical order. Revised, with large additions, by EDWARD ROBINSON, Professor extraordinary of Sacred Literature in the Theological Seminary, Andover. Illustrated with maps and engravings on wood. Boston: Crocker & Brewster. New York: Jonathan Leavitt, 1832. pp. 1,003.

It gives us sincere pleasure to commend to public notice such works as this Dictionary. In place of the etymological discussions and fanciful analogies of the English editors, Mr. Robinson has brought forward a great amount of biblical illustrations, and of correct exegesis. The labors of the German scholars in this department of literature seem to have been nearly unknown to the English editors of Calmet. Mr. Robinson has drawn largely from this source. Many errors have been corrected. Several valuable maps and other illustrations have been inserted. We confidently and earnestly commend this book to all the lovers of the Bible. No single volume within our knowledge throws so much light on the word of God as this. Considering the amount of matter, *one thousand large octavo* pages, the price, which is four dollars and a half, is very moderate.

Letters to a Young Student, in the first stage of a liberal education. Boston: Perkins & Marvin. Philadelphia: French & Perkins, 1832. pp. 174.

These letters are on the following subjects. Formation of Character; Health; Intellectual Habits; Moral Habits; College Life. President Lord, in an introductory note, says of the volume, that "it is entirely unobtrusive in its character, constructed for the great purposes of utility; and its benevolent and judicious author, will, for that reason, subserve the interests of Christian education more effectually, than if he had written with larger pretensions and more ambitious aims." We fully concur in the recommendation of President Lord. The advice, which the writer gives to his young friend, is uniformly sound and judicious. It may be profitably placed in the hands of all who are fitting for college, and even of college students.

Address, delivered before the Trus- tees, Students, and friends of the Newton Theological Institution, Nov. 14, 1832. By JAMES D. KNOWLES, Professor of Pastoral Duties. Boston: Lincoln & Edmands, 1832. pp. 24.

After some introductory remarks, the professor gives the reasons for the establishment of the Seminary, and details the duties of the professors. There is a valuable appendix of notes attached to the discourse. We shall make some use of it in our next number.

Baccalaureate Address, pronounced on the seventh anniversary commencement of the University of Nashville, Oct. 3, 1832. By PHILIP LINDSLEY, President of the University, Nashville, Tenn. Hunt, Tardiff & Co., 1832. pp 20.

This production is full of genuine, patriotic feeling. Some passages in it are truly eloquent. Little danger need be apprehended in respect to the union of the States, if all our liberally educated young men would breathe the spirit, and carry out the principles of this address. Its principal object is to show the influence of colleges in promoting the national union and welfare. Appended is a second edition of an address delivered on a like occasion in 1829.

A funeral discourse on the death of the Rev. George Burder, delivered June 10, 1832, by JOSEPH FLETCHER, D. D., with the address at the interment, by ROBERT WINTER, D. D. London: Westley & Davis, 1832. pp. 48.

The "Village Sermons" of the excellent Burder are so well known and so highly esteemed in this country, that many would, no doubt, be glad to see a reprint of this pamphlet, containing a faithful portraiture of his life and of his last days.

Journal of Travels in Armenia and the neighboring countries, in the years 1830 and 1831, by the Rev. Messrs. ELI SMITH and H. G. O. DWIGHT, American missionaries. Two volumes. Boston: Crocker & Brewster, 1833.

Our readers will find that these volumes possess uncommon interest. They have one striking and most commendable feature—strict historical and orthographical accuracy. Very few volumes have been published upon which more implicit reliance may be placed. The regions, through which the travellers passed, were the ancient seats of the human race, and are consecrated by many classical and sacred associations. We earnestly recommend these volumes to our readers. We are confident that they will receive much gratification and instruction in their perusal. We may notice them more at large hereafter.

Seventh Annual Report of the Society for Promoting Christian Instruction in London and its vicinity. Presented at the meeting, May 1, 1832. London: J. Dennett, 1832. pp. 48.

Through the kindness of a friend in New York city, we have received a regular series of the reports of this valuable society.

Its design is to advance evangelical religion among the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer meetings and Sabbath schools, the circulation of religious tracts, accompanied with systematic visitation. It has sixty three associations, who at the present moment, extend their Christian sympathy to more than *thirty two thousand* families, while throughout the kingdom, a number of co-operating institutions have arisen, 1,197 gratuitous visitors were employed during the last year, 1,266 cases of distress were relieved, and 1,956 children were obtained for Sabbath and other schools.

SELECT LITERARY INTELLIGENCE.

Great Britain.

Many parts of the United Kingdom are vieing with each other in testimonials of respect for Sir Walter Scott. The inhabitants of Glasgow and its vicinity are taking measures to erect a monument, on an elevated ground near Abbotsford, which will command a view of thirteen counties. In London, a subscription is on foot to purchase of the creditors of Sir Walter the mansion and grounds at Abbotsford. The pecuniary distress into which he had been thrown was occasioned by the failure of his booksellers.——Mr. Leslie, the distinguished mathematical professor at Edinburgh, lately died. He had but a few months previously received the honor of knighthood.—— The income of the University of Edinburgh is £3,770. In addition, it receives an annual royal grant of about £2,254. It is in debt to the city, £12,731. It is under the control of the town-council of Edinburgh. The income of the principal, Baird, is but £151. His office is a sinecure. About half the support of the professors is derived from fees. The whole compensation of the professor of chemistry is £2,213. The lowest income is that of the professor of agriculture, £113. Dr. Chalmers, professor of divinity, receives about £700. There are 28 professors attached to the University. King's college at Aberdeen has an income of £4,238. Its expenses are £2,297. The principal has a support amounting to £280. The professor of divinity, £454. Hebrew, £176. Marischal college has an income of £2,600. It is in debt, £1,350. It has 9 professors and 7 lecturers. The principal's support is £381—the Greek professor's, £389—the professor of medicine, £76. The others vary between the two last mentioned sums. The University of Glasgow has an income of £9,406. Its annual expenses are £8,109. The Greek professor has an income of £1,668—about three fourths of which are from fees. The professor of natural history, whose income is the smallest, has £216. Most of the professors live in the college buildings. The whole number of instructors is 30, 1 principal, 1 lecturer, and 28 professors. Mr. Mylne and Mr. Buchanan, (the latter the successor of Jardine,) are among the most successful teachers in Great Britain. The University of St. Andrews has two colleges,—United college and St. Mary's. The United college has 8 professors. The support of the Greek professor is £444. St. Mary's has but three professors, whose incomes are £231, 286, and 211.—— The Oriental Translation Fund Society of Great Britain, are prosecuting with great energy their praiseworthy efforts. The number of their publications are 29. They have now 12 in the press, and 22 in preparation. Among those in the press are,—1. "The travels of Macarius," patriarch of Antioch between the years 1653—1660, by Paul of Aleppo, translated by F. C. Belfour, Esq. 2. "Háji Khalifa's Bib Du," a collection of more than 13,000 Persian, Turkish, and Arabic words alphabetically arranged. 3. "History of the Birman Empire," translated by Father Sangermand, who was a missionary in that country for 26 years. 4. "Didascalia," the apostolical constitutions of the Abyssinian church, translated from the Ethiopic by T. P. Platt, Esq. Among the publications preparing for the press are,—1. "Sánkhyá Káriká," a Sanskrit system of metaphysics and philosophy, translated by H. T. Colebrook. 2. "Li ki," an ancient Chinese work attributed to Confucius—containing the moral and ceremonial code of the Chinese, translated by M. Stanislas Julien. 3. "Collation of Syriac MSS. of the New Testament," both Nestorian and Jacobite, accessible in England, with the various readings of the manuscripts found in the British museum, and in the Cambridge and Oxford libraries, by professor Lee, of Cambridge. 4. "Annals of Elias, metropolitan of Nisibis," containing the memoirs of the patriarchs, the principal dynasties of the world, and a history of the Nestorian church from A. D. 0 to A. D. 1,000, translated by Rev. J. Forshall. 5. "Alsamari," a history of the

Samaritans, to the end of the fourteenth century, translated by Prof. Jarrett, of Cambridge. 6. "Ibn Khaldún's history of the Berbers," translated by professor Lee, of Cambridge. 7. "Ibn Khallikán's Lives of Illustrious Men," who lived in the first seven centuries after the commencement of the Mohammedan Era, embracing Arabic poems, histories, &c. translated by Dr. F. A. Rosen. Sir Gore Ouseley, F. R. S. is chairman of the Oriental Translation Fund Society; the Earl of Munster, C. W. W. Wynn, Esq., Mr. East, M. P., Sir Alexander Johnston, F. R. S., and George Staunton, F. R. S., vice chairmen; Graves C. Haughton, F. R. S., Secretary.——A life of Cowper, intended to illustrate more fully his religious character, is preparing for the press by Mr. Taylor.——An expedition is preparing for the Arctic regions, under the command of Capt. Back. Its chief object is to discover the fate of Capt. Ross who has not been heard from since his departure from England, three years since. The government have given, for fitting out the expedition, £2,000, and individuals, £3,000.——A letter has been published in London by S. Horton James, Esq. on the importance of settling the Sandwich and Bonin islands, on the plan of a proprietary government.——An autobiography of Adam Clarke is soon to be published.——A missionary annual has been published in England by the Rev. William Ellis.——Head's Overland Journey from Bombay to Alexandria, an important book, is soon to be published.

Germany.

The number of students in the university of Jena, in July, 1832, was 593. At a meeting of the students in July, the resolutions of the German diet, respecting the liberty of the press, were consigned to the ignominy of an auto da fé. The distinguished professor at this university, Dr. John G. Lenz, died on the 24th of February last, aged 89. A museum and mineralogical society were founded by him.——Dr. P. F. Von Siebold, of the University of Würtzburg, is preparing for the press, a history of Japan, and the neighboring islands, compiled from Japanese and European works, as well as from personal observation. The writer was detained seven years in Japan, and was allowed favorable opportunities for inquiring into its history.——The number of students in the university of Vienna, is 1,619, of whom 309 are theological students, 332 law, 519 medical, and 459 philosophy.——The number of students at the university of Göttingen, is 847, of whom 227 are divinity students, 321 law, 167 physical sciences, 132 philosophical sciences; 530 are Hanoverians.——At the university of Bonn, are 890 students, 144 in the school of Protestant theology, 239 in Roman Catholic theology, 249 jurisprudence, 140 medicine, 118 philosophy.

Italy.

The "Collegium Propagandæ Fidei" at Rome, was founded by Pope Gregory XV. in 1622. It was enlarged by Urban VIII. and endowed with a fund of £125,000, and an annual income of £24,000. He assigned for its buildings an elegant palace in the Spanish square —the same edifice, which is now occupied. Vives, a Spaniard, set on foot the plan of educating 10 foreign youth in the college. The cardinal Onofrio, in 1637, made provision for 12 youths, who must be Georgians, Persians, Jacobites, Copts, or Melkites. In 1639, he provided for 13 Ethiopians, and Brahmins. The school for Chinese and Japanese youth, on account of the coldness of the climate at Rome, was subsequently removed to Naples. There are now 80 pupils in this college, of whom 18 are Armenians, 5 Morrocese, the remainder, Dutch, Illyrians, Germans, &c. Two scholars occupy one apartment, and all labor assiduously. Only one student is allowed to go out from the grounds at a time, without special permission.

India.

A mail coach has been started in the island of Ceylon, between Candy and Colombo, the first in the Indian possessions.——Rev. Dr. J. P. Rottler, senior missionary of the Christian Knowledge Society at Madras, has in the press a Dictionary of the Tamil language.——We observe that a number of important works are issuing from the press at Vepery.——Sir Edward Colebrook, late British resident at Delhi, has been convicted before the governor general and council, of a series of fraudulent and oppressive acts, removed from office, and otherwise punished. Lady Colebrook and his son, were involved in the same charges. From the proceedings on his trial and other circumstances, we should infer, that Lord Bentinck, the governor general, maintains an impartial and energetic government.——Mr. Judson, the American Baptist missionary at Maulmein, Birmah, is proceeding with the translation of the Bible into Birmese. The New Testament and a part of the Old have been completed.

United States.

The new translation of Mosheim, by Dr. Murdock of New Haven, has been completed in three volumes octavo. It is understood that Dr. M. is writing a continuation of the history.——

Three British periodicals, the Metropolitan, Foreign Quarterly Review, and Blackwood's Magazine, are publishing, in weekly numbers, in New Haven. The price for the three will be seven dollars per annum. Blackwood's Magazine is edited by Prof. Wilson, and is a tory periodical. The Metropolitan, lately under the charge of Thomas Campbell, is now edited by captain Maryatt.——George Dearborn, of New York, has in the course of preparation for the press, a series of publications to be called the "Library of Standard Literature." The first of the series, now in the hands of the stereotypers, will contain the works of Edmund Burke, in three volumes, at a price not exceeding three dollars a set. It will be followed by the works of M'Kenzie, Lady Montague, Samuel Butler, Memoirs of Sully, &c.——A new publication, called the Select Journal of Foreign Periodical Literature, under the care of Messrs. Norton & Folsom, of Cambridge, has been commenced by Charles Bowen, Boston.

VIEW OF PUBLIC AFFAIRS.

ANDREW JACKSON has been re-elected president of the United States for four years from the fourth day of March, 1833. The number of electoral votes given was 288. Of these, Henry Clay of Kentucky received 51 votes, William Wirt of Maryland 7, John Floyd of Virginia 11, and Andrew Jackson of Tennessee, 219. Martin Van Buren of New York has been elected vice president of the United States, by 189 votes. Though the canvass was carried on with great spirit, and though the re-election of General Jackson was opposed by a greater amount of talent and influence than was ever arrayed against any other chief magistrate, yet the people throughout the country have quietly acquiesced in the will of the majority.

The session of congress commenced on Monday the third day of December. The president's message was communicated on the following day. It is a well-written document, and gives a clear view of the foreign and domestic relations of the country. The question of the North Eastern boundary of the United States remains unsettled. The award of the king of the Netherlands not having been considered obligatory by the Senate of the United States, the president has commenced a further negotiation on the subject with the government of Great Britain. The claims of our citizens upon several of the commercial countries of Europe, have been allowed. Considerable difficulties now exist with the government of Buenos Ayres, respecting the right of fisheries on the Falkland islands. The American Charge d' Affaires, Mr. Baylies, has returned to this country, without having been able to accomplish the objects of his mission. An advantageous treaty of amity and commerce has been concluded with the government of Chili. The receipts into the treasury, during the past year, were about thirty millions of dollars. The expenditure for all objects has been about sixteen and a half million of dollars; leaving eighteen millions of dollars, which has been applied to the payment of the public debt. This debt is now about seven millions of dollars. It is in contemplation to cancel it entirely during the year 1833. During the last four years, about fifty eight millions of dollars have been applied to the payment of the national debt. There has been an increase, the last year, of eighty thousand tons to our shipping, and of near forty millions of dollars in the aggregate of our imports and exports. The amount of mail transportation, during the year, was more than twenty three millions of miles, greater by eight millions of miles than that of the preceding

year. The revenue of the department was two millions two hundred and fifty thousand dollars—the expenditure, two millions two hundred and sixty six thousand dollars. There are now in the United States about nine thousand three hundred post offices. Respecting the bank of the United States, the president remarks, "An inquiry into the transactions of the institution, embracing the branches as well as the principal bank, seems called for by the credit which is given throughout the country to many serious charges impeaching its character, and which, if true, may justly excite the apprehension that it is no longer a safe depository of the money of the people." In respect to the public lands, the president says, that "it seems to be our true policy that they shall cease, as soon as practicable, to be a source of revenue, and that they be sold to settlers in limited parcels, at a price barely sufficient to reimburse the United States the expense of the present system, and the costs arising under our Indian compacts." Concerning the Indian policy, we quote the following sentence:—"With one exception, every subject involving any question of conflicting jurisdiction, or of peculiar difficulty, has been happily disposed of and the conviction evidently gains ground among the Indians, that their removal to the country assigned by the United States, for their permanent residence, furnishes the only hope of their ultimate prosperity." The exception referred to, is that part of the Cherokee tribe, which reside on the borders of the State of Georgia. All efforts to induce them to remove to the country west of the Mississippi, have been hitherto unavailing. The president recommends to the attention of Congress, an alteration in the mode of choosing the president and vice president of the United States, limiting the term of office to four years. The extension of the judiciary system is also commended to the notice of Congress, as an important subject for immediate action. Upon many of the subjects adverted to in the message, and in the accompanying reports of the different secretaries, there is great difference of opinion. There are two topics, particularly, where the president is manifestly upon untenable ground. One of these has relation to the nature of the general government. According to the president's interpretation, the government is limited to a general superintending power for the maintenance of peace at home and abroad, and for prescribing laws on a *few* subjects of general interest, not calculated to restrict human liberty. The danger to our liberties and to the perpetuity of our free institutions does not arise from any tendency towards consolidation or monarchy in the frame of our government. The hazard is to be anticipated from the State governments. There is little ground to apprehend, that a large number of local sovereignties, possessing the spirit of liberty, enjoying so many rights, which in other countries are lodged only in the supreme head of the kingdom, mutually jealous of each other, annually convoked, and thus feeling all the impulses arising from free discussion,—will ever resign their rights to the Federal government. What is our experience in respect to the Supreme Court? That it is unconstitutional in its interpretations of law, or oppressive in the enforcement of its decisions? Or that the State governments rise up in defiance of its mandates? For our respectability abroad and our safety at home, we need an efficient and unshackled NATIONAL government, in all its departments.

The other subject to which we referred, is our Indian relations. We regret to say that the president and his secretary still sanction in effect the reckless course of Georgia. Mr. Cass, in his report, speaks of the "solemn, national

pledges," which the government have given to the Indians, who are about removing over the Mississippi, that they shall forever possess the secure and undisputed possession of the territories assigned to them. But on what ground can the Indians place any reliance upon the treaties of the United States? What reason have they to suppose that we shall not be the same *faithless* government, that we have been in times past? Has governor Cass seen all the evidence respecting the nature of the country, to which it is proposed to remove the Indians? Is there not ground to suppose that the claims of the different tribes may clash with each other, from indefinite and conflicting boundaries?

The missionaries, Messrs. Worcester and Butler, still remain in the penitentiary, while Georgia is proceeding with her infamous lottery scheme, and dividing "Naboth's vineyard."

The principal topic of public interest for a number of weeks past, has been the South Carolina nullification. That State and the southern country generally have been for some time opposed to the tariff system of the United States. The tariff has been interpreted as the cause of the languishing state of commerce and agriculture, which has for some time existed in many portions of the southern country. In South Carolina, this opposition has assumed a most threatening form. A convention of the people of the State, assembled in November, and passed an ordinance, which declares that the several acts, imposing duties on foreign merchandise, passed in May 1828, and July 1832, by congress, are unauthorized by the constitution of the United States, and violate the true meaning and intent thereof, and are null and void, and no law; and also that it is unlawful for any of the constituted authorities of the State, or of the United States, to enforce the payment of the duties imposed by the said acts within the same State, and also that the people of South Carolina will maintain the said ordinance at every hazard. Soon after the adoption of this measure by the convention, the president of the United States, issued a proclamation, in which he stated his views of the constitution, and laws applicable to the measures adopted by the convention of South Carolina, declaring the course which duty will require him to pursue, and, appealing to the understanding and patriotism of the people, warning them of the consequences that must inevitably result from an observance of the dictates of the convention. This proclamation is one of the most able and conclusive state papers ever published in this country. The president considers the power to annul a law of the United States, assumed by one State, "incompatible with the existence of the Union, contradicted expressly by the letter of the constitution, unauthorized by its spirit, inconsistent with every principle on which it was founded, and destructive of the great object for which it was formed." The constitution of the United States, says the president, forms a government, not a *league*. It is a government in which all the people are represented, which operates individually, not upon the States. They retained all the power which they did not grant. But each State having expressly parted with so many powers as to constitute jointly with the other States a single nation, cannot from that period possess any right to secede, because such a secession does not break a league, but destroys the unity of a nation; and any injury to that unity is not only a breach which would result from the contravention of a compact, but it is an offence against the whole Union. This proclamation produced a powerful sen-

tion throughout the United States. In the Northern, Middle, and Western

States, its doctrines met with a hearty and nearly unanimous approbation. Public meetings were held in most of the large towns, responding to its sentiments. A portion of the legislature of Virginia, with the governor at their head, a small part of the citizens of Georgia, with the nullifiers of South Carolina, have met it with decided disapprobation. The legislature of South Carolina affected to treat it with sovereign contempt. But it is not a document to be laughed down. It probably produced more effect among the nullifiers themselves, than they would be willing to allow. There does not seem much reason to suppose that there will be a necessity for a resort to ultimate measures. The firmness of the general government, the disposition generally manifested in the country, to sacrifice party feelings in maintaining the constitution, the powerful Union feeling in South Carolina, and the fear among the nullifiers of servile insurrections, will probably prevent any actual collision between the general government and South Carolina. In the mean time, the people of the United States are taught that little reliance is to be placed upon the perpetuity of our excellent government, separate from moral principle and the Christian religion. We are called upon, most impressively, to be humble in the sight of God, to look habitually to Him as our only Refuge in times of trouble, as our only Protector in seasons of prosperity.

The temperance reformation is making gratifying progress. The decisive measure, adopted by the Hon. Lewis Cass, secretary of war, of discontinuing the rations of ardent spirits in the army of the United States, and substituting for them coffee and other wholesome beverage, does great credit to the secretary and the government. The soldiers are no longer to be furnished with spirits, either by the government or by individuals, except when on fatigue duty—an exception which will probably be soon abolished. The secretary of the navy, is also taking preparatory measures to extend the same beneficent regulations to the public ships. Its use has been nearly abandoned already in two of the squadrons.

We have reason to believe that the first Monday in January, was extensively observed by Christians throughout the United States, as a day of prayer for the conversion of the world. We should not be surprised if the same day, in years to come, should be set apart for a similar purpose. We think that the multiplication of special days of prayer is, in the present state of the church, inexpedient, yet no reasonable objection can be made to devoting one day at the beginning of every year to pray for the universal diffusion of the gospel.

The cholera, with a few unimportant exceptions, has now disappeared from every part of the United States. Its ravages in the city of New Orleans, were affectingly severe—the number of deaths being greater in proportion to the population, than in any other place in which the disease has appeared on this continent. We are glad to perceive that some of our large cities, are taking measures to prevent the recurrence of this terrible calamity, so far as its visitations depend on second causes.

EXTRACTS FROM THE LAST REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE twelve missions under the care of the Board, embrace fifty-five stations; seventy-five ordained missionaries; four physicians not ordained; four printers; eighteen teachers; twenty farmers and mechanics; and one hundred and thirty-one females, married and single;—making a total of *two hundred and fifty-three* laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twelve hundred and seventy-five schools; and fifty-nine thousand eight hundred and twenty-four scholars. The thirty-six churches gathered among the heathen, contain about eighteen hundred members. Our printing-presses have sent forth about fourteen millions two hundred thousand pages during the year; swelling the whole number from the beginning to 61,000,000 of pages in twelve different languages.

Seven ordained missionaries and one assistant missionary are under appointments to different, and most of them distant, fields of labor—to proceed to their respective fields within a few months. Most of these are to be accompanied by wives. Three other missionaries have also been appointed, but the time of their departure is not yet determined.

Twenty years ago, the fundamental principle of Christian morals, *that it is the duty of* EVERY ONE *to take some part in sending the gospel to the heathen*, was almost latent in our churches. It attracted little attention in any part of the country, and exerted almost no influence. But there has been a great and happy change. The excitement occasioned by the sending forth of missionaries, produced, by the blessing of God, a resurrection of that principle in our churches, and ever since it has been gaining attention; till now, it would be almost as easy to shut up the orb of day as to hide it from view. It is recognized in thousands of pulpits, and lecture-rooms, and inquiry-meetings; not only among the denominations with which the Board is immediately connected, but among Baptists, and Methodists, and Episcopalians. Far and wide through the land, it enters into the system of family and Sabbath-school instruction. You meet with it also in tracts, and religious newspapers, and monthly religious journals, and religious books of every size and description.

As a consequence of this increasing knowledge and increasing sense of responsibility, it is coming to pass more and more in our churches, that men contribute in support of benevolent objects from *principle*—from a *deep and settled conviction of duty*, rather than from *excitement*. This is a fact most auspicious in its bearing on the perpetuity and growth of the missionary enterprize. Children trained up for this work, may be expected to feel and do more for it than their parents who were not. The next generation may be expected to prosecute the work with more spirit than the present; and the generation following, with still greater zeal; and so on from generation to generation. A larger and larger number of individuals will engage in the glorious enterprize, and the devotedness of the real disciples of Christ, in all parts of the land, will approximate nearer and nearer to the elevated standard of the gospel. Such has been the fact for twenty years past; and such it will be, we believe, for years and even ages to come; till the earth is filled with ministers of the gospel, and Bibles, and tracts, and till the Holy Ghost comes down to bless these means for the subjugation of all nations to the truth.

A *second* fact of some importance is, that not less than a fourth part of the pagan world is at this moment subject to protestant governments. It is easy to see, also, that all pagan and Mohammedan countries are coming, one after another, under the power, or at least under the commanding influence, of nations nominally Christian.

Another fact of great interest is this—that by means of a *few* languages we may reach the greater part of mankind. This is true, notwithstanding the very great number of languages in the world. The Chinese language is spoken by not less than a *fifth* part of our race. Throughout the whole of southern Africa

there appears to be, substantially, but two languages. The Polynesian islands, though scattered over a great ocean, and embracing different dialects, are believed to contain not more than one or two languages. And the farther researches on this subject are prosecuted, the less formidable does the obstacle appear to be, which is found in the different languages and dialects of mankind.

The power of the press, is *another* fact of amazing interest. It is a gift, which we should probably all choose, in preference to that of tongues, if we could have but one. It multiplies the Holy Scriptures by thousands and hundreds of thousands, in a single year; and will yet multiply them by millions and hundreds of millions, in the same time; and, so far as the *means* are concerned for sending the gospel through the earth, it suffices, of itself, to place us incomparably in advance of the primitive ages of the church.

Another fact of commanding interest is this—*that very many, if not all the leading superstitions of the world, are comparatively in their dotage.* Not one of them stands forth in the giant strength of youth. Not one of them exerts the sway it once did over the imagination and passions of their votaries. The contrary is true to an animating extent. Our western Indians, for instance, have scarcely anything remaining of their ancient superstitions to oppose the gospel. The idolatrous system of the Sandwich islanders died of old age. The religion of India, at present, consists more in *usage*, than in *passion;* and long is the time since the religion of China was animated by mind and feeling. As for Mohammedanism and Popery, they are on the wane, and cannot possibly recover.

The *last* and perhaps the most remarkable fact which will be mentioned, is—*that the work of publishing the gospel to the heathen is begun auspiciously, and almost simultaneously and without concert, in most of the great districts of the unevangelized world.* Thus, among the American Indians, the work of publishing the gospel is begun in Labrador, and in not less than one hundred and forty places along our northern frontiers and on either side of the Mississippi. It is begun, and has made great advances, in Greenland. It is begun in Africa, on the south, and west, and northeast. It is begun in the heart of the great island of Madagascar. In the island of Ceylon it is begun on the north, in the centre, and on all sides. India is assailed by the soldiers of the cross in not less than a hundred and fifty points, along her coasts, and in her great and populous interior. On the shores of western Asia, the work is begun at the foot of Lebanon, at Smyrna, and in the metropolis of the Turkish empire. Among the mountains of Caucasus, between the Black and Caspian seas, it is begun; and in the ancient seats of the human race, upon the plains of Shinar. It is begun in the elevated regions of central Asia, among the worshippers of the Grand Lama. From thence China will one day be entered from the north; and some are now preparing and more are hastening to assail it from the south. And finally, the work of publishing the gospel in the ten thousand islands of the Indian and Pacific oceans, is begun at both extremities of that vast and interesting archipelago.

A more judicious beginning, as to the posts to be occupied, there could not well be, if our object is to publish the gospel everywhere in the shortest time. Far better is it to have the seven hundred missionaries, now among the heathen, thus scattered, than to have them all concentrated in one kingdom. It is analogous to the manner in which great countries are usually peopled—by small settlements scattered here and there, each becoming a radiating point. Though the posts already occupied by missionaries among the heathen are less than six hundred, they are providentially such in the different parts of the world, that almost the whole earth is brought within distinct observation. They are such, that the greater part of mankind must soon hear rumors of the efforts made by Christian missionaries. They are such, that by means of these several Christian missions, each pleading in behalf of its respective district, the WHOLE WORLD is, as it were, calling for relief, within the view and hearing of the Christian church. Nor can such a plea, coming from so many quarters, urged with so much importunity and by so many eloquent voices, and enforced by the commands and promises and Spirit of Jehovah, long be unheeded by any of the real disciples of the Lord Jesus.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

ISAAC WILKINS, inst. pastor, Cong. Fairfield, Maine, Oct. 3, 1832.
ALDEN BOYNTEN, ord. pastor, Cong. Industry, Me. Oct. 17.
WESTON B. ADAMS, ord. pastor, Cong. Lewistown Falls, Me. Nov. 14.
LEVI SMITH, inst. pastor, Cong. Kennebunkport, Me. Dec. 26.

ANDREW GOVAN, inst. pastor, Cong. Lancaster, New Hampshire, Oct. 24, 1832.
SALMON BENNET, inst. pastor, Cong. Bozawen, N. H. Dec. 5.

ASHER ELIOT, ord. miss. Cong. Thetford, Vermont, Sept. 25, 1832.
IRA TRACY, ord. miss. Cong. Hartford, Vt. Sept. 26.
WILLIAM L. MATHER, ord. evang. Cong. Hartford, Vt. Sept. 26.
STILMAN MORGAN, inst. pastor, Cong. Corinth, Vt. Oct. 4.
MOSES B. BRADFORD, inst. pastor, Cong. Grafton, Vt. Oct. 31.

JOHN Q. A. ZINGLE, ord. pastor, Cong. West Newbury, Massachusetts, Sept. 19, 1832.
LOWELL SMITH, ord. miss. Cong. Heath, Mass. Sept. 20.
GEORGE GOODYEAR, ord. pastor, Cong. Ashburnham, Mass. Oct. 10.
SAMUEL MUNSON, ord. Miss. Cong. Orleans, Mass. Oct. 10.
HENRY LYMAN, ord. Miss. Cong. Northampton, Mass. Oct. 11.
HERVEY FITZ, inst. pastor, Bapt. Middleboroorough, Mass. Oct. 17.
W. C. SANFORD, ord. pastor, Cong Boylestou, Mass. October 17.
WALTER POLLETT, ord. pastor, Cong. Southborough, Mass. Oct. 17.
AMARIAH CHANDLER, inst. pastor, Cong. Greenfield, Mass. Oct. 26.
SOLOMON W. EDSON, ord. pastor, Cong. Montgomery, Mass. Oct. 24.
ELIJAH DEMOND, inst. pastor, Cong. Holliston, Mass. Oct. 31.
JAMES A. ROBERTS, inst. pastor, Cong. New Bedford, Mass. Nov. 14.
MOSES G. GROSVENOR, inst. pastor, Cong. Barre, Mass. Nov. 14.
BARON STOW, inst. pastor, Bapt. Boston, Mass. Nov. 15.
JOEL H. LINSLEY, inst. pastor, Cong. Boston, Mass. Dec. 5.
LUCIUS ALDEN, inst. pastor, Cong. Abington, Mass. Dec. 5.
THOMAS ROBBINS, inst. pastor, Cong. Rochester, (Mattapoisett,) Mass.
FREEGRACE RAYNOLDS, inst. pastor, Cong. Leverett, Mass.

JAMES C. RICHMOND, ord. deacon, Epis. Providence, Rhode Island, Oct. 12, 1832.

EDWIN K. GILBERT, ord. pastor, Cong. Wallingford, Connecticut, Oct. 3, 1832.
CHESTER HUMPHREY, ord. pastor, Cong. Vernon, Conn. Oct. 4.
SIDNEY MILLS, ord. evang. Cong. Vernon, Conn. Oct. 4.
SAMUEL J. CURTIS, inst. pastor, Cong. Chatham, Conn. Nov. 1.

WILLIAM BARRETT, ord. pastor, Bapt. Rush, New York, Sept. 6, 1832.
ABEL C. WARD, ord. evang. Pres. Ogden, N. Y. Oct. 4.
JOSEPH C. MOORE, ord. evang. Pres. Ogden, N. Y. Oct. 4.
DANIEL A. CLARK, inst. pastor, Pres. Adams, N. Y. Oct. 10.
JAMES T. JOHNSTON, ord. deacon, Epis. New York, N. Y. Nov. 9.
JESSE POUND, ord. deacon, Epis. New York, N. Y. Nov. 9.
ROBERT DAVIES, ord. deacon, Epis. New York, N. Y. Nov. 9.
JAMES SUNDERLAND, ord. deacon, Epis. New York, N. Y. Nov. 9.
ANTHONY CASE, inst. pastor, Bapt. Salem, (Shushan Vil.) N. Y. Nov. 15.
J. T. BACKUS, inst. pastor, Pres. Schenectady, N. Y. Dec. 6.
JOHN C. BRIGHAM, ord. Evan. Pres. Canaan, N. Y. Oct. 10.

J. B. PINNEY, ord. miss. Pres. Philadelphia, Pennsylvania, Oct. 12, 1832.
JOSEPH W. BARR, ord. miss. Pres. Philadelphia, Pa. Oct. 12.
ALBERT JUDSON, inst. pastor, Pres. Philadelphia, Pa. Nov. 12.
WILLIAM A. STEVENS, ord pastor, Pres. Philadelphia, Pa. Dec. 5.
JOHN WALLACE, ord. evang. Pres. Philadelphia, Pa. Dec. 5.

MASON NOBLE, ord. pastor, Pres. Washington, District Columbia, Dec. 1832.

JOHN S. GALLOWAY, inst. pastor, Pres. Springfield, Ohio, Oct. 4, 1832.

Whole number in the above list, 82.

SUMMARY.

OrdinatRons	30
Installations	22
Total	82

OFFICES.	
Pastors	32
Evangelists	7
Deacons	5
Missionaries	6
Total	52

DENOMINATIONS.	
Congregational	31
Presbyterian	12
Baptist	4
Episcopal	5
Total	52

STATES.	
Maine	6
New Hampshire	2
Vermont	5
Massachusetts	18
Rhode Island	1
Connecticut	4
New York	11
Pennsylvania	5
District Columbia	1
Ohio	1
Total	52

DATES.	
1832. September	6
October	25
November	11
December	8
Not specified	2
Total	52

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology, and Missionaries.

SAMUEL JUDSON, Cong. Uxbridge, Massachusetts, Nov. 11, 1832.

AZARIAH CLARK, æt. 54, Cong. Colebrook, Connecticut, Oct. 16, 1832.
TALCOTT BATES, Cong. Durham, Conn. Oct. 28.

JEREMIAH STOW, æt. 36, Pres. Livonia, New York, Dec. 15, 1832.

JOHN GLENDY, æt. 77, Pres. Philadelphia, Pennsylvania, 1832.
JOSEPH W. BARR, Pres. Richmond, Virginia, Oct. 28, 1832.

EDWARD FENWICK, Roman Catholic, Wooster, Ohio, Sept. 16, 1832.
SAMUEL HARRIS, æt. 65, Cong. Cincinnati, Ohio.

DAVID T. LANE, æt. 27, Cong. [Stud. in Theol.] Sterling, Connecticut, Dec. 2, 1832.

WILLIAM HERVEY, Cong. [Miss.] Ahmed nugger, India, May 13, 1832.

Whole number in the above list, 10.

SUMMARY.

AGES.		STATES.	
From 28 to 30	1	Massachusetts	3
30 40	1	Connecticut	2
40 50	0	New York	1
50 60	1	Pennsylvania	1
60 70	1	Virginia	1
70 80	1	Ohio	2
Not specified	5	India	1
Total	10	Total	10

Sum of all the ages specified 250
Average age 52

DENOMINATIONS.	
Congregational	6
Presbyterian	3
Roman Catholic	1
Total	10

DATES.	
1832. May	1
September	1
October	3
November	1
December	2
Not specified	2
Total	10

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1833.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly Meeting of the Board of Directors, was held on Wednesday, January 9. Appropriations were granted to young men in various institutions, as follows:—

	Former Benefic.	*New Benefic.*	*Total.*	*Amo. appro.*
4 Theol. Sem.	54	8	62	$1,286
11 Colleges,	202	13	215	4,415
23 Academies,	42	13	55	741
38 Institutions,	298	34	332	6,442
1 Priv. Instruction,		1	1	12
	298	35	333	$6,454

Besides transacting the usual, and other business which came before the Board, the Directors passed the following votes.

Voted, That the pledge given by beneficiaries, in their academic and collegiate course of education, be as follows:—I hereby declare it to be my serious purpose, to devote my life to the Christian ministry, and, with that view, to obtain a liberal collegiate education, and to pursue a regular three years' course of theological study.

Voted, That young men, soliciting the aid of the American Education Society, must have been professors of religion, at least, six months, and have studied the languages the same term of time, before they can become beneficiaries of the Society, or receive assistance from it.

Communications were read from former beneficiaries, now employed as home missionaries at the West, requesting that the notes held against them by the Society, be cancelled in whole or in part.

Voted, That the Secretary be authorized and directed to furnish Rev. Messrs. —— with a certificate, That their obligations to the Society will not be considered as binding, unless their future circumstances should be such, as to enable them to pay without embarrassment, in which case the Directors doubt not but it will gratify them to comply with the expectations of those, who have generously contributed towards their education.

Mr. Thomas Boutelle, a licentiate of the Theological Seminary, at Andover, was appointed a temporary Agent of the Society.

ANNIVERSARIES.

THE Annual meeting of the Essex County Education Society, was held Oct. 10, at Beverly, (Rev. Mr. Oliphant's Meeting-house.) The Secretary of the Parent Society was present and addressed the meeting. The Society was divided so as to form two, called Essex South, and Essex North, Education Society. Of the Essex South, John Punchard, Esq. is President, Rev. John P. Cleveland, Secretary, and Mr. Joseph Adams, Treasurer. Of the Essex North, Rev. Gardner B. Perry, is President, Rev. David T. Kimball, Secretary, and Col. Ebenezer Hale, Treasurer.

The Annual Meeting of the Education Society of Newburyport and vicinity, was held Oct. 16, at the Rev. Mr. Milton's Church. The meeting was addressed by Rev. Messrs. Dimmick, Barbour, and Cogswell, and by Rev. Dr. Dana.

The Boston Auxiliary Education Society, was new moddled the last Spring, with a view to more extended efforts. During the month of December, the Secretary of the Parent Society, preached on behalf of the Education cause, to the different evangelical Congregational Societies in the City, and Gentlemen's and Ladies Associations were formed, and subscriptions taken.

Officers of the Auxiliary and its Associations.

William J. Hubbard, Esq. *President.*

Mr. James M. Whiton, *Secretary.*

Mr. Lorenzo S. Cragin, *Treasurer.*

Associations.

Old South Church, Gentlemen's Association. Dea. Thomas Vose, President. Mr. Jonathan French, Jr. Secretary. Mr. Uriel Crocker, Treasurer.

Park Street Church, Gentlemen's Association. Rev. Joel H. Linsley, President. Mr. James W. Blake, Secretary. Mr. Andrew S. March, Treasurer.

Bowdoin Street Church, Gentlemen's Association. Rev. Hubbard Winslow, President. Mr. James Haughton, Secretary. Mr. John Leverett, Treasurer.

Salem Street Church. Gentlemen's Association. Rev. G. W. Blagden, President. Mr. James M. Whiton, Secretary. Mr. Henry Edwards, Treasurer.

Green Street Church, Gentlemen's Association. Rev. William Jenks, D. D. President. Mr. R. Danforth, Secretary. Mr. T. Burroughs, Treasurer.

Essex Street Church, Gentlemen's Association. Dea. James Melledge, President. Dr. Calvin Ellis, Secretary. Mr. George Vinton, Treasurer.

Pine Street Church, Gentlemen's Association. Rev. Amos A. Phelps, President. Mr. James W. Kimball, Secretary. Mr. William Carleton, Treasurer.

Ladies' Associations have been formed in the different congregations. The list of officers was not obtained seasonably for insertion in this Journal.

This great cause seems to be taking a deep hold of the religious and charitable feelings of the good people of the City. It is expected, that between four and five thousand dollars will be contributed the present year in behalf of this object. May the time soon come, when the cause shall find the same favor throughout the land.

Views of former Beneficiaries on Refunding.

THE following are extracts from letters received from former beneficiaries, who for good reasons have not entered the ministry, and who have been called upon to refund the money granted them by the Society.

The remaining sum loaned to me from the funds of the American Education Society, will be forwarded at the time specified, with the interest due upon the same. This money I not only feel it a duty, but a privilege to refund, knowing that it will again be appropriated to pious and indigent young men, in a course of preparation for the gospel ministry. Of all the debts contracted by me in the progress of my studies, I pay none more cheerfully than this, as well from the conviction that without help from your Society I could not have obtained an education, as that the money when returned will be devoted to the advancement of that cause so dear to the heart of every true Christian.

Your communication has been received, and nothing can be more obviously just than the suggestions advanced in it. Much less force of reasoning than is contained in your letter, is necessary to enable me to feel the obligation of refunding what I received from the funds of that Society of which you are the Treasurer.

Your communication to me was duly received per mail. I fully accord with your views as expressed, of the sacredness of the funds of the American Education Society. They are raised for a high object, and should be devoted to no other. The fact, too, that they are partially derived from "the hard earnings of the pious poor," invests them with a character which imperiously demands there should be no malappropriation of them. To render myself qualified for the gospel ministry, was the early and continued wish of my heart. And so long as I received aid from your Society, it was my heart's desire and wish so to do. Those funds were received by me 'in good faith.' But circumstances not under my control, finally induced me to abandon the object. It was done with deep reluctance—for it had been the cherished purpose of years. You will readily perceive, that I must be impatient to liquidate any claims which the American Education Society may have upon me.

Extract from an Address delivered before the New Hampshire Branch of the American Education Society, at the Annual Meeting in Amherst, 4th Sept. 1832, by Rev. N. Bouton.

The beneficiaries of the Education Society are removed from our view. No sooner is a young man taken under your patronage, than he is withdrawn from the public eye. He leaves his home and the circle of Christian friends in which he had conversed and prayed; becomes a member of an academy in another town; a student, in perhaps, a remote college; and subsequently, in a more distant theological seminary. After his course of preparatory

study is completed, he goes alone into the great world; and is lost to our view, amid the mass of population, or in the distance of his field of labor. Hence, an objection has been raised against your benevolent appropriations. It is difficult to give such distinctness and prominence to the objects of the Education Society as to command public attention. We can not easily embody the influences which the Society is spreading over our country. We cannot collect into one gigantic form the mighty energies which it is putting forth in its hundreds of separated beneficiaries, and by which it is at this moment moving the world.

To show the immense good which your Society is accomplishing, though perhaps, imperceptibly to the public, permit me, to state a few facts which have fallen under my own observation. Eleven years ago it was my privilege to be connected with a class of seventy in college, of which *ten* were beneficiaries of the Education Society.* In scholarship, their average rank was above that of their fellow students; as one half of them received honorable appointments, when graduated; whereas but one third of the whole class were thus distinguished. With them, while in college, originated a "Society of Inquiry respecting Missions," which kindled, and has ever since kept alive, the missionary spirit in that institution. They projected the plan, which has since been carried into effect by others, of establishing a college in some central position in the great valley of the West.† Most of them were distinguished among their fellow students for ardent piety, and active labors to promote the interests of morality and religion. They were eminently devoted and useful during two seasons of religious revival in the college, when about fifty students became hopefully pious.

And where are those ten beneficiaries now? One is in Maine; another, according to my last information, in Florida; two in Massachusetts; two in Connecticut; one finds it his privilege to labor hand in hand, and heart to heart with you, in New Hampshire; one is in Greece; one, almost at antipodes with us, on the Sandwich islands; and one, I do humbly believe, is in HEAVEN.

What have these young men done? and what are they now doing? Six of them entered the ministry as pastors; one of whom preaches to a congregation composed, in part, of the students of one of our most important colleges. Three of them have, to my knowledge, enjoyed among their people extensive revivals of religion. The number admitted to their churches may be estimated at 600; one alone having received to his church 276 members:—eight of whom have entered upon a course of study, and will, it is expected, become preachers of the gospel. Of the remaining beneficiaries who are living, one is a Secretary of the American Board for Foreign Missions; one is among the first favored band of missionaries* who went to the Sandwich islands, and has there seen "a nation born in a day." The other one has devoted his life to the welfare of Greece. He is establishing schools for the youth of that brave and noble-minded nation. No doubt his name will be written on the pages of her history, and will be repeated with gratitude and reverence by her sons and her daughters, long after he shall have slumbered in the dust. His last letter to this country was dated *at the Isle of Patmos*, where the beloved apostle enjoyed visions of heaven, and saw the future glories of Messiah's kingdom, "and where the last pages of inspiration were penned." The object of this letter is to engage the friends of the Bible cause in America, in a new and, if possible, more glorious enterprize, than that which they have just achieved for their own country, namely, "*to undertake to furnish with a copy of the word of God, every family where were the churches mentioned in the New Testament, and those especially to which its holy epistles were addressed.*"

I have given this brief account of ten beneficiaries of the Education Society, in order to make palpable the good which the patrons of the cause are, imperceptibly to themselves, accomplishing. If these few, in so short a time, have exerted so great and salutary an influence in the world; what has been done, and what will ultimately be done, by the *fourteen hundred and twenty-six* who have already received your patronage? Though now they are unseen by us, we may be assured that they are reaping in the fields of labor to which the great Head of the Church has assigned them. Yes, at this moment their influence is helping to change the moral character of the world. They are stationed in every part of our extended Union; pastors in our churches; teachers in our academies and colleges; conductors of the press; secretaries and directors of our benevolent societies. By their example and instructions, charities and labors, they are reforming the morals of the great community; augmenting the faith and holiness of Christians, and causing joy among the angels of God over sinners that repent. Look into the last report of the Parent Society, and see what only *ninety-two* beneficiaries have done, who have been in the field of action from one to fourteen years. They have instructed 26,865 children and youth; been instrumental of 183 revivals of religion; and of the conversion of about 20,000

* Connecticut Branch. † College at Illinois.

* He left his class, before being graduated, to join this mission.

souls; in Bible classes under their charge are 14,800 persons; these preach statedly to about 40,000 hearers; collect for benevolent purposes in their congregations $16,000 annually, and have been the means of inducing 147 young men to study for the ministry. Look abroad, and behold the sons of the Education Society at every missionary station supported by American churches, in heathen lands. There they have kindled fires that are blazing with the light of truth on the surrounding darkness. and that will spread and commingle with other fires till the pagan world is illumined.

Do you and the patrons of the education cause ask for encouragements to persevere in your work? You have it, in these plain facts. Do you need stronger encouragements? I would then that some prophet or angel of the Lord were commissioned to announce the result of your operations after all who shall receive your aid, have finished their work. Were this result to comprise the labors performed during a period of only fifty years from this time; what human mind can estimate the amount of moral influence that shall have gone forth from them upon the world! How many vicious shall have been reclaimed! how many youths instructed! how many churches organized! how many ministers raised up! how many souls converted! how many saints edified and matured for glory, and honor, and immortality! Yes, I believe that the Education Society was raised up by the Head of the Church to be one of his mightest instruments for the conversion of the world. Whoever shall write the history of the church one hundred, or two hundred years hence—when Jewish infidelity shall have ceased, Mohammedan delusion have passed away, the darkness of pagan lands been dissipated by the gospel; when the light of millennial glory shall shine upon all nations—he shall record on the fairest and brightest page, that this glorious consummation was hastened by means of THE AMERICAN EDUCATION SOCIETY.

Extract from an Address before the New Hampshire Branch of the American Education Society, delivered by the Rev. Henry Wood, of Haverhill, N. H., at the Annual Meeting, in Amherst.

THOUGH the stranger, traversing our borders, sees nothing to admire, but our rocky hills and alpine mountains; and looking abroad upon our barren and rugged fields, pities the men doomed to cultivate a soil so ungrateful; yet it may not be added to the list of our reproaches that we cannot meet our spiritual wants, and furnish our population at least with the bread and the water of life; that we are unable to raise up a hardy race of ministers from the hard soil which has raised them, and plant them by the side of all our mountains, and along all our vallies, where the God of nature has planted immortal beings. He who tempers the wind to the shorn lamb, has alike tempered man for all the conflicts and hardships, with which a sterner Providence calls him to struggle. The soft dews which descend upon southern fields visit alike the ruggedness and the asperities of the north; and that Holy Spirit which has sanctified the hearts of thousands in other States, has softened, and refined, and filled with every worthy and lofty sentiment, the bosoms of hundreds of our own young men. Why then have our churches done so little for themselves? so little for others? No one can become acquainted with the condition of our churches, without witnessing much of wasted intellect, and I had almost said of wasted piety; at least, the wasted power of religious influence. Our young men are consecrated to God, with minds capable of any improvement, and with hearts panting for noble doing in the cause of Christ and human happiness. Nothing is done to encourage one look towards that best and highest of all objects, the Christian ministry, of which they sometimes dare to think, at least to dream. Wasted talent, wasted piety, in hundreds of our converted young men, who might bless the State, and the land, and the world, is one cause that our churches are stinted, our dilapidations unrepaired, our wilderness fails to blossom, and so little or nothing of influence proceeds from us to accelerate our country's moral glory, and the world's salvation. It is painful to look to our own destitute churches and towns; it is painful to hear the insatiable demands ever made upon us from the mighty West; when daily intercourse with our churches tells us so plainly how readily all these demands might be supplied. Here are our hundreds of young men converted to God, saying, Send us, Send us, but no response is returned by word or deed, Go, Go, we will help you on.

Whatever obstructions other benevolent institutions may encounter, the Society whose claims are presented this evening, is subjected to its own peculiar fortune. Here is required a greater reach of mind to understand the bearings and results of the enterprize; here is needed a more patient waiting, till these results shall be fully seen and realized. There is nothing dazzling to most minds; in taking a friendless youth from indigence and obscurity, and following him through the slow developement of a course of eight or ten years' study, and then beholding him an accredited preacher of the gospel.

Deep emotions are the work not of long contemplation, but of rapid thought and rapid action. The missionary hardly en-

ters the prescribed scene of his labors, before they who sent him see the field around him whitening for the harvest; he goes forth, lifts up his voice, proclaiming the simple, yet affecting message of eternal love and mercy to the guilty and perishing; and forthwith hundreds, touched by a power unseen but felt, believe, repent, and bless their deliverer. Hence the missionary enterprize both at home and abroad, is fitted in its very nature, to conciliate numerous and ardent friends, because the *results* are both splendid and sudden. The agent of the tract cause may tell, and tell with truth, that a cent contributed to his object, will furnish instruction sufficient, with the divine blessing, to save one, or even many individuals, in places where the Sabbath shines not, nor is the preacher's voice heard; in an enterprize of so cheap and facile accomplishment, no one need be *urged* to embark. And when we hear the plea for the circulation of the Scriptures, the simple majesty of the subject at once disarms opposition, silences objections, and quickens the most tardy. Not such is the case here; the expense is great; the progress slow; the results distant; the brilliancy of those results and the depth of the emotion are diminished if not lost to those who have long contemplated the train of operation, whilst perhaps others have fallen asleep, whose hearts first felt and whose lips first uttered kindness to the youth, now the accredited and successful minister of the Lord. Permit me to illustrate this by a case. Associated with me in college life were three young men, aided in their struggles for the ministry by the Parent Society; of these, one is a highly respected and successful minister, stationed upon the extreme frontier in the East, where he is pouring in light upon a region of night and deathshade; another has his two parishes and churches on either side of the Mississippi, and by his enterprize has done a principal part in establishing one of the most important literary institutions of the West; and the other is lifting up his voice, and directing the press, as it throws off the pages of eternal life, amid the 12,000,000 of Bombay. How grand and endearing are these results! how long and widely will the world feel the benevolence which raised up and sent forth these three young men! but what do *they* know of all this splendid success, who first contributed for their support? These men might relate tales which should thrill every bosom in Christendom, and tell of a success over which angels rejoice; but little impulse would all this give to the education enterprize, for we have ceased to look at the young men as the *proteges* of an Education Society; we regard them only in the light of devoted missionaries of the cross.

Many of the churches in our State, have enjoyed the advantages of the Christian ministry to their fullest extent, and that for generations; their grave-yards are filled with ministers' bones; but not one minister is found upon their records, of all that have been added to their communion, to pay back the debt they owe to Christ and his kingdom. Whilst in a town bordering upon this, the records of the church show the names of more than twenty of her sons, who, in about a century, have been consecrated to the work of the ministry, and scattered over our country, from Maine to the Mississippi, are planting and rearing the institutions of learning and religion;—other churches with an equal number of communicants, and with equal, if not superior resources, have never repaid to God and the Christian community, the large debt they owe, by training up one of their sons to be a herald of the cross. The time has arrived, when this order of things should and must be reversed; the Spirit of God has brought more or less of our young men into every church; and it is not more the duty, than it is the happiness, the privilege, the high interest of every church, in our connection, to provide directly, that one or more of her sons is put at her own expense upon a course of education for the ministry. There is not a church whose resources forbids it; there is not a church without some youth worthy of this holy designation. Let it be done; and forthwith unfelt, except in the deepened conscious joy it gives, more than one hundred ministers are sent forth from our State to unburden us of the debt we have owed for generations to other churches for an able and successful ministry.

Annual Meeting of the Strafford County Education Society.

The Hon. William Badger presided. Rev. Mr. Lancaster, the Secretary, read the Report, and the Rev. Messrs. Jno. K. Young and A. Rankin, addressed the meeting.

The following is an extract from the Report.

The population of the United States is 13,000,000. To supply this population, there are only about 9,000 ministers of all denominations. Admitting that each of these officiates to a congregation of 800 souls, then only about 7,000,000, or little more than half of the population of the United States, are supplied with the labors and services of the gospel ministry of every denomination. In our own State, there are about 50 churches of our denomination unsupplied. One church which 50 years ago contained 62 members, is reduced to two females. In this county, a church of 40 members has become extinct, and the town has been destitute of a minister of our denomination, 45 years. In another town, a church of 86

members has become extinct, and the records are lost. These facts show how urgent is the call for ministers.

The Secretary of this County Society, by gratuitous services, has organized ten Associations in as many parishes in the county. It is hoped that much good will result from these efforts.

REPORT OF REV. WILLIAM L. MATHER.

To the Secretary of the American Education Society.

I COMMENCED my agency in this county, (Litchfield, Ct.) about two months since, and have now gone over nearly two thirds of it. My progress has been somewhat slower than I had hoped, owing to the season of the year. I have, however, been enabled to visit from two to three parishes a week.

There is evidently a growing interest towards the Education Society. My reception has generally been cordial. And as usual I have found that nothing but a correct understanding of the subject is wanting to commend it, in most cases, to the judgment and the conscience of those who love the prosperity of Zion. By such, the establishment of these societies, is and must be regarded as answers to the prayers of the church, which have long been put up to the great Lord of the harvest, that he would send forth laborers into his harvest.

The amount of collections which I have been enabled to make, is not so large as I had anticipated before coming into the county. This, however, is not arising from any want of a spirit of benevolence among the people, or of approbation of the cause; but from circumstances either local in their nature, or peculiar to the time. Circumstances of one or the other of these classes, I have been obliged to encounter in almost every parish that I have visited; and then among the most able and liberal in the county it has been wholly impracticable at present, to make collections at all. The amount contributed the present season, cannot therefore be regarded as a sample of future contributions to this object.

The treasurer's report for the Connecticut Branch will present the detailed results of the agency, as they relate to the several towns.

In a few instances, articles of jewelry, have been given by the Ladies. These have generally been, as I think they should always be, strictly "Free-will offerings." I have never been in the habit of directly soliciting articles of this kind.

A single instance particularly interested me. It was of a small legacy, the avails of certain articles of the above description, which have been most freely and conscientiously offered to the Lord. They were ornaments left by a pious lady, who, on reading Mr. Judson's letters, felt constrained to divest herself of articles, which she regarded as at least useless, and which, if disposed of, might be the means of good to the cause of Christ. She intended, herself, to have made an offering of them to some one of the benevolent societies of the day; but God in his providence, suddenly removed her, it is trusted, from this world to himself. But on her dying bed, she did not forget her consecrated jewelry. She wished not her children to wear it, but desired her husband to dispose of it, and devote the avails to the cause of the Redeemer. The Education Society, being presented soon after, received this small but precious legacy of a dying Christian.

I have concluded to leave this county for the present, and go into New Haven Co. I do this in order not to interfere with the regular annual collections for foreign missions, which are usually made about this time throughout the county. After visiting New Haven Co. (where I hope to find a wide and effectual door open to this cause,) I shall expect to return to this again.

THE Rev. Mr. Farnsworth's Report came too late for insertion.

PRESBYTERIAN EDUCATION SOCIETY.

Quarterly Meeting of the Board of Directors.

THE Quarterly Meeting of the Board of Directors, was held on Tuesday, Dec. 25th. Appropriations to the amount of $4,320, were made to 220 young men, as follows:

	Former Benefic.	*New Benefic.*	*Total.*	*Amount App.*
9 Theol. Sem.	32	4	36	$ 683
10 Colleges,	80	7	87	1,768
32 Academies,	71	26	97	1,869
Total, 51 Inst.	183	37	220	$4,320

The Rev. Ebenezer Cheever, of Stillwater, N. Y., has been elected Financial Secretary of the Presbyterian Education Society, and has entered upon the duties of his office.

The following is an extract from a letter recently received from the presiding member of the monthly association for prayer, of the young men under patronage in one of the colleges. The spirit which it breathes forth, in regard to the dedication of the writer and his young associates to God, will be regarded with interest by those who

are praying for an increase of laborers in the great harvest. It may be proper to observe that there are about 30 young men in that institution under the patronage of the Presbyterian Education Society.

——— If I speak of my brethren here, who share with me the sacred streams of that fount with which you are connected, it affords me unspeakable satisfaction to say, that they are a most promising cluster of youth. This regards alike, their moral character, attainment in study, and ardent piety. We number now, as you will see in a few days by our regular schedules, ———, and we are all bound together, in the unity of the Spirit, and in the bond of peace. Some of us have given ourselves solemnly and unreservedly to the benighted heathen. Others of us intend to make our influence ("Without me ye can do nothing.") felt in the far West. I trust we have given up the alluring prospects of this world's honors; and that the treasures, for which we seek, are the true riches both in their nature and duration. I believe we feel, that we are pre-eminently bound, not by constraint but willingly, to the church of our blessed Saviour, and as her own sons, are to live only for her interests—to rejoice in her prosperity—to wear ourselves out in her sacred service, and die beside some of her altars. We remember, however, that our weapons are not carnal. And since our blessed Master has said, "Lo, I am with you always, unto the end of the world," we can say as we go forth into this wide and ripe field without presumption, "We will go on in the strength of the Lord, we will make mention of his righteousness, even of his only." Our monthly concerts are always interesting and profitable. Nearly all the brethren attend. I know of nothing so adapted to bind us together, and cause us to help each other on to usefulness and to heaven, as the fact of our being so similarly situated. In this alone, your Society must do great good.

Report of Rev. Ansel R. Clark.

To the Secretary of the Presbyterian Education Society.

You will recollect that the most of my time during the last summer was spent in New England. I returned to this place on the 17th of August, and immediately entered upon the duties of my agency. After attending to the business connected with the meeting of our Board, and after making an effort to raise funds, in two or three towns in this vicinity, I started on a journey to Michigan. That territory, as it is well known, has attracted the attention of many of the people in the Eastern States. And from my former statements, you are somewhat acquainted with the benevolent disposition manifested by the inhabitants of Michigan. * * * In every place I visited in Michigan, I received a cordial and hearty welcome. Though my labors were exceedingly fatiguing, yet the readiness to contribute, and the warm attachment every where shown to the education cause, where I was permitted to labor, was a rich recompense for my weariness and toils.

I was absent from Hudson seven weeks and three days, during which time I travelled 900 miles; saw and conversed with a number of young men on the subject of studying for the ministry; made efforts to obtain funds in twelve different places, spreading over a region of country 150 miles long and 100 miles broad; increased the annual subscriptions, commenced the year before, to $ 1,017 25, and received donations to the amount of $ 111 18, and collected in all, $ 754 44, which together with what I have received from different places on the Reserve, and have paid into the treasury, amount to $ 980 12.

I attended the annual meeting of the Michigan Education Society, held at White Pigeon, in the St. Joseph's country, on the 21st of September. The feeling seemed to be produced upon all present, that more should be done for the advancement of this branch of Christian benevolence. The third anniversary of the Western Reserve Branch, held in Detroit, on the 5th of October, was the most interesting we have ever had. And no doubt the influence exerted upon the occasion, will be lasting as time. The education cause has taken deep root in that city as well as in other places. The good people there, soon after the anniversary, subscribed and gave $ 518 50, besides a valuable box of jewelry. Two men gave a scholarship each, and I am not without hope, that some others will do the same another year. The people in other parts of the territory, considering their ability, were equally liberal.

Since my return, I have visited several towns in this region, and have obtained some funds. We are determined to raise sufficient to support our own beneficiaries, even though their number should, the present year, increase to 50 or 60. The cause in which we are engaged, is the cause of heaven, and the most weighty considerations are presented on the right and on the left, why we should urge it forward. When I visit the most destitute portions of the field assigned me, and hear the affecting question put with manifest feeling, "Don't you know of a minister, whom we can obtain—we want a minister—do send us a minister;"—I feel anew the importance of pushing on our cause, with all possible speed. These churches *must* have pastors—the 4000 destitute churches in our land *must* have the preached gospel. The millions of perishing heathen must be taught the story of the cross, and made acquainted with the terms of salvation.

It is beginning to be acknowledged on all hands, that at present, "almost every important Christian enterprize is suffering for the want of men." Therefore, shall not *we*—shall not *ministers*—shall not the *churches* feel most deeply the importance of the education cause, and put forth greater efforts for its advancement? I was about to say, that judging from facts, it would seem that many Christians had almost forgotten the command of Christ, to "pray the Lord of the harvest that he would send forth laborers into his harvest." You have undoubtedly regretted the fact, as well as myself, that while they pray for missionary societies, Bible societies, tract societies, Sabbath schools and temperance societies; and while in their public addresses, they present these together, as belonging to one and the same family, or making up the different parts of that engine, which is effecting the conversion of the world; they are too apt to forget Education Societies, without the existence of which, all others would actually decline, if not entirely go down. There is an apathy, on this subject, which ought to be removed, an inconsistency, which should be corrected. It would be encouraging to those, who are immediately engaged in promoting the education cause, even Christians, faithfully to remember it with other Societies, at the throne of grace —were they to talk about it, and to write about it, this would be an evidence, that they felt an interest in its prosperity, and regarded it in a light, somewhat similar to that in which God regards it.

I have said that we ought to push forward this cause with all possible speed. But it should be remembered, that great care, wise discrimination, and sound judgment, should be exercised in the selection of candidates for the Christian ministry, and that there should be a thorough and faithful discharge of duty, in improving and establishing their religious character. This part of the duties, assigned to me, is the most responsible for the right discharge of which, I feel the least competent. I have, however, endeavored to impress on the minds of our beneficiaries, the great importance of living for God, and for the salvation of men. And I am gratified in knowing that this appears to be their aim.

The influence of deep and permanent piety in the student, on the usefulness of the minister, is incalculable. It then becomes the Directors of Education Societies, to look well to the religious character of those under their care. If unwearied effort be made in the discharge of duty in this respect, and if Christians are faithful in praying for our beneficiaries, and for revivals of religion in Colleges, then we may expect soon to see, not only the number of those who publish the word of the Lord, greatly multiplied, but also their piety and usefulness greatly increased.

The consistent and devoted piety of the lamented Barr, while in College, is still felt by his former associates. It laid the foundation for that influence, by which he, though now dead, speaketh to the churches. Though we, in common with other Christians, are called to mourn his early death, yet we regret not that our funds were expended in his education.* At the removal of this young and devoted missionary, the African may well weep. And yet in the arrangement of Divine Providence, greater good may result even to Africa from his early death, than would have resulted from a long life. This dispensation now addresses itself to us—to our associates—to the friends of Zion—to ministers, and to candidates for the ministry, "whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

ANNIVERSARY OF THE WESTERN RESERVE BRANCH OF THE AMERICAN EDUCATION SOCIETY.

THIS Society held its third Annual Meeting in the city of Detroit, October 5, 1832. The Annual Report of the Treasurer was read and accepted. The Report of the Directors was read by Rev. A. R. Clark, Secretary. Addresses were made by the Rev. George Hornell, of Auburn, Michigan Territory; Rev. John J. Shipherd, of Elyria, Ohio; Rev. Samuel Hutchins, of Cleaveland, Ohio; Rev. Henry Cowles, of Austenburg, Ohio; Rev. Harvey Coe, of Hudson, Ohio; and the Rev. Ira M. Wead, of Ypsilanti, Michigan Territory.

From the Report, which is highly interesting, and evincive that the prospects of the Society are brightening, and that a commendable zeal and industry have been exercised by those who have the direction of its concerns, we present the following extracts, which is all our limits will allow.

At the first annual meeting, held in Euclid, October, 1830, this society resolved to support all the beneficiaries, who should fall within their bounds; also, trusting to the Lord of the harvest for success to attend their efforts, they then resolved never to refuse aid to any young man of suitable qualifications, who should apply to them for assistance. Hitherto this pledge has been redeemed, though in consequence of the powerful and extensive revivals of re-

* Joseph W. Barr was a beneficiary of the Western Reserve Branch of the American Education Society.

ligion which our churches have experienced the two years past, the recipients of the funds of the society have increased beyond our most sanguine expectations. As the result of these visits of heavenly mercy, a large number of young men of talent have been hopefully renewed in the temper of their minds—some of whom have already entered upon a course of study for the ministry, and others are, we believe, taking the subject into serious consideration, and asking the Lord what he would have them to do. And the Directors would be disappointed, if on making their report at the next annual meeting, they should not be able to state the number of their beneficiaries at fifty or over, instead of twenty-nine as at present. Should the number thus increase, more vigorous efforts will need to be made in the business of raising funds. Even those who are now on our list will alone require the appropriation of about $2,000; and if we expect their number to double the ensuing year, we should calculate to raise from three to four thousand dollars before our next anniversary. We ought not to call for aid from the Parent Society, whose treasury is at this moment overdrawn some thousands of dollars. Nor can we say to any young man of promise—and whose bosom glows with love to God and to his fellow men—and who aspires to the high honor of preaching Christ and him crucified, we *cannot* help you; you must still follow your plough or labor in your shop, and spend your days in comparative uselessness. No, we *cannot* say this. And trusting in God we *will not* say it. We will rather labor and toil night and day, and, like the poor widow in the gospel, cast our last mites into the treasury of the Lord, before we will deprive one young man of piety and promise of an education for the ministry, or the church of God of one valuable minister of the cross of Christ. In behalf of the society, the Board will still hold out the hand of support to every applicant of the requisite character.

But to meet the demands that will be made, the standard of Christian benevolence must be raised—the true spirit of the gospel be in full exercise—and a new consecration of body, mind and possessions, be made by all the people of God.

This is an age when God calls upon those who have named his name, to make vigorous and self-denying efforts to extend the knowledge of his salvation. Considering how many millions are daily perishing in ignorance and sin, and how comparatively few of the sons of Adam are restrained from their wicked course, by the religion of Christ, it would seem that if any Christian would sleep at such a time, he would sleep amidst the burnings of a crumbling world; —if any would be so ungrateful and treacherous to their Master, as to fortify themselves against the calls of benevolence, they would be unwilling to leave their possessions at the summons of death. *Covetousness*, a *sordid* and *meagre* love for the world, the existence of which in the bosom of many Christians is too plain to be denied, has long retarded the kingdom of Christ in its onward progress. And unless this clog be taken out of the way, that period will long be delayed, when great will be the company of them who publish the word of the Lord.

But of most Christians we expect better things,—things that accompany salvation, though we thus speak. Many are now ready to resolve in the strength of the Lord, that whatsoever their hands find to do, they will do it. Believing this disposition to be prevailing more or less among those who compose our churches, we would say to all such, look upon the fields already white unto the harvest. "The harvest truly is great, but the laborers are few; therefore pray ye the Lord of the harvest to send forth laborers into his harvest."

A thousand motives present themselves why we should spend much of our strength in the business of training promising young men for the Christian ministry. For if the living ministry be the foundation of all that is desirable either in this world or that which is to come—if the gospel of Jesus Christ be the corner stone in the temple of civil liberty—if the word of God is to be preached to all people by men, then this society in importance stands second to none. And as an incentive to effort and prayer, the directors would point Christians to the four thousand still destitute churches in our land, and ask, where are the pastors that can go and feed these sheep and lambs of the fold of Christ? At present the increase of ministers does not keep pace with the increase of population. What hope then is there that these churches will soon be supplied? Our country is growing with an unparalleled rapidity, and vice and immorality are reigning in the affections of the multitude. And where is the remedy of existing evil? Romanism and infidelity are raising their bulwarks to assault the religion of Christ. And where are the men who will stand in the front ranks of battle, and earnestly and effectually defend the faith once delivered to the saints?

The fact is, if our country is not to become the seat of the Romish inquisition—if our fellow citizens are not to be given up to the belief that the Bible is all a fiction, the work of designing priests—that there is no Sabbath, and no God even, it must be because of the living ministry.

Therefore let *all* who find access to the mercy seat, cry mightily to the Lord of the harvest, that he would send forth laborers. And as the history of the past shows that it is useless, not to say wicked, to depend on those who are able to educate themselves to make up the requisite number of qualified

ministers that are urgently demanded, we again say, let all Christians give *largely* of their substance to educate the beneficiaries of this society. Every effort possible should be made to supply our land and world with the preached gospel.

As another source of argument for effort in this department of benevolence, the Directors would cast their eye across the waters, and point Christians to the thickly peopled regions of idolatry, and ask where are the men that will go and teach the five hundred millions of heathens the way of God and to heaven? If heralds of salvation go not from this land of light and knowledge to the far distant nations, on whom the light of the gospel never shone, from what land shall they go? There is a fearful responsibility resting upon American Christians. It would seem almost that the *whole* work of evangelizing the world was committed to them. And yet how inadequate are the means they use for the accomplishment of such a work.

Faithful, devoted, well educated, talented, and self-denying ministers in great and increasingly greater numbers are wanted. Even in our own land, hundreds are called for where one can be obtained. Many churches within our own bounds have *long* asked for pastors, but hitherto they have asked in vain. In view of these facts and of the truth that millions of immortal beings yearly go down to the grave without a knowledge of the Saviour, and consequently perish *eternally*, the directors would call upon all to brace up their souls to holy purposes and strong endeavors, and resolve, in the strength of the Lord, that, in regard to aiding the education cause in its onward progress, the coming year shall be a year of *toil*, of *faith*, and of *prayer*.

An extract from an Address by the Rev. Mr. Hornell.

THERE are two considerations, that especially call for our gratitude to God.

The first is, *that there is a fair prospect that this Society will be well supported.*

Its support is as certain, in my estimation, as that true religion will prevail. I hear religion saying to the Education Society, as well as to all benevolent societies in our land, in the language of the blessed Saviour to his disciples, "*Because I live, ye shall live also.*" I do not mean that religion that consists merely in a few hollow forms, or speculative notions, or dreams of the imagination, and whose best fruits commonly evaporate in idle wishes and fair professions towards benevolent objects. But I mean the genuine religion of Christ; that which warms the heart and prompts to action:—that which is the spirit of Christ—which is permanently a spirit of active, self-denying benevolence.

Now I am well convinced that this kind of religion is increasing in our land; and to increase this religion is to increase the patronage of the Education Society.

The other consideration to which I allude, is, *that it will be very useful.* It will pour blessings of every variety upon our land with an increasing ratio, till its operations shall be lost in millennial glory. Already does our territory, occupied by this Branch, feel its benign influence. The Parent Society has sent forth a number of her sons into this territory. It has been my delightful privilege to witness, in some instances, the success of their labors. I have been present when the Holy Spirit has descended with power upon these fields of labor, and caused the dry bones to live, and many prodigals to return with broken hearts to their father's house; and there is already a multitude in our land who bless God for the Education Society.

To calculate the good that will be done in this world, first and last, directly and indirectly, by this society, is a task in which imagination tires. But let us change the scene. I look into the eternal world, I there contemplate the fruits of this Society. Let us suppose the day of judgment to have long passed by; the wicked have long since gone away into everlasting punishment, and the righteous into life eternal, and the pearly gates of the New Jerusalem have been long barred against every thing that defileth.

Methinks I see a high archangel take his golden lyre to sing of redeeming love. His theme is the history of the church; and as he touches upon one great event and another, which formed a powerful cause of the salvation of men, I hear a multitude of the redeemed, who were cotemporary with those several events, responding to his song in a loud chorus of praise to God.

At length he comes to a favorite topic—it is the Education Society! At once myriads of shining ones arise, and, bending before the throne of the Eternal, break out in one harmonious strain of praise to God for the Education Society! "But for this," say they, "we should have gone down to the world of wo and despair!" And they are "*a great multitude which no man can number; even ten thousand times ten thousand, and thousands of thousands!*" Their robes are whiter than the drifted snow, and their crowns outshine the meridian sun, and their joys are such as heaven only knows!

But hark! I hear another chorus from another happy multitude. And who are these? They are the patrons of the Education Society!—those who prayed, and labored, and contributed for its advancement. And now they behold with delightful astonishment the fruits of their labors of love, and bless God that they ever enjoyed the privilege of helping the education cause.

And all heaven will forever resound with the mingled congratulations, and praises,

and rejoicings of those who have been saved by the Education Society, and those who have been the happy instruments of their salvation.

An extract from an Address by the Rev. Mr. Wead.

With regard to the first clause of this resolution, I need only refer to the Sabbath schools and Bible classes in our land, and ask if the members of these can be taught by an illiterate ministry? Will they listen with deference and interest to those who are their inferiors?

Members of Sabbath schools and Bible classes are becoming able expositors of the Bible. Many of them will grow up with all the native enmity of their unsubdued hearts; and their knowledge of the Bible will be used *against* the blessed religion which it inculcates. Suppose our ministry be unlearned, who shall meet these champions of unbelief?

Again—look at the vigorous efforts making in the cause of general education. Our mechanics, and farmers, and *business men*, are becoming philosophers. And can we hope that an illiterate ministry will have any influence over their minds in leading them to a knowledge of the truth?

Infidelity and Romanism are spreading all over the land, turning their backs upon the Bible, and pouring contempt upon its institutions, and filling the ear of devotion with their blasphemies. They have ranged under their banners, not only ignorant and dissolute men, but many whose reputation for learning, and whose general character, stand high. Who, I ask, shall meet these Goliaths? We know that David with his sling may be blest. But does God ordinarily make use of means so disproportionate to the ends to be attained? When the gospel was to be carried to the learned captious Greek, was an illiterate fisherman made the bearer of it? No. He, who had sat at the feet of Gamaliel, whose intellectual powers were surpassed by none in the age in which he lived, was made the honored and successful instrument. Do you need further illustrations of this sentiment? Who was it, when luxury, effeminacy and corruption had paralyzed the energies of the church, and chilled the fervor of devotion,—*who was it*, that raised his voice and shook to the very centre the Papal See? Was it an effeminate, ignorant, though good man? No. It was Martin Luther, whose gigantic intellect made the whole synod, before whom he was arraigned, to tremble.

With regard to the Society holding out the assurance of aid to all of requisite character, I would say, before we turn *one* away, let us look to it that we have good reasons for doing so. And can we find any such reasons? Can we say to one, your labor is not needed? What, when in our own land, 4,000 churches are stretching out their imploring hands, and raising their beseeching voice for help? What, when the number of these churches is daily increasing and raising to a still louder note the cry for help? And, brethren, have we forgotten the 600,000,000 of our fellow men that are now, in all the darkness of heathenism, groping their way in unbroken columns, down to the gates of the second death? And do they need no heralds of salvation to point them to the Lamb of God who taketh away the sins of the world? No, brethren, we cannot say to one young man of promise, your labor is not needed. O no! The harvest still is great, but the laborers are few.

Shall we say to any, "we cannot help you for the want of *means* to help you?" We must not thus run the venture of sending back to the plough, or shop, a Brainerd, a Mills, or a Cornelius. Our churches, by not affording the means, dare not thus incur the guilt of depriving the Lord Jesus the services of such men. They will not do it. They *cannot* do it, if the wants and woes of a dying world are spread out before them. They have the means, poor as they are, of educating as many of their pious sons as promise to be useful in the gospel ministry. And they have not only the means, but the Lord, by his Spirit, is giving them a *willing mind*. Our churches, when this subject shall be properly presented to them, will feel *too deeply*, not to sympathize with those who are destitute, and will extend to them a helping hand; and those churches that are now destitute will perceive, that by aiding this Society, they use the direct means to supply themselves and others with the living ministry. We cannot, then, we *must* not say to any young man of the requisite character, asking aid of us, we cannot help you. With proper effort our treasury shall be filled.

Another reason why we should still hold out the assurance of aid to all of the character specified, is, that this society may preserve its good name. Its character for energy and efficiency is known to the churches. Once let it be known that the application of one of proper character has been rejected for the want of funds, or for any other cause, and will not the confidence, which the churches repose in this Society, be lost? And will not the young men whom the Holy Ghost is bringing into the kingdom of Christ, and whose hearts glow with an ardent desire to proclaim the love of Jesus to those perishing in their sins, despair of having conferred on them this high honor? And what would be the effect upon those who have unfurled the banner of the cross on heathen ground, if the American Education Society and its branches should lose their good name which they have secured? To them, this Society is

the polar star which cheers and animates them in their labors of love. To it they look for men to fill their places when they shall sleep in death. Let their hopes be blasted by this Society's losing its good name, and they will go down with sorrow to the grave—unless their faith should be strengthened by special grace, they would almost despair of the world being converted to God.

Thus remembering that a "good name is better than riches," let us endeavor to sustain the character of this Society, and that one of which it is a branch. Let us not turn away one young man of promise, lest we incur the fearful responsibility of ruining souls. Let us not do it, lest the thousands of destitute churches in our own land should change their voice of entreaty for one of loud execration, and all the heathen, instead of rising up in eternity and calling us blessed, in their loud laments and everlasting wail, should charge us with being accessary to their ruin.

ILLINOIS BRANCH OF THE AMERICAN EDUCATION SOCIETY.

This Society held its first Annual Meeting in Jacksonville, Aug. 14, 1832. Rev. Edward Beecher presided. The Report was read by Rev. J. M. Ellis, Agent of the Society. Addresses were made by the Rev. Messrs. Bergen, Loomis, Farnum, Peck, Jenney, Professor Sturtevant, and President Beecher. An extract will be made from Mr. Peck's Address in the next Journal. An extract from the Report, which contains remarks on a number of important particulars, follows.

ONE of the most important modes of aiding the young men under their patronage, which the experience of the Society has suggested, is to furnish them with the means and opportunity of helping themselves. This is done by uniting manual labor with study. To promote this, among other important ends, *loaning*, without interest, has been substituted for that of exclusive charity. The adoption of this system renders the Society not strictly a *charitable* institution; nor are those patronized by its funds *charity* students; but they are left with the full consciousness of self-dependence, and are prompted to personal exertion, and to the cultivation of strict economy—traits of character pre-eminently important in the men who expect to meet the hardships of a new country—to meet, perhaps single-handed, the untried difficulties of missionary enterprize in foreign lands. The wisdom of this system has been tested by the experience of sixteen years; by the general voice of the young men assisted, and by the judgment of all education societies subsequently formed,—all having adopted, in substance, this principle, as the basis of their appropriations.

Four years' practice proved to the Directors and patrons of the American Education Society, the discouraging tendency of the charity system, which exhausted without replenishing its funds. It was found to be a hopeless mode of providing ministers for thousands of vacant churches, and the swelling tide of our own population, increasing at the rate of nearly half a million annually, much more was it inadequate to supply 600 millions of the pagan world.

Nor was the system of exclusive charity less unfavorable to the health and characters of the beneficiaries. It left them without sufficient motive to personal exertion either for the preservation of health or for self-support. Under its operation, the sudden change from active to sedentary habits, actually proved fatal to about 30 young men. Many others injured their constitutions, and consequently their usefulness forever. And thus the morning star of hope that had arisen with education societies, seemed about to retire again to the darkness from which it had just emerged.

As an experiment, the system of *partial* loans was tried for six years; and the happy results of this experiment suggested the entire loaning system. This was adopted in 1826; and by furnishing the facilities of self-support, and prompting the effort, it has since operated with the most gratifying success. It has triumphed over the difficulties which had hitherto seemed inseparable from all attempts to assist indigent young men in obtaining an education for the gospel ministry, and has given satisfaction to its numerous patrons, as a system of operation which is bringing forward a ministry adapted to the exigencies of our country and the world. Not like the sons of the affluent, nurtured in ease and indulgence, these hardy sons of laborious enterprize come forward from the farm, the workshop, and the counting-house, and bind on the harness with the firm purpose of living and dying in the field, and with peculiar qualifications to endure hardness as good soldiers of Jesus Christ.

ANNUAL CONCERT OF PRAYER FOR THE COLLEGES.

Extract from a letter, addressed by the Secretary of the American Education Society, to the young gentlemen enjoying its

patronage. The remarks are applicable to all the friends of Zion.

THE special object of this communication, is to direct your attention to the Annual Concert of Prayer, in behalf of the American Colleges. This concert was established in 1823. The last Thursday of February in that year, was set apart by "a number of the friends of Zion, as a season of fasting, and spiritual and united prayer, that God would pour out his Spirit on the Colleges of our country." From that time to the present, this day has annually been observed by multitudes, who love Zion and pray for her prosperity. The last Thursday of February is rapidly approaching. Permit us, then, to "stir up your pure minds by way of remembrance," to this vastly important subject, and, if possible, secure your fervent, importunate, and united intercessions at the throne of grace, on that memorable day, that God would cause his Holy Spirit to descend upon our Colleges, like a mighty rushing wind. There are several motives for the performance of this duty.

1. God does hear and answer prayer. He has said "Ask, and it shall be given you;" and he has expressly promised the Holy Spirit to them that ask him. That God has answered prayer, offered for our seminaries of learning, is strikingly manifest. His declaration has been fulfilled, "Before they call I will answer, and while they are yet speaking, I will hear." In some instances, revivals have commenced on the very day of the concert. The Lord has been there, by the special influences of his Spirit. In a single revival at one of our Colleges, sixty individuals were hopefully converted to God; and, in three successive revivals at another College, seventy students gave evidence of a change of heart. In the year 1831, there was a revival in fourteen different Colleges, and between three and four hundred young men in these institutions, were apparently brought to a knowledge of the truth as it is in Jesus. Since the establishment of this concert of prayer, more than a thousand individuals in our public seminaries, it is believed, have been made the subjects of true vital godliness.

Through these effusions of the Holy Ghost, what amount of good has been accomplished! how much talent and influence have been consecrated to Christ and the Church, which otherwise might have been wasted—worse than wasted! What a powerful motive to prayer, is the consideration, that God heareth and answereth the supplications of his people!

2. A large number of beloved youth in our Colleges, are still in an unconverted state, "having no hope, and without God in the world." This probably is true of from two thirds to three quarters of the whole number of students. How many of these select young men of our land, each one possessing a soul infinitely more valuable than ten thousand worlds, and destined to eternal weal or wo, are now crowding the way to eternal destruction. Human efforts alone are inadequate to save them. They must everlastingly perish, unless God interpose by his grace. And he will convert and save in answer to prayer. Who, then, will not pray for the conversion of these dear youth? Who will not wrestle with the angel of the covenant, and say in the language of prevailing Israel, "I will not let thee go, except thou bless them."

3. Our Colleges exert a mighty influence upon the community. Here will be educated our legislators, judges, lawyers, physicians, and ministers. Every one who receives the honors of College, will affect, by his sentiments and example, at least a thousand souls around him. These institutions, therefore, will be fountains of corruption and death, or of purity and life. How important, then, that "holiness to the Lord" be inscribed upon all our halls of science—that these fountains be pure, sending forth healthful streams to make glad the city of God. But should the Holy Spirit be withheld from them, they would be like the mountains of Gilboa, having no dew nor rain. Prayer, therefore, should be made without ceasing, of the churches, unto God for them.

4. By revivals in these institutions of learning, a large number of our youth would be brought into the ministry. Between two and three thousands, now in a course of education, might thus be secured to Christ and the church. These thousands might preach the gospel to as many millions, and be instrumental in the salvation of multitudes. Let then, every one who has an interest at the throne of grace, pray particularly for revivals of religion in all our Colleges—"pray the Lord of the harvest that he would send forth laborers into his harvest," that the earth may be gathered.

In view of the above remarks, beloved in the Lord, let your spirit be stirred in you. Think, converse, and pray much respecting it. When the day of deep and affecting interest shall come, spend the season in fasting, supplication, and other religious duties. Pray with the spirit of Jeremiah, when he pathetically exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Pray in faith and hope—pray till the blessing come. "What things soever ye desire," (according to the will of God,) "when ye pray, believe that ye receive them, and ye shall have them." "And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from Oct. 10th, 1832, to the Quarterly Meeting, Jan. 9th, 1833.

DONATIONS.

Brattleborough, Vt. fr. a friend 10 00
Connecticut Branch, rec'd fr. the Treasurer 205 72
Derry, N. H. fr. ladies and gentlemen, by Mr. Wm. Cogswell, Tr. 45 00
And five pieces jewelry sold for 2 00—47 00
Hardwick, Vt. fr. Gents. Asso. by Mr. E. Strong 5 00
Monson, Ms. fr. the Ed. Soc. by Rev. Sanford Lawton 28 69
Norwich City, Ct. fr. individuals, by Wm. C. Gilman, Esq. 113 00
Putney, Vt. fr. Rev. Mr. Pitman, collected by him 9 61
Westfield, Ms. fr. Rev. Mr. Knapp 2 00
From Mrs. Knapp 1 00
" individuals in Mr. K's Soc. 7 00—10 00
[The above thro' Rev. J. D. Farnsworth.]
West Springfield, Ms. fr. Horace Smith 5 00
$432 02

TEMPORARY SCHOLARSHIPS.

From Daniel Fuller, Esq. Francestown, N. H. 1st payment for the Fuller Temp. Scholarship, by Peter Clark, Esq. 75 00

INCOME FROM SCHOLARSHIPS.

Amount received this quarter 43 19

LIFE SUBSCRIPTIONS.

Rev. Chester Wright, *Montpelier*, Vt. by the Young Ladies Sewing Circle, Miss Rebecca P. Hunt, Sec. and Tr. 40 00
Rev. Jonathan C. Southmayd, of do. by do. do. 50 00
Rev. Jonathan L. Hale, *Compton*, N. H. in part 15 00—95 00

LEGACIES.

Sharon, Ct. Mr. Calvin Noyes, by Wm. M. Smith, Esq. Ex'r 3d pay't 200 00

LOANS REFUNDED.

Balance amount granted, with interest 193 14
In part 125 10
Do. 30 00
Do. 125 00
Do. 19 50
Do. 20 00
Do. 60 00
Do. 44 00
Balance amount loaned 60 00—686 74

INCOME FROM FUNDS.

Interest on Funds loaned 288 44

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Mr. Lorenzo S. Cragin, Boston, Tr.]

Boston, fr. the Executors of the will of Miss Mary Belknap, amo. of her Bequest 1,500 00
From Chas. Stoddard, found among the collections at Mus. Concert, 5th Nov. marked "Ed. Society" 1 00
From Rev. Joshua N. Danforth, Ag. for the Am. Col. Soc. 7 50
From a lady, the Bequest of her Sister, deceased, to const. Rev. James Kimball, of Boston, a L. M. of A. E. S. 40 00
From W. by John Tappan, Esq. 2 00
From Tremont St. Sab. school 3 37
From Ezra Palmer, Ann. Sub. 5 00
From individuals in Rev. Mr. Fairchild's Congregation, South Boston, viz. :—
Mr. Heman Holmes 5 00
Mrs. Marcia Fuller 3 00
Mrs. Sarah White 5 00
Mrs. Mary Ann Hale 5 00
Contribution 23 50—41 50
From Miss Elizabeth M. Dutch 1 00
From the Ladies Ed. Soc. by Miss Elvira Degen, Tr. 26 00—
1,627 87

A thank offering fr. a female who heard Rev. Mr. Cogswell's discourse at Union Church, a pair ear drops.

BERKSHIRE COUNTY.

[James W. Robbins, Esq. Lenox, Tr.]

Pittsfield, fr. Fem. Aux. Ed. Soc. by Mrs. D. G. Gold, Tr. 31 00
From the Treasurer 20 00—51 00

ESSEX COUNTY SOUTH.

[Mr. Joseph Adams, Salem, Ms. Tr.]

Hamilton, fr. individuals in Rev. Mr. Felt's Soc. 14 02
Also, 2 gold rings, by Rev. J. D. Farnsworth, Agt.
Lynn, fr. a friend 1 00
Manchester, contribution in Rev. Mr. Emerson's Cong. by Rev. J. D. F. 15 05
Marblehead, fr. Josiah P. Cressy 3 00
From Joel Newhall 5 00—8 00
" Fem. Aux. Ed. Soc. by Mrs. Sam. W. Cozzens, Tr. 50 00
Salem, fr. a Fem. Praying Circle, by Miss Ann R. Bray, Tr. 9 00
From Fem. Aux. Ed. Soc. bal. of 3d yrs. pay't for Un. Temp. Schol. by Miss Anna Batchelder, Tr. 42 00
Wenham, contribution in Rev. Mr. Sperry's, Cong. by Rev. J. D. Farnsworth 19 06
From Edmund Kimball, Esq. Ann. Sub. 5 00—163 13

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury and *Salisbury*, fr. 2d Con. Soc. Mr. Wm. Chase, Tr. by Nathaniel Morrill 6 00
Amesbury, fr. Wm. Chase, by Samuel Washburn 10 00
Andover, fr. Ladies of So. Parish, by Rev. Mr. Berger 45 89
South Parish Sab. School, by do. 4 26—50 15
From Mary and Henry Wenzell, by Rev. Wm. Collier 1 00
Boxford, fr. Fem. Char. Soc. 2 37
Individuals in Rev. Dr. Eaton's Parish, by Rev. J. D. Farnsworth, Agt. 26 77—29 14
Byfield, fr. individuals in Rev. Mr. Barbour's Parish, by Rev. J. D. F. 2 55
Ipswich, fr. Fem. Ed. Soc. 1st Parish, by Mrs. Amy S. Wardwell, Tr. $75 for 2d pay't for 1st Parish, Temp. Schol. and $25 towards 3d pay't 100 00
New Rowley, fr. individuals, by Rev. J. D. Farnsworth 4 50
Newburyport, fr. Aux. Ed. Soc. N. and Vicinity, by Fitz William Rogers, Tr. 60 00—253 35

FRANKLIN COUNTY.

[Gen. Asa Howland, Conway, Tr.]

Whately, fr. Mrs. Morton 1 00
From Mrs. Sophia Sanderson by Rev. J. D. Farnsworth 7 50—8 50
Received fr. the Treasurer, paid him by Rev. W. Riddell 10 00
And Hooker Leavitt, Esq. 2 00—12 00—20 50

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

East Hampton, fr. Rev. Mr. Williston 2 00
From individuals in Mr. W's Soc. 2 27—4 27
By Rev. J. D. Farnsworth.
Goshen, contribution in Rev. Mr. Holmes' Soc. by Rev. J. D. F. 1 07
Hatfield, collection, by Rev. Mr. Pratt sometime since, just remitted by the Co. Tr. 24 25
Plainfield, fr. individuals 20 75
Williamsburgh, fr. Miss Minerva Graves 5 00
From Ladies Aux. Ed. Soc. by Mrs. Desire Mayhew, Tr. 27 25—32 25
By Rev. J. D. F.
One fifth of contribution at Ann. Pub. Meeting, by the Treasurer 18 67
From the disposable funds of the Co. Soc. by the Treasurer 100 00—220 66

MIDDLESEX COUNTY.

[Mr. Eliab P. Mackintire, Charlestown, Tr.]

Charlestown, fr. Fem. Rel. Char. Soc. by Miss M. Flanders, Tr. 32 00
Lowell, fr. a Fem. Mem. of Rev. Mr. Blanchard's Church, by Mrs. C. Davidson, Sec. of the Fem. Ed. Soc. 50 00

From Rev. Mr. Blanchard's Church and Cong. 2d payment for Blanchard Temp. Schol. by Dea. Wm. Davidson, as follows, viz. a contribution 20 04
From the Fem. Ed. Soc. by Mrs. Miranda Dummer, Tr. for 1832 54 96—75 00
From the Fem. Ed. Soc. in Rev. Mr. Twining's Ch. and Cong. 2d pay't for Twining Temp. Schol. by Mrs. Jacob Haskell, Tr. 75 00
Legacy of Mrs. Sarah Abbot, late of Andover, by Rev. Joseph Chickering, of Phillipston, Ex'r 50 00—282 60

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, fr. Miss Rachel Thayer 25
From the Fem. Ed. Soc. by Mrs. Harriet Storrs, Tr. 15 00—15 25
East Randolph, fr. Rev. Mr. Brigham's Soc. by Joseph Faxon 5 00
Individuals 13 12—18 12
By Rev. J. D. Farnsworth.
South Weymouth, fr. Mr. Hervey Reed, and Mr. Thos. Blanchard 5 00
1 00—6 00—39 37
By Rev. Mr. Farnsworth.

Religious Char. Soc. of Middlesex North and Vicinity.

[Mr. Jonathan S. Adams, Groton, Tr.]

Ashby, fr. individuals, by the Tr. 9 15
Dunstable, fr. do. do. 5 26
Fitchburg, fr. the Fem. Ed. Soc. Miss Sarah Wood, Tr. 26 36
From a lady, in remembrance of a departed daughter, 7th Ann. Pay't 1 00—27 36
Groton, fr. individuals, by the Treasurer 39 65
Harvard, fr. do. do. 21 80
Leominster, fr. Fem. Aux. Ed. Soc. by Miss Susan Lincoln, Tr. 8 35
Pepperell, fr. individuals, by the Treasurer 42 16
Shirley, fr. do. do. 4 00
Townsend, fr. the gentlemen appointed to distribute the estate of the late Mr. Samuel Stone, by Rev. John Todd, of Groton 300 00
From individuals, by the Treasurer 49 11—506 84
A portion of the above donations to constitute the following gentlemen L. M. of A. E. S. viz.:—Rev. James R. Cushing of Boxborough, Eldad W. Goodman of Dunstable, Hope Brown of Shirley, and William M. Rogers of Townsend.

South Massachusetts.

[Dea. Morton Eddy, Bridgewater, Tr.]

Refunded by a former Beneficiary, thro' the Treasurer. 60 00

Worcester South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, fr. ladies, by Miss Sabra Leland 40 00
Millbury, fr. 1st Congregational Soc. by Tyler March 15 00
Northborough and Berlin Asso. by Mr. Henry Mills 1 00
Oxford, fr. Peter Butler 4 00
From Mrs. Hannah D. Witt 5 00—9 00
Sutton, fr. Worcester Char. Soc. by Mr. Henry Mills, Tr. on account of Temp. Schol. in Rev. Mr. Maltby's Parish. 75 00
Uxbridge, fr. Members of Fem. Sem. by Miss Susan D. Brigham, Princ. 40 00
Worcester, fr. Fem. Ed. Soc. in 1st Parish, by Miss Thankful Hersey 22 68
Collection at Ann. Meet. Worcester Charitable Soc. by Mr. Mills, Tr. 21 08—223 76

Rhode Island (State) Aux. Ed. Soc.

[Mr. Albert Peabody, Providence, Tr.]

Providence, fr. Ladies Un. Aux. Ed. Soc. by Mrs. Robt. H. Ives 10 00
From Ladies Ed. Soc. in Richmond St. Cong. for the Waterman Temp. Schol. for 1832, by Rev. Thos. T. Waterman 75 00—85 00

Whole amount rec'd for present use $5,343 87

PRINCIPAL OF SCHOLARSHIPS.

Asahel Hooker, rec'd fr. Wm. C. Gilman, Esq. Norwich City, bal. of Scholarship 52 00
Green, rec'd bal. of Scholarship 364 00—416 00

MAINE BRANCH.

Brunswick, rec'd on acco. of the Temp. Schol. in part 20 00
Edgecombe, rec'd of Rev. Mr. Kendrick, to const. himself a L. M. of M. Br. A. E. S. 25 00

Kennebeck Aux. Ed. Soc.
Augusta, fr. Ladies 32 00
Hallowell, fr. gentlemen 47 00
Winslow, fr. Thomas Rice, Esq. 5 00—84 00

Received fr. Waldo Co. Aux. Ed. Soc. 9 89
Dividend on Portland Bank Stock 32 00
" " Augusta " 36 00—68 00
Interest on acco. of Ellingwood Schol. 14 40

$220 40

NEW HAMPSHIRE BRANCH.

Cheshire Co. Aux. Ed. So. by C. H. Jaquith Tr.
Fitzwilliam, fr. Young Ladies' Circle of Industry 6 31
Keene, fr. Gent. Asso. 12 00
From Rev. Z. S. Barstow 1 00
" Ladies' Asso. 20 10—33 10
New Alstead, fr. a friend 1 50
Nelson, fr. Rev. Gad Newell, ann. sub. 1 00
Contribution at *Stoddard*, at ann. meet. 12 03
Avails of gold ring 3 00, and a gold necklace 4 34 7 34—61 28

Grafton Co. Aux. Ed. So.
From Rev. Robert Page, of Hanover, ann. sub. 1 00

Hillsboro' Co. Aux. Ed. Soc. by Richard Boylston, Tr.
Antrim, fr. Rev. Mr. Whiton 1 00
From a member of the Church 3 62
Greenfield, fr. Dea. Stephen Holt 1 00
Goffstown, fr. individuals, to const. Rev. Leonard Stowell a L. M. of A. E. S. 41 00
Hancock, fr. Rev. Mr. Burgess, to complete his L. Membership 12 00
Hollis, fr. the Ed. Soc. 2 34
Lyndsboro', fr. individuals 3 30
New Ipswich, fr. ladies and gentlemen 61 40
Wilton, fr. Ladies' Ed. Soc. to constitute Mrs. Olive Richardson a L. M. of Hillsboro' Co. Aux. Ed. Soc. 16 42—142 28

Merrimack Co. Aux. Ed. Soc. by Sam. Morril, Tr.
Bradford, fr. Joseph Shattuck, ann. sub. 1 00
Henniker, fr. Hon. Joshua Darling, his sub. of Life Membership 15 00
From do. his ann. sub. 5 00—21 00

Rockingham Co. Aux. Ed. Soc.
Kingston, fr. the Fem. Cent Soc. 12 74
From the Fem. Working Soc. 6 54—19 28
[$18 00 of the above is to complete the L. M. of Rev. O. Pearson of the A. E. S.]

Strafford Co. Aux. Ed. Soc.
By Mr. Wm. Woodman, Tr. 21 62

Sullivan Co. Aux. Ed. Soc. by Dr. Alexander Boyd, Tr.
Cornish, fr. Benj. R. Chase 10 50
Goshen, fr. Seth Challis 1 00—11 50
Contribution at the ann. meet. at *Amherst* 28 21

$301 17

Note. The sum of $44 inserted in the Journal of *November*, as received from *Rindge*, and thus reported by the Treasurer of *Cheshire Co. Soc.* should have been reported as from *Fitzwilliam*.

NORTH WESTERN BRANCH.

Bennington, fr. the Benev. Asso. by Dr. Noadiah Swift, Tr. 100 00
[$20 of which fr. the ladies, by Mrs. Emeline P. Ballard, and $30 fr. Dea. Stephen Hinsdill, to cons. him a L. M. of N. W. Br.]
All by Rev. Wm. L. Mather, Sec. of the Br.
Brookfield, fr. individuals, by Fred. Buel 4 00
From Gent. Asso. by S. Hazeltine, Tr. Orange Co. Aux. Ed. So. 17 00
From Ladies' Asso. by do. do. 17 42—34 42—38 42
Cornwall, fr. Gent. Asso. by E. Sampson, Esq. 27 25
Rupert, fr. Gent. and Ladies' Asso. by B. Raymond, Esq. thro' Rev. Mr. Mather 6 50
Thetford, fr. Fem. Ed. Soc. by Rev. Stillman Morgan 9 75

$180 92

CONNECTICUT BRANCH.

Brooklyn, fr. Windham Co. Ed. Soc. by Wm. Hutchins, Tr. 21 50
Colebrook, fr. Ladies' Asso. by Keziah Cowles 10 25
From Gents. do. by Dea. Reuben Rockwell 32 00—42 25
Greenwich, fr. individuals, thro' Miss S. Lewis, by Rev. Mr. Cogswell 71 13
Goshen, fr. Ladies and Gents. Asso. by Dea. George Stanley 27 75
Hartford, fr. a member of the 1st Church, by Rev. Dr. Hawes 20 00
From a Fem. Mem. do. do. 25 00
Interest on money loaned 210 00

From Fem. Ed. Soc. by Miss A. E. Langdon, Tr. 183 00
388 00
Kent, fr. Ladies and Gent. Asso. by Nathaniel P. Perry 14 25
Avails of gold beads 3 77—17 92
Lyme, Ann. Subs. by Chester Colton 2 00
Litchfield, fr. Ladies and Gents. Asso. by Dea. Fred Buel 40 37
Litchfield So. Farms, fr. Ladies and Gents. Asso. by Dea. J. M. Pierpont 11 36
Middletown, fr. the Ladies Ed. Soc. by Eliza B. Pratt, Tr. 36 00
From Henry S. Ward, a donation, by Rev. Mr. Cogswell 20 00—56 00
New Milford, fr. Laura A. Bostwick, Gratia M. Merwin, and Maria H. Merwin, to cons. their Pastor, the Rev. Heman Rood a L. M. of A. E. S. 40 00
New Canaan, fr. the Lydian Soc. in part of 5th ann. pay't of T. Sch. by Mrs. Sarah Bonney, Tr. 50 00
Norwalk, fr. Fairfield Co. Ed. Soc. thro' Geo. St. John, Tr. by Rev. Mr. Cogswell 78 59
North Goshen, fr. Ladies and Gents. Asso. by Dea. Silas Humphrey 6 00
North Canaan, fr. Ladies and Gents. Asso. by Dea. Peirce 14 50
Avails of a silver buckle 35—14 85
Norfolk, fr. Ladies Asso. by Mrs. Eldridge 14 04
From Gents. do. by Dea. Noah Miner 76 05
Avails of Jewelry 7 00—97 09
North Cornwall, fr. Ladies and Gent. Asso. by Dea. Nathan Hart 4 50
New Preston, fr. do. do. by Samuel Averill 13 93
Avails of gold rings 30—14 23
Sharon, Ellsworth Soc. fr. Ladies and Gent. Asso. by Dea. Clark Chapman 2 00
Simsbury, fr. sundry ladies and gentlemen, by Calvin Barber 20 14
South Canaan, fr. Ladies and Gents. Asso. by Eli Ensign and Eliza A. Prentice 8 13
Salisbury, fr. Ladies Asso. by Mrs. Almira Lee 16 00
From Gents. do. by Lot Norton 35 25—51 25
South Cornwall, fr. Ladies Ed. Soc. by Miss Eliza Goodyear, Sec. 28 13
From do. do. in small neighborhood, by Mrs. Sarah Swift, Tr. 4 75—32 88
West Hartford, fr. the Cent Soc. by Mrs. E. Denning, Tr. 9 50
Winchester, fr. Ladies and Gent. Asso. by Mrs. A. H. Hurlbut and Dea. L. Platt 16 00
Warren, fr. Ladies Asso. by Miss Sophia Raynolds 7 31
From Gents. do. by Dea. Jos. A. Tanner 21 94—29 25
Washington, fr. Ladies Asso. by Mrs. D. B. Brinsmade 16 75
From Gents. do. by Mr. D. B. Brinsmade 13 12—29 87
$1,182 56

Scholarship Fund.

Henry Stillman, balance of the Schol. by Dea. T. Stillman 111 00
Taylor, fr. L. A. Dagget 10 00
From S. Converse 68 10—78 10
Asahel Hooker, fr. individuals, by Wm. C. Gilman, on acco. 220 00—409 10
[All these sums thro' Rev. Wm. Cogswell.]

Clothing.

South Cornwall, fr. Fem. Ed. Soc. by Electa Goodyear, Tr. 16 1-2 yds. flannel, valued at $8 25.

Names of persons who have been made Life Members of the Fairfield Co. Aux. Ed. Soc. by the payment of $15:—Rev. Mr. Wilcox, of North Greenwich; Rev. Mr. Buffett, of Stanwick; Rev. Mr. Jones, of Munroe; Rev. Nathl. Freeman, of North Fairfield; Rev. Henry Fuller, of do.; Mr. David Banks, Jr., of Stanwick; Rev. Abner Brundage, of Brookfield; Rev. Mr. Burton, of Ridgebury.——Names of those who have been made Life Members of the Am. Ed. Soc. by the payment of $40:—Rev. Daniel Smith, of Stamford; Rev. Henry Benedict, of Norwalk; Rev. Edwin Hall, of Norwalk.

PRESBYTERIAN EDUCATION SOCIETY.

Albany, N. Y. 4th Pres. Church, by Rev. John J. Owen 42 20
Brooklyn, N. Y. fr. 1st Pres. Church, by Fisher How, Esq.
From 1st Church, by do. do. 31 64
" John H. Hoes 1. N. W. Sanford 10 100 00
" Wm. Cahoon 10. George Kenney 5 11 00
" A. M. Hatch 10. D. Colt 5 15 00
" S. B. Whitlock 25. J. Howard 10. G. Spring 10 45 00
" J. Benjamin 10. J. B. Graham 25 35 00
" G. S. Howland 10. D. L. Cavall 5 15 00
" Daniel Wesson 75. Sundry small sums 10 85 00
" Young Men's Ed. Soc. 150 00
" an unknown donor of 1st Church 7 00
" the 1st Church, by N. W. Sanford 'alker 30 00
Y. fr. Mr. Abraham Van Dyke, J. Owen 5 00—544 64
20 00

Catskill, N. Y. fr. Mr. Hawley 10 00
From Mrs. Woodruff, to const. her son Curtis W. a L. M. of Pres. Ed. Soc. 30 00—40 00
Charleston, S. C. fr. Juvenile Association 16 00
Carlisle, Pa. fr. Ladies of Rev. Mr. Duffield's Congregation 50 25
Champlain, N. Y. fr. Mr. Thos. J. Whiteside, to cons. him a L. M. of Pres. Ed. Soc. 30 00
Canterbury, N. Y. fr. a friend 5 00
Greenville, N. Y. fr. sundry persons, by Rev. Mr. Owen 16 25
Harrisburgh, Pa. fr. the Church, by William Graydon, Esq. 75 00
From the Estate of the late Mrs. Isabella Fulton 100 00—175 00
Jamaica, N. Y. (L. I.) fr. E. Wickes, Esq. 2d Scholarship 75 00
Monroe, N. Y. fr. Rev. John Boyd 10 50
Middletown, N. Y. fr. a few members of the Church of Rev. D. F. Wood, by Mr. W. 20 25
Mercersburgh, Pa. fr. the Ed. Soc. by Robt. King, Esq. Tr. 75 00
Newburgh, N. Y. fr. J. W. Willis 3 00
New York, fr. Allen St. Church, rec'd fr. Mr. Job Chandler, Tr. 522 70
From *Bowery Church*, Mr. Arthur Tappan and Lady, half yearly subscription 412 50
From John A. Davenport, Tr. 150 00—562 50
" *Brick Ch.* J. D. Holbrook 37 50
" John McComb 25 and 25 50 00
" Mr. Eli Goodwin 37 50
" Mr. J. D. Holbrook, semi-annual subscription 37 50
" H. Holden, Esq. Ann. Sub. 37 50—200 00
" *Cedar St. Ch.* William M. Halsted 150 00
" C. O. Halsted 37 50
" J. W. Leavitt 75 00
" William Walker 37 50—300 00
" *Central Pres. Ch.* rec'd of O. Willcox, Tr. 150 00
" *Laight St. Ch.* fr. Ladies Asso. by Mrs. Darling, Tr. 75 00
" Mrs. E. B. Falconer, her subscription 75 00—150 00
" 1st *Free Pres. Ch.* by A. C. Baker, Tr. 69 60
Sales of gold beads and ear drop from Mrs. and Miss Hunter 5 25—
1,989 05
Poughkeepsie, N. Y. fr. Pres. Ch. $18 96, and from A. Lowe $5 23 96
Saratoga, N. Y. collected there and in other places, by Rev. John A. Murray 76 15
Schagticoke, N. Y. fr. Pres. Ch. and Cong. by Mr. E. Congdon, Tr. 85 25
Troy, N. Y. fr. L. Q. Brant, a Legacy, by J. B. Bigelow, Ex'r 20 00
From the 2d Church, by J. T. McCoun, Tr. 190 00
" the 1st Church, by Jas. Raymond, Tr. 300 00—510 19
Western Ed. Soc. rec'd fr. the Treasurer, J. S. Seymour, Esq. 520 00
Agency acc. for sales saddle, &c. Maury Co. West Tennessee agency 7 00
Bloomfield Ac'y proceeds sales, fr. H. Holden, Esq. 29 34
$4,989 84

SUMMARY.

	Present Use.	*Sch. Fund.*	*Whole amo.*
Parent Society	*5,138 15	416 00	5,554 15
Maine Branch	220 40		220 40
New Hampshire do.	†301 17		301 17
North Western do.	†190 82		190 82
Connecticut do.	†1,182 56	409 10	1,591 66
Pres. Education Soc.	4,289 84		4,289 84
	$11,313 04	825 10	12,138 14

* Exclusive of the $205 72 from Con. Branch.
† In addition to these sums, there has been received into the Treasury of the Parent Society, and included in its receipts above,

From New Hampshire	62 00	
" Vermont	104 61	
" Connecticut	313 00	$479 61

Clothing rec'd at the Rooms of the Parent Society during the quarter ending Jan. 9, 1833.

Berlin, fr. the Fem. Ed. Soc. Mrs. Sarah L. Goddard, Tr. 19 pair socks, 17 shirts, 2 sheets, 3 shirtees, 1 cravat, 16 collars, valued at $35 00.
Braintree, fr. the Fem. Ed. Soc. by Mrs. H. Storrs, 4 cravats, 5 prs. socks, 6 shirts, valued at $7 00.
Bath, N. H. fr. Mrs. William Hutchins, 2 shirts, 2 collars, and 2 cravats.
Leominster, fr. the Fem. Aux. Ed. Soc. Miss Susan Lincoln, Tr. 9 shirts, 3 prs. cotton socks, 5 prs. woollen do. 5 collars, 4 quilts, 1 cravat, and 8 pillow cases, valued at $34 41.
Spencer, fr. the Fem. Char. Soc. Miss Maria L. Bemis, Sec. 4 shirts, 4 collars, 2 prs. socks, 1 pair thin pantaloons, and 1 vest.
Sharon, fr. the Dorcas Soc. 2 comfortables, valued at $5.

THE

QUARTERLY REGISTER.

VOL. V. MAY, 1833. No. 4.

EDUCATION AND LITERARY INSTITUTIONS.

MAY, 1833.

THERE is much in the state of education in this country, which is encouraging to the philanthropist and scholar. Its great object seems to be more and more distinctly apprehended. The harmonious cultivation of all the powers which belong to man, is regarded as of paramount importance. Hence the means which are devised to purify and interest the affections, to discipline and mature the understanding, and to render the body in the highest degree the coadjutor of the mind. The Bible is beginning to take that place in plans of study, which its great value as a storehouse of principles in morals, and literature, and religion, demand. Its merits as a text-book, are undergoing a thorough discussion. The results of inquiry and of experience on this subject, cannot be doubtful. From present appearances, we are inclined to think that it will soon be a part of the course of study at all our higher seminaries.

The fact, furnished by experience, that a literary institution cannot flourish entirely disconnected from religious influence, is highly gratifying. It is felt that no motives, except those derived from religion, can, for any length of time, control a large body of ardent young men. Without some portion of a practical and efficient piety in a college, the tendency to universal skepticism is inevitable, and infidelity is a poor foundation on which to lay the literary prosperity of any institution.

Periods of the enjoyment of a special divine influence so multiplied within a few years past, have, beyond a doubt, greatly promoted the progress of science and literature. An immediate temporary depression may have been sometimes occasioned, but the ultimate results have been most salutary. No candid man can look at the effects of a revival of religion in a college, without acknowledging their great importance. They promote sobriety of manners, purity and power of motive, cheerful obedience to law, fraternal affection, comprehensiveness of view, disinterestedness of purpose, and a conscientious employment of time, such as can be secured in no other circumstances.

We have reason to believe that greater attention is paid to *individual* minds at our public institutions. The indiscriminate instruction of a *class*,

has long been a fatal error. The instructors have not studied the peculiar conformation—the excellencies and defects of particular minds. The sound advice of Mr. Jardine, the excellent Glasgow professor, has produced, we think, considerable effect in this country.

The study of classical literature is now placed on its right basis. It is regarded as an indispensable part of a truly liberal education. It would be much more difficult to assail it successfully, at the present time, than it would have been five years since. The defence of the study of the ancient languages has been conducted in various parts of the country with great ability. We have observed a protracted and unanswerable vindication of its utility, in a newspaper published beyond the Alleghany mountains. At the same time, other departments of study are not excluded from a due share of attention. The apparatus and other means of instruction in all the branches of physics, are becoming more and more ample and effective. The objection to the study of the classics, from the little time which could be devoted to it, and from the superficial knowledge which has been consequently gained, has been in some measure removed, by the practice of studying an entire author, rather than detached portions of a great number. The feeling averse to the study, arising from its alleged immoral tendency, has been in some degree, and may be, doubtless, entirely removed, by the substitution of *select* authors.

Manual labor schools, and other means for the physical education of scholars, continue to attract a considerable share of the public favor. It is unquestionably true, that some of their friends have been too sanguine in their expectations of benefits from them. The difficulties attending their organization, and perfect and *continued* operation, have been much greater than were anticipated. It has been found somewhat embarrassing to maintain, at the same time, and in the same institution, a strong interest in intellectual and physical education. Still, there is a much greater degree of attention paid to this subject by private individuals, and in a disconnected manner, than there was ten years since; and all this is a consequence of the efforts of the friends of manual labor schools.

On the whole, we derive great encouragement from what has been accomplished within the last few years in this country. At the same time, a great work remains to be done. The proper degree and the right manner of employing legislative patronage, is a subject of importance. The adequate preparation of a great number of school teachers, is a branch of the subject requiring most anxious and elaborate discussion. The whole subject of the internal economy of education, or the *proper motives* for study and effort, are but just beginning to excite attention. A thorough perception of the wants of the community in reference to school-books, does not yet exist. New books are multiplied almost without number, but many of them differing little from each other and constructed hastily, without any fixed principles and intention. Lyceums, or popular education, in its widest sense, needs a careful examination. In short, there are many things in respect both to the principles and details of instruction and education, in this country, which have yet been hardly at all considered.

MAINE.

Elementary education.

The laws of Massachusetts provided at an early period for the establishment of elementary English schools, in every town containing sixty families, and for that of grammar schools of a higher order, in every town containing two hundred families. When Maine became a separate State, in 1820, one of the first subjects, which occupied the attention of its legislature, was an alteration of

the system of common schools. The principal variation consisted in omitting any limitation of the number of families which a town should contain before it should be required to support a school, and instead of this, requiring that every town of whatever size, should raise annually for the support of schools, a sum equal at least, to forty cents for each person in the town, and distribute this sum among the several schools or districts, in proportion to the respective numbers of scholars in each. The expenditure of the sum is left principally to the discretion of the town, and its committee or agents appointed for that purpose. The schools are required to be established in convenient districts, and the inhabitants of the several districts are invested with corporate powers to build and repair schoolhouses, and for some other purposes of minor consequence. The parents are required to furnish their children with such books as may be prescribed by the superintending school committee of the town; and all are entitled equally to the benefits of the school.

In 1825, the legislature required a report from each town in the State, of the situation of their schools, so far as respected the number of school-districts, and of children usually attending school, the time during which they were open for instructing each year, and the funds by which they were supported. The following were the results:

Number of school-districts,	2,499
Number of children between 4 and 21,	137,931
Number who usually attend school,	101,325
Amount required by law to be raised and expended annually,	$119,334 00
Amount annually raised from taxes,	132,263 92
Amount from permanent funds,	5,614 65
Total annual expenditure,	137,878 57
Aggregate number of months annually, schools are opened,	11,441
Estimated population in 1825,	337,244
Probable increase of scholars annually,	6,035
Number of scholars in 1833, estimated,	140,000
Months in which each school is open, male teachers,	2,0
" " " " female "	2,5
Scholars on an average attending in each district,	40
Average wages of teachers and other expenses per month,	$12 04
Average annual expense for each scholar,	1 35
Average expense for each scholar per month,	30
Proportion of scholars to each 100 of whole population,	30
Ratio per cent. to the whole taxable property, valuation of 1820,	6

We have seen no recent reports of the condition of the common schools in Maine. We presume the proportions have not materially varied.

Academies and High schools.

The two oldest incorporated academies in the State are the Berwick and Hallowell academies, both established by the legislature in 1791. In 1829, the *Berwick* academy owned in real estate, an academy building of wood, nearly forty years old, and ten acres of land, estimated at $700; in personal estate, $6,837, loaned to banks and individuals. In addition, the Hon. John Lord gave in 1815, $500 for a fund, the profits to be expended in the purchase of Bibles for the scholars. The *Hallowell* academy has in real estate, between $4,000 and $5,000; in personal estate, $3,072. Of the funds, $1,000 were given by Mrs. Elizabeth Bowdoin; the academy building, which was burned in 1805, was erected and finished by citizens of the county of Lincoln. The *Fryeburg* academy, incorporated in 1792, has a building estimated at $3,000, and a fund whose income is $566 25. All the funds were derived from the grants of the legislature. The *Washington* academy at East Machias, incorporated in 1792, has funds, being personal estate secured by mortgages on real estate, $17,090 93, chemical apparatus, $200, academy building and site, $4,500, total, $21,790 93. Nearly the whole is the proceeds of a township of land granted by Massachusetts. *Portland* academy, incorporated in 1794, has 11,520 acres of land. The

Lincoln academy at Newcastle, has 11,520 acres of land, incorporated in 1801. The funds of the *Bluehill* academy, incorporated in 1803, amount to $6,552 in real estate, and $800 in personal estate. Nearly all was derived from the sale of a half township of land. *Gorham* academy, incorporated in 1803, has 11,520 acres of land. The *Hampden* academy, incorporated in 1803, has 11,520 acres of land. The *Hebron* academy has an amount of real and personal estate of $8,006 64. About half was given by individuals and half by the legislature; incorporated in 1804. The funds of the *Bath* academy, incorporated in 1805, are $8,050, the whole of which was derived from sales of a half township of land. The *Farmington* academy, incorporated in 1807, has in real estate $1,000, and in personal $1,294. The *Bloomfield* academy has in real estate $500, and in personal $3,000, nearly all derived from the sale of a half township of land. The institution has been in constant operation for sixteen or seventeen years. The *Bath* female academy, incorporated in 1808, has 11,520 acres of land. The *Belfast* academy was incorporated in 1808. It has funds to the amount of $5,723 76. The whole amount of the property of the *Bridgeton* academy is $10,441 97. Of this sum, $3,000 were raised by voluntary contributions. The academy at *Limerick* was incorporated in 1808. It has a productive fund of $1,760. There is a library of about 110 volumes of miscellaneous books for the use of the scholars. An apparatus, worth $300, has recently been engaged. The average number of scholars in the spring, summer, and autumn terms is 45, in winter, 20. Mr. John V. Bean is the principal. A female department formerly existed in the academy, and it is proposed to re-organize it this spring. The *Monmouth* academy was incorporated in 1808. Its property amounts to $6,649 92; about $5,000 of which were from the grant of the legislature. The *Warren* academy, incorporated in 1808, has 11,520 acres of land. The *Wiscasset* academy has funds to the amount of $4,428. The *Thornton* academy at Saco, has in real estate $1,000, in personal $6,180; from individual bounty $3,680 were derived; incorporated in 1811. The *North Yarmouth* academy, incorporated in 1811, has funds to the amount of about $19,000. The *Bangor female* academy was incorporated in 1818. The *Cony female* academy at Augusta, incorporated in 1818, founded in 1815, has in funds $9,985, of which $3,225 were a donation of Judge Cony. The library contains 1,200 volumes, the donation of gentlemen in Massachusetts and Maine. The *China* academy, incorporated the same year, has funds to the amount of about $4,900. The *Dearborn* academy at Buxton, has funds to the amount of $1,776. The whole was derived from individual donations. The *Brunswick* academy was incorporated in 1823. It has not been in operation, we believe, for a number of years. Its only property is the building, which cost between $600 and $700. The *Foxcroft* academy, incorporated in 1823, has funds to the amount of $4,950 89. Of the academy at *Anson*, incorporated in 1823, we know nothing. During the last winter, an institution called the "Parsonsfield seminary," was incorporated by the legislature of Maine. It is under the patronage of the Free-Will Baptists. Its operations commenced in the autumn of 1832. About 50 scholars. One object is to aid their young men in preparation for the ministry and missions. It is now in a flourishing condition. Mr. Hosea Quimby is principal. Tuition $3 a quarter. Board from $1 to $1,25 a week.

Gardiner lyceum. This institution was established at Gardiner, on the Kennebec river, in 1822, by the liberality of Robert Hallowell Gardiner, Esq. It was designed to prepare youths by a scientific education to become skilful farmers and mechanics. The legislature has bestowed upon it $5,000. Lectures were given very extensively on the sciences as connected with the arts and with common life. Its operations are for the present suspended. With the reasons of this measure, we are not acquainted.

Maine Wesleyan seminary. This institution was founded at Readfield, in Kennebec county, in January, 1825. In February, 1827, the legislature gave it a half township of land, consisting of 11,520 acres. An original and principal object of the seminary was to educate candidates for the ministry of the Methodist denomination. From the report of the trustees, presented January 9, 1833,

we learn the following facts: The number of students during the spring term, was 116; fall term 143. Of these, 55 were employed in the laboring department, 15 in agricultural, and 40 in mechanical labor. Of the students employed in these two departments, 30 paid by their labor the whole expense of their board, and a few did more than this. The remainder defrayed a considerable portion of their expenses in the same way. "The studies of those who labor have not been impeded by devoting five hours in a day regularly to this employment. Though the proficiency of those who *do not* labor may be greater for a few weeks, yet in a course of study, the laboring student has an obvious advantage in his uniform health and increased vigor of mind." "Experience has proved abundantly that the *morals* of the students are also promoted by a regular system of labor." Since the first establishment of the seminary, nearly 300 students have been employed in the laboring departments, and have paid a considerable amount towards the expenses of their education. A large proportion of them had no other means of obtaining the advantages of education. On account of numerous applications, during the past year, a new blacksmith's shop has been erected, and a larger shop for the carpenters and cabinet makers. The amount of property exclusive of debts, belonging to the institution is $12,114 90. "At present our debts are pressing heavily upon us; and the care and perplexity in which this state of things involves the officers of the institution, serves much to circumscribe our usefulness. Funds are greatly needed to furnish a chemical and philosophical apparatus and library for the use of the students, and also to finish the shops which have been commenced." Merritt Caldwell is principal of this institution, with several assistants. Dudley Moody, Esq. general agent.

The whole amount of capital, permanently invested for the establishment and support of all the academies in Maine, including their buildings, libraries, and apparatus was, in 1825, not far from 220,000 dollars. It does not now probably exceed 250,000 dollars. The number of youths annually under instruction was, in the period just mentioned, about 1,000. It may now be 1,200. The year is generally divided into four terms of 11 weeks each, with four vacations of two weeks each. Total expense for the education of each scholar is 50 or 60 dollars. Board may be placed on an average at one dollar twenty-five cents per week. We find in a recent Maine newspaper of a very respectable character, the following statement: "We do not recollect hardly three academies in the State, which have not become either nearly inefficient, for want of funds, or are struggling under a weight of responsibilities and debts that would sink any class of the community, unless they had minds like a Gifford, a Heyne, or a Franklin, and the heart of a Howard." If this statement conveys any thing like the truth, as we have no reason to doubt that it does, it becomes the people of Maine, to ascertain the causes and apply the remedies without delay.

Colleges and higher seminaries.

Waterville college. This institution is located on the western bank of Kennebec river, in the town of Waterville, eighteen miles above Augusta, the capital of the State. The principal buildings are two brick edifices, situated a short distance north of the village, with an ample space between them for a chapel, which is soon to be erected. The following gentlemen compose the faculty of the college:

Rev. Jeremiah Chaplin, D. D. president.
Joseph A. Gallup, M. D. professor of institutes of med. &c.
Thomas J. Conant, Greek and German languages.
George W. Keely, mathematics and natural philosophy.
Willard Parker, M. D. anatomy and surgery.
Rev. Calvin Newton, rhetoric and Hebrew.
David Palmer, M. D. medical jurisprudence, pharmacy, &c.
John O'B. Chaplin, Latin and English languages.

The requisites for admission and the course of studies are similar to those generally required by the New England colleges. Among the classics studied

in college, are Plato's Phædo, Memorabilia of Socrates, Cicero's Tusculan Questions, Juvenal's Satires, &c. The German language is a part of the course. All the expenses necessarily incurred by the student in college, except the expense of books and furniture, which may be hired for eight or ten dollars a year, is 75 dollars, of which board is 39 dollars, and college bills 26 dollars 50 cents. The Latin and Greek classics are loaned to such students as wish to hire, for a few cents a term. The workshop connected with the college, consists of two buildings, one 80 feet by 20, of one story; the other of two stories, 80 feet by 24. Students are allowed to labor in the shop three hours a day.

"In the mechanics' shop connected with Waterville college, an experiment has been made, the results of which, though obtained under great disadvantages, are certainly of the most cheering kind. By devoting three hours of each secular day to business of this kind, the students have earned from one to two dollars a week, which ought to be considered as furnishing good ground to believe that when the system is properly matured, the industrious student will be able to earn at least sixty dollars a year." Of the school of medicine connected with Waterville college, we shall give some account under the head of Vermont.

Bowdoin college. This institution was incorporated by the legislature of Massachusetts in 1794. The first class was graduated in September, 1806. Hon. James Bowdoin of Boston, gave it 6,000 acres of land in the town of Lisbon. He also purchased for it a collection of well arranged minerals, and fine models of chrystalography. In his last will, he bequeathed to it a collection of 75 paintings, as well as other articles. The college buildings are delightfully situated, on a plain near the Androscoggin river, in Cumberland county, about twenty-five miles north of Portland, and about the same distance south of Augusta. Rev. Dr. Joseph McKeen was the first president of the college. He was inducted into the office in September, 1802, and died July 15, 1807. He was succeeded by the Rev. Dr. Jesse Appleton, who remained in the office from December, 1807, till his death, November 12, 1819. He was succeeded in 1820, by the Rev. William Allen, D. D. On the separation of Maine from Massachusetts, the trustees surrendered its former charter, and received a new one from the State of Maine, with a liberal annuity in aid of its funds. By a law of the legislature of Maine, passed in 1831, Dr. Allen was removed from the presidency. The legality of this act of the legislature will soon be tried in the circuit court of the United States. Other facts concerning the college will be mentioned in the tables in the sequel.

Medical school. This institution was established by an act of the legislature, June 7, 1820, and is under the direction of the Boards of trustees and overseers of Bowdoin college. The lectures commence annually about the middle of February and continue three months. The fees for the various courses are about fifty dollars, and a graduating fee of ten dollars. The library contains about 2,600 volumes, selected with much care. Number of students 100.

Bangor theological seminary. This institution was incorporated in 1814, by the name of the Maine charity school, and was opened in Hampden, in 1816, with the special view to the instruction of young men, of the Congregational denomination, intending to enter the ministry. It was afterwards removed to Bangor, a town at the head of tide navigation, on the Penobscot river, in Penobscot county, 60 miles from the sea, 66 east of Augusta, 661 from Washington city, and in the heart of the State. Its first professors were Rev. John Smith, D. D. and Rev. Bancroft Fowler. It has passed through great adversities, and undergone several important changes of character, until it is substantially conformed to the other schools of theology in our country. Rev. Enoch Pond, lately editor of the Spirit of the Pilgrims, Boston, is professor of theology, and Rev. Alvan Bond, formerly minister of Sturbridge, Mass. is professor of biblical literature. No professor of sacred eloquence is yet appointed. Since the establishment of the institution, *sixty-two* young men have been educated for the ministry, and about twenty others have received assistance in preparing for the same work, making more than eighty in all. Most of

them have been aided by the funds of the institution. The whole amount thus appropriated, exceeds 12,000 dollars. These young men have been residents of eight or ten States. Twenty-eight churches in Maine, have been from this source furnished with pastors, and nearly one fourth of the present settled ministers of the Congregational denomination in Maine, acquired their education at Bangor. To relieve the seminary from all embarrassments, it is proposed to raise the sum of 30,000 dollars. A part of the sum has been subscribed. Bangor is more than 200 miles from any other theological seminary. Connected with it is a classical department under the direction of a principal. "The order of studies is arranged with a special reference to the theological course, so as to be *substantially equivalent* to a more liberal education." This department is open for any students who wish to become fitted for college, and any young man of good moral character may be received. Bangor is in the centre of a commonwealth, which will probably, in the lapse of a few years, sustain a population of 2,000,000.

New Hampshire.

Elementary education.

Common schools are established throughout the State, and for their support a sum, amounting each year, since 1818, to 90,000 dollars, is annually raised by a separate tax. The State has a literary fund amounting to 64,000 dollars, formed by a tax of one half per cent. on the capital of the banks. The proceeds of this fund, and also an annual income of 9,000 dollars, derived from a tax on banks, are appropriated to aid in the support of schools. We have no information of any recent changes in regard to common schools in this State. We presume that their condition is substantially the same as in the other New England states.

Academies and other public schools.

Name.	*Incorporated.*	*Instructors.*
Adams female, Derry,	1823	C. C. P. Gale, and assistants.
Alstead,	1819	Not in operation.
Atkinson,	1791	John Kelly.
Boscawen,	1828	Miss Sarah Crocker.
Brackett, Greenland,	1824	Edward Buxton.
Chesterfield,	1790	Charles L. Strong.
Effingham,	1819	Eaton Mason, A. B.
Francestown,	1819	Benjamin F. Wallace.
Franklin, Dover,	1803	Thomas Hardy.
Gilford,	1820	
Gilmanton,	1794	Wm. C. Clark.
Hampton,	1810	Roswell Harris & J. Dow.
Haverhill,	1794	Ephraim Kingsbury.
Hillsborough,	1821	
Holmes, Plymouth,	1808	
Hopkinton,	1827	E. S. Colby, Miss C. Knight.
Kimball Un. Plainfield,	1813	Rev. Israel Newell.
Lancaster,	1808	Walter P. Flanders.
New Hampton,	1821	Wm. Heath, D. Burbank, &c.
New Ipswich,	1789	Robert A. Coffin, Mrs. Coffin.
Newport,	1819	
Pembroke,	1818	E. D. Eldridge, Miss Hill.
Phillips, Exeter,	1781	B. Abbot, Rev. I. Hurd, G. L. Soule, J. H. Abbot.
Pinkerton, Derry,	1814	Abel F. Hildreth.
Portsmouth,	1808	S. L. Emery, Miss E. Spalding.
Salisbury,	1808	
Rochester,	1827	
Wakefield,	1827	
Walpole,	1831	C. H. Allen.
Wolfeboro' and Tuftonboro'	1820	Rev. Enos Merrill.
Woodman, Sanbornton,	1820	Lewis F. Laine.

Phillips' Exeter academy was founded at Exeter, by the Hon. John Phillips, LL. D. It is one of the best endowed institutions of the kind in the United States. It has a library of 600 volumes and a valuable philosophical apparatus. The building is an edifice 76 by 36 feet, two stories high, with two wings, 34 by 28 feet, one story high. The number of students is 75. The *Adams female* academy in Derry, has a fund of $4,000. It has a good chemical and philosophical apparatus. All the branches of an English education are taught, with the Latin and French languages. The *Gilmanton* academy has funds—6,000 dollars at interest, and 7,000 acres of land in Coos county. The *Kimball Union* academy has 40,000 dollars in funds, the donation of Hon. Daniel Kimball. The income is devoted principally to aid pious and indigent young men in preparing for the Christian ministry. The trustees are 13 in number,—annual meeting in May. First vacation three weeks from the second Wednesday in May; second, three weeks from commencement at Dartmouth college; third, three weeks from the last Wednesday in December. Application for aid may be made to the secretary, Newton Whittlesey, Esq. Cornish. The *Pinkerton* academy was founded by Major John Pinkerton. Funds 15,000 dollars, besides real estate. The unincorporated public schools with the instructors, are as follows:

Amherst, A. Whittemore, Jr.	Exeter, Miss Julia A. Perry.
Antrim.	Hancock, Ephraim Taylor.
Barnstead, Nathaniel Grover.	Keene Fem. Sem. Misses Fisk, Withington, Kent & Holmes.
Concord, Joseph B. Eastman.	Pittsfield, John Seaborn.
Concord Female, Miss Mary B. Ware.	Wentworth, Joseph Fellows.
Concord Female Seminary, Miss L. C. Farnum.	Nashua, Frederick A. Eldridge.
Derry village, Misses Washburn and Fairchild.	Claremont, Young ladies', Misses Thatcher and Stevens.

Academical and theological institution at New Hampton. This seminary is situated near the centre of New Hampshire, at a small distance from the Pemigewasset river, the principal branch of the Merrimac. From an elevation less than a mile south of the institution, may be seen an area of more than 100 miles in diameter, including a point of the State of Maine on the east, and of Vermont on the west. The institution, in its present form, went into operation in 1825. Forty-nine scholarships were procured in a short time, on the principle, that the subscribers should pay the tuition of a scholar for five years. In 1826, Mr. Farnsworth was elected principal and professor of theology. The act of incorporation provides that the Baptist state convention shall, annually, elect seven of the thirteen trustees, the principal being one, ex-officio, and five of the ten overseers. In 1827, an additional building was erected. In 1829, a seminary for young ladies was established as a distinct branch of the institution, and a suitable building was erected at the distance of a mile and a half. A large edifice was soon after erected at an expense of not far from 7,000 dollars. The building is of brick, 100 feet in length by 36 in breadth, and three stories high, divided into 36 rooms, having also a basement devoted to the commons. The plan of the institution is this: Five distinct departments; *theological*, embracing such students as are preparing for the ministry, under the care of the principal; *classical*, students in the Latin and Greek languages; *senior English*, higher branches of English studies; *junior English*, lads from eight to fifteen years of age; and the *female* department, instructed usually by three ladies. The theological department is now entirely suspended. The whole expenses of a student, annually, exclusive of books, do not exceed 70 dollars. The annual period of instruction is divided into three terms, commencing on the first Monday in September, last Monday in November, and first Monday in May, with vacations of two and a half weeks, one week, and two weeks. Mr. Farnsworth has lately resigned his appointment. The instructors are now,—

——— ———, principal and professor of languages.
Wm. Heath, professor of mathematics and natural philosophy.
M. Curtis, D. Burbank, tutors.
G. T. Barker, teacher of penmanship.
Martha Hazeltine, principal of female seminary.
Misses Rand, Sleeper, and Woodman, assistants.

The following was the number of students in November, 1832:

Classical students,	96	Senior English,	76
Junior English,	34	Female,	108
Total,		314	

A public examination of all the departments takes place on the close of the summer term.

Colleges and higher seminaries.

Dartmouth college. In December, 1743, Samson Occom, a Mohegan Indian, solicited admission into an English school, taught by the Rev. Eleazar Wheelock, D. D. of Lebanon, Connecticut. In consequence of the education of Occom, Dr. Wheelock was induced to form the plan of an Indian missionary school. Two Indian boys of the Delaware tribe, entered the school in December, 1754. In 1762, Dr. Wheelock had more than twenty Indian youths under his care. For their maintenance, funds were obtained by subscription of benevolent individuals, from the legislatures of Connecticut and Massachusetts, and from the commissioners in Boston of the Scotch society for promoting Christian knowledge. Joshua Moor, a farmer at Mansfield, Connecticut, having made a donation of a house and two acres of land in Lebanon, contiguous to Dr. W.'s house, the institution received the name of Moor's Indian charity school. In 1764, the Scotch society appointed a board of correspondents in Connecticut. This board in 1765, sent out white missionaries and Indian schoolmasters to the Indians in New York. For the enlargement of this school, Mr. Whittaker, minister of Norwich, and Samson Occom, were sent to Great Britain in 1766. The money, which they collected for Moor's school, was placed in the hands of a board of trustees in England, of which the earl of Dartmouth was the head, and in conjunction with the Scotch society. As the school increased, Dr. W. determined to remove it to a more favorable location, nearer to the Indians, and to establish in connection with it a college for instruction in all the branches of science. Larger tracts of land being offered in New Hampshire than elsewhere, he concluded to transplant his school to Hanover, and there to found a college. A charter was given by Governor Wentworth in 1769. In 1770, Dr. W. removed to Hanover. The school has ever been distinct from the college, with a separate incorporation, obtained at a subsequent period from New Hampshire. Of Moor's school, the earl of Dartmouth was a benefactor, but not of Dartmouth college, to the establishment of which, he and the other trustees of the fund were opposed, as being a departure from the original design. Dr. W., his family, and pupils, in all about seventy individuals, at first resided in log-houses, but the frame of a small two story college was soon set up. The first commencement in the college was held in 1771, when four students graduated. At this period the number of his scholars destined for missionaries was 24, of whom 18 were whites, and only 6 Indians. Experience had proved that his plan of an Indian college could not succeed.* He had found that of 40 Indian youths, who had been under his care, 20 had returned to the vices of savage life. The revolutionary war obstructed, in a great degree, the projects, which he had commenced.

After being at the head of the college about nine years, he died April 24, 1779, aged 68. Having the privilege of naming his successor, he nominated his son, John Wheelock, LL. D. He remained in the office from 1779 to 1815, when he was removed by the trustees. The reasons of this measure it is not necessary to explain at length in this place. At the session of the legislature of the State in June, 1815, Dr. Wheelock, then president of the college, presented a memorial to that body, charging a majority of the trustees with gross misbehavior in office. The legislature sent thereupon a committee to investigate facts and make a report. This report was committed to a joint committee

* The experiment has been repeatedly tried of educating Indians at our public seminaries, but we believe in every instance, unsuccessful. The project of a foreign mission school at Cornwall, Connecticut, was beset with difficulties.

of both houses, who "expressly declined considering the report of facts of the investigating committee as the proper ground on which the legislature ought to proceed in relation to the college." The trustees soon after removed Dr. Wheelock from the presidency, and appointed Rev. Francis Brown, D. D. of North Yarmouth, Maine, who accepted the appointment. By successive acts of the legislature, the twelve trustees under the old charter, and nine other individuals, were appointed trustees of a new corporation, under the name of the Dartmouth university. A board of overseers was also chosen. Nine of the trustees were to be sufficient for a quorum. A part of the new board met and elected Dr. Wheelock as president, who died soon after. Another individual was substituted in his place. The new trustees took possession of the property of the college. Nearly the whole body of students however remained under the instruction of the faculty appointed by the former board. The case was soon brought before the supreme court of the State, and the acts of the legislature were declared to be constitutional. The subject was then carried by appeal to the supreme court of the United States. The judgment of the State court was reversed, and the acts of the legislature declared to be unconstitutional. This question was thus put at rest greatly to the satisfaction of all the enlightened friends of our public institutions throughout the United States. President Brown died greatly lamented, July 27, 1820, aged 36. His judgment, intelligence, and firmness, remarkably qualified him for his trying situation. He was succeeded by Rev. Daniel Dana, D. D., who remained in office but one year. He was succeeded by the Rev. Bennet Tyler, D. D. Dr. Tyler resigned in 1828, and was succeeded in 1829, by the Rev. Nathan Lord, D. D. the present incumbent. The faculty of the college are,—

Rev. Nathan Lord, D. D. president.
Ebenezer Adams, A. M. professor of mathematics and natural philosophy.
Rev. Roswell Shurtleff, professor of moral philosophy and political econ.
Reuben D. Mussey, M. D. professor of anatomy and surgery.
Daniel Oliver, M. D. professor of mat. med. and intel. philosophy.
Rev. Charles B. Hadduck, professor of rhetoric and oratory.
Rev. Calvin E. Stow, professor of languages.
——— ———, Phillips professor of theology.
Ira Young and Evarts Worcester, tutors.

"There is a public examination of the several classes annually, in all the branches to which they have attended during the year; continued not less than ten days, in the presence and under the direction of a committee of gentlemen of education, invited by the faculty to attend for that purpose. It is the intention of the faculty to make this scrutiny of the intellectual character and attainments of the young men under their tuition, strict and thorough; and to determine their standing by the progress actually made, and the knowledge acquired." "Instruction is given to the three higher classes chiefly, and to the freshmen in part, by the president and professors, whose permanent connection with the college may be expected to secure to the students the benefits of experience and of extended investigations." Individuals who wish to attend the lectures and recitations of particular departments only, without reference to a degree, may have that privilege. The usual course of studies and lectures is adopted. The whole expenses of a student, annually, with the exception of books, clothes, and personal expenses, is estimated at $94 24; of this sum, $27 is for tuition, and $47 50 for board.

Medical department of Dartmouth college. The annual course of lectures begins one week after the college commencement, and continues 14 weeks. Four lectures daily; a part of the time, five. Fees for the course, $50. Matriculating fee, $2. Library fee for those who take books, fifty cents. Surgical operations performed gratuitously before the medical class, during lectures. A course of private instruction is given by Drs. Mussey and Hall, commencing the first of March, and continuing till the college commencement in August. Fees for the private course, $25. Resident pupils are entitled to the privileges of

resident graduates, are allowed the use of the college library, and may attend the public lectures in the academical departments without expense. The graduating expenses are 18 dollars. The professors in this department, are Drs. Mussey, Oliver, and professor Hale. The delegates from the New Hampshire medical society are Drs. Thomas Chadbourne and Moses Long.

The New Hampshire medical society was incorporated in February, 1791. The annual meeting is at Concord, on Tuesday, preceding the general election. President, Daniel Oliver, M. D. of Hanover, 12 counsellors, 12 censors, Enos Hoyt, M. D. Northfield, secretary; Nathan Sanborn, M. D. Henniker, treasurer; orators for 1833, Drs. Twitchell and Sanborn; fellows, 75, districts, 6.

The New Hampshire historical society was incorporated June 13, 1823. Annual meeting, second Wednesday in June. Hon. Matthew Harvey, Hopkinton, president; John Farmer, Esq. Concord, secretary. Committee for publishing fourth volume, Hon. Wm. Prescott, Rev. N. Bouton, John Farmer; orator for 1833, John Kelly, Esq. Number of members, 50.

VERMONT.

Elementary education.

The money raised by the general law for the support of schools, at three per cent. on the grand list, (the valuation of taxes,) would be between 50,000 dollars and 60,000 dollars; and about as much more is supposed to be raised by school district taxes. The State has a literary fund, derived principally from a tax of six per cent. on the annual profits of the banks; the amount on loan in September, 1829, was $23,763 32. The number of district schools in 1831, was about 2,400. The whole number of persons in Vermont, in 1830, between five and twenty years of age inclusive, was 104,850. This would give about 43 scholars to each school district. Probably the average number who attend school in each district, is less than 30. The legislature applied to the school fund in 1832, $9,586. The commissioners of this fund, are Benjamin F. Deming of Danville, Jacob Collamer of Royalton, William Page of Rutland, and Zadock Thompson of Burlington.

Academies and high schools.

The whole number of academies and high schools is about 35. A part are incorporated; a number are not now in operation. We are not able to furnish a complete list.

Brandon select school. Number of scholars, February, 1833, 116, of whom 30 are ladies. Terms for all studies except the languages, $3; for the Latin, Greek, or French languages, $4. Mr. Chauncey B. Taylor, is principal. *Baptist institution in Brandon.* The trustees of the "Vermont literary and scientific institution," at a late meeting, selected the ground on which the building for the male department of the institution is to be placed, and purchased a substantial dwelling-house and about 30 acres of land, immediately connected with the site given by the inhabitants of Brandon. An individual has given the trustees a lease of a workshop and water privileges for twenty years, rent free. It is proposed to raise a subscription of $10,000, and to have a male and female institution in separate buildings, at some distance from each other. The inhabitants of Brandon have agreed to erect and finish one of the edifices, 100 by 40 feet, three stories high. A very flourishing female seminary has been for some time in operation in *Middlebury*, under the superintendence of Miss Cooke, formerly of Vergennes. In the same place is a classical institution for lads, in some sense preparatory to Middlebury college, though entirely distinct from it. At *Burlington* there are several schools of an established character; at *Chelsea*, a high school; at *Royalton*, a female school under the care of Miss Washburn; at *Norwich*, opposite Dartmouth college, the Methodists are intending to establish a literary institution; at *Chester* there is

one of the oldest academies in the State, with a commodious brick building, well situated; at *Randolph* is the "Orange county grammar school," under the care of Timothy G. Brainerd as permanent principal instructor;—tuition, $2 50 a quarter, and board from $1 to $1 50 a week; at *Springfield*, is the *Springfield village school*, under the care of Homer H. Stewart, a graduate of Middlebury college. The *Craftsbury* academy has a large and commodious building, and a valuable apparatus; Mr. Hosmer, principal, and Miss Sabin the charge of the female department; tuition, $3 a quarter; board from $1 to $1 25 a week; instruction is given in music. The *Bennington* academy has been for some time an important seminary in the south-western part of the State. At *Manchester*, in Bennington county, about twenty miles north of Bennington, is the "Burr seminary," founded by the late Joseph Burr, Esq. Mr. Burr bequeathed $10,000 for this object, on condition that $10,000 additional, should be raised within a definite period. The sum has been raised. From a prospectus of the institution, just published, we quote the following sentences:

"The seminary is to be opened with public exercises on the 15th day of May 1833; and instruction is to commence on the day following, under the charge of the Rev. Lyman Coleman, principal, and John Aiken, Esq. associate principal.

"The course of instruction will include the mathematics and the several branches of a thorough English education; together with the Latin, Greek, and Hebrew languages, and generally all the branches necessary for admission into any of our colleges. Such as are denied the higher privileges of a collegiate education, may be conducted through a more extended course, preparatory to their entering directly upon professional studies. The Bible also, will be the distinct object of study, and on the Sabbath and other suitable occasions, familiar instructions will be given on morals and religion.

"The expenses of the institution will be, for tuition in the ordinary English branches, $3 a quarter, or $12 a year; and in the higher mathematics, philosophy and the ancient classics, $4 a quarter, or $16 a year;—for room rent, $1 50 a quarter, or $6 dollars a year; and for board and washing, the cost, not exceeding $1 25 a week, exclusive of fuel and light. Payment is to be made quarterly; for which satisfactory security will be expected on admission to the seminary.

"The means furnished by the institution, towards defraying these expenses, consist, in the first place, of the income of the charity fund; that is, the interest of $10,000, bequeathed by Mr. Burr, which will enable the board to furnish instruction gratuitously, to thirty-eight pupils; and to this the number of their beneficiaries, at present, is necessarily limited. In the distribution of this charity, reference is to be had to the indigence of the applicants, and their promise of usefulness in the ministry, *without regard to any religious denomination.* And on making application, they will be expected to furnish the same testimonials of their indigence and Christian character, as are required by the American Education Society. Application may be made to either of the following gentlemen, members of the executive committee, to wit: Rev. Mr. Jackson of Dorset, Rev. Mr. Coleman, Rev. Mr. Anderson, and John Aiken, Esq. of Manchester.

"A more important and efficient aid, it is believed, will be derived from *the labor of the students.* For the purpose of agricultural labor, a lot of about thirty acres of land is attached to the institution, a considerable part of which will be appropriated to tillage and gardening. Provision has also been made for the erection of a workshop, to be furnished with valuable machinery, propelled by a water power, and affording important facilities for the successful prosecution of various branches of mechanical labor. The steward of the seminary is himself an experienced and skilful mechanic, and it will be his duty to superintend the operations of the shops, to make the necessary contracts, to instruct the inexperienced, and to make arrangements for the profitable employment of all during the hours of labor."

Colleges and higher seminaries.

Middlebury college. This college was incorporated in 1800. It is pleasantly

situated in Middlebury, a town of 3,468 inhabitants, in Addison county, 32 miles south of Burlington, 32 north of Rutland, and 51 south-west of Montpelier. The college buildings are two in number, one of wood, three stories high, containing a chapel and 20 rooms for students; the other, a spacious edifice of stone, 108 feet by 40, four stories high, containing 48 rooms for students. The buildings are on an elevation of 342 feet above lake Champlain. The funds of the college are not large, having been derived entirely from individual donations. The board of trustees, styled the "president and fellows of Middlebury college," is not limited as to numbers. This college holds an important rank among the seminaries of the land. It has been distinguished, perhaps, above all others for the enjoyment of special divine influences. The first president was Rev. Jeremiah Atwater, D. D. from 1800 to 1809. Rev. Henry Davis, D. D. from 1810 to 1817. Rev. Joshua Bates, D. D. the present incumbent, was inducted into office in 1818. The board of trustees now consists of 25 members, 12 laymen and 13 clergymen; 21 residents in the State, and 4 elsewhere. The faculty are,

Rev. Joshua Bates, D. D. president.
Rev. John Hough, professor of languages.
Rev. Wm. C. Fowler, Burr professor of chemistry and natural history.
Edward Turner, Painter professor of mathematics and natural philosophy.
Wm. H. Parker, tutor and librarian.

A convenient mechanical shop has been erected, and furnished with appropriate tools; and a mechanical association formed among the students, for the purpose of obtaining regular and profitable exercise. The usual expenses of a liberal education are considerably diminished by the ample library of the Beneficent society, from which indigent students are gratuitously furnished with text-books; and other students at a small expense. The tuition is $20, and the average board (in private families) $1 25 a week, amounting to $50 per annum. The whole expense is about $86. Those students who desire it, have assistance in pursuing studies not required by the laws of college, such as the Hebrew and French languages. The course of study does not vary materially from that pursued at other colleges.

University of Vermont at Burlington. This institution was incorporated and established at Burlington, in 1791, but did not go into operation till 1800. It is finely situated on the east side of the village, a mile distant from lake Champlain, on ground elevated 245 feet above the surface of the water, and commanding an extensive and delightful prospect, embracing a view of the lake with the high mountains beyond on the west, and the Green mountains on the east. A large college edifice of brick, which was completed in 1801, was consumed by fire in 1824; since which time three brick edifices have been erected, two of them containing rooms for students, the other a chapel and other public rooms. The university possesses considerable endowments, consisting principally of lands. Burlington is the most important commercial town in Vermont. It is 38 miles west of Montpelier, and 100 south of Montreal. Its population in 1830, was 5,525. The following are the faculty of the university:

Rev. James Marsh, D. D. president.
George W. Benedict, professor of natural history, chemistry, &c.
Rev. Joseph Torrey, professor of languages.
George Huntington, professor of mathematics and natural philosophy.

The course of instruction at this seminary is remarkably intelligent and thorough. Though the distinction of classes is preserved, yet the main part of the instruction is carried on by subjects—that is, all in the institution study the Latin language, for instance, together. Entire authors are used, rather than extracts, and compends. A rigorous examination, of several weeks continuation, is held in the summer. We quote the following extracts from a circular, lately issued by president Marsh. It is important, as showing the comparative

state of education in the different counties of the State, and as a reason why the Vermont university has not received a larger patronage:

"They are ascertained by an examination of the recent catalogues of the several colleges named in the table, and probably present a fair average of the number in college for a period of four years. There may be some few students indeed in other colleges out of the State, whose catalogues were not at hand, but not enough it is presumed materially to affect the result. The annexed table exhibits at one view the number from the several counties in each of the colleges, and the whole number from each county. At the bottom is seen the number from the State in each of the several colleges, and the sum of the whole. In the two last columns are the population of the several counties, and the ratio of students to population in each.

	Dartmouth.	Williams.	Bowdoin.	Amherst.	Yale.	Univ'y Vt.	Middlebury.	Tot. in each co.	No. of inhabitants.	No. of inhabit's to one student.
Bennington,	0	8	0	0	0	0	0	8	14,470	1,810
Windham,	2	7	0	6	3	1	5	24	28,748	1,193
Windsor,	9	0	0	1	3	3	11	27	40,623	1,500
Rutland,	1	1	0	2	0	0	25	29	31,295	1,077
Addison,	0	0	0	0	0	2	35	37	24,940	674
Orange,	4	0	0	0	0	4	3	11	27,285	2,880
Caledonia,	3	0	1	2	0	1	3	10	29,976	2,997
Washington,	1	0	0	0	0	0	1	2	21,394	10,697
Chittenden,	0	0	0	0	0	4	2	6	21,775	3,629
Grand Isle,	0	0	0	0	0	1	0	1	3,696	3,696
Franklin,	0	0	0	0	1	3	5	9	14,470	2,725
Orleans,	3	1	1	0	0	0	0	5	13,980	2,796
Essex,	1	1	1	0	0	2	0	5	3,981	796
	24	18	3	11	7	21	90	174		

"1. From this table it appears, that of 174 students, 63, or something over one third, go out of the State for their education.

"2. That from the six southern counties with a population of 170,052, there are at college 136 students, and from the seven northern counties with a population of 116,656 only 38 students, while the same ratio with the southern would give them 93.

"3. That Addison and Rutland counties with a population of 56,235 educate 66, while a population of the same amount nearest to this university, including Chittenden, Grand Isle, Franklin, and a part of Washington, educate but 17 students, and that those two counties alone educate nearly twice as many as all the northern counties, which according to the same ratio would educate 136. The last column shows in a striking degree also, the disparity in the ratio of inhabitants to students in these districts.

"4. Of the 66 students from Addison and Rutland counties 60 are at the college within their own limits. Did the corresponding district in the vicinity of this institution furnish students in the same ratio, and regard their local interests with the same zeal, the institution would now have from its own neighborhood 53 in addition to the 7 which it now has, aside from the effect of this in drawing students from abroad.

"5. The friends and patrons of this institution may find in these facts a sufficient reason for the smallness of the number of students, and at the same time encouragement with regard to its future usefulness, if, with the increasing wealth and improvement in other respects of the northern counties of the State, such means are used, as surely ought to be used, to promote here the higher interests of education. These counties though more recently settled, are certainly not inferior to any other part of the State in general enterprize, and the spirit of improvement, and it may be hoped will not be long behind in directing their attention and efforts to the advancement of education among them in all its departments. With this object before them, and in view of the present state of the case, is it not the duty, especially of the friends of learning among us, of all, who believe in the connection between the advancement of education and the general improvement and well being of the community, to turn their thoughts with earnestness to this subject? Is it not time, that a greater number of our young men of talents, and piety, and promise were put in a course of education,

which will prepare them for spheres of more extended usefulness in church and state? In aiming to exert an influence to this end, and urging the public and liberal education of greater numbers of students, especially in the region of country in which we are placed, we must of course hope to promote at the same time the interests of this institution by increasing its numbers, but it will not be thought arrogant, if we claim also to be actuated by higher motives, and an earnest regard to the public interest. Every thinking man sees, and cannot but see, the connection and mutual dependence of all the different departments and stages of education. It is impossible that education of the lowest grade in common schools should be what it ought to be, except through the influence, and of course in connection with the highest attainments of education in institutions of another grade. What is done for one department is in some degree done for all, and surely, if there was ever a state of things, which called for the highest efforts in bringing forward on the stage of action men of educated and enlarged minds, taught and disciplined to act on great and pure principles, that state of things now exists. We hope the time is not far distant, when each and every part of our State will be numerously and honorably represented, both in the halls of science, and in every sphere of public, enlightened and benevolent enterprize."

Medical school connected with the university of Vermont. Instruction is given by Drs. Lincoln, Sweetser, and Benedict.

Vermont academy of medicine at Castleton. We have received no recent information concerning this school.

Clinical school of medicine at Woodstock. Connected with Waterville college, Me. and with Middlebury college. The professors are,

Joseph A. Gallup, M. D. physiology, pathology, &c.
Willard Parker M. D. anatomy and surgery.
David Palmer, M. D. obstetrics, materia medica.
John DeWolfe, chemistry and botany.

The annual course of lectures commences on the first Thursday of March, and continues 13 weeks. From four to six lectures are given daily. Fees for all the lectures, $40; graduation fee, $12; diploma, $3. Examinations for degrees are held at the close of the term by the faculty, assisted by a board of visitors appointed by the corporation of Middlebury college, and delegates from the Vermont medical society. The institution is furnished with anatomical preparations, chemical apparatus, mineralogical specimens, surgical instruments, &c. The course of instruction in the recess of the lectures is continued. Edwin Hutchinson is secretary of the faculty.

MASSACHUSETTS.

Elementary education.

The following is the abstract of the school returns made to the general court, in January, 1833, from *ninety-nine* towns in the Commonwealth. Amount paid for public instruction during the year 1832, $98,086 43. Number of public school districts, 791. Aggregate time of keeping schools in the year, estimated in months; male teachers, 2,586, female teachers, 3,725. Whole number of pupils attending the schools kept by the towns in the course of the year, 49,582. Number of academies and private schools, 395. Number of pupils in academies and private schools not attending public schools, 8,284. Estimated amount of compensation of instructors of academies and private schools, $81,294 39. Number of persons over fourteen years, and under twenty-one, not able to read and write, 10. The towns from which the returns are made are distributed in about equal proportions in the various counties of the State. The population of the whole State in 1830, was 610,014; of the 99 towns from which returns were made, 201,681. Whole number of towns and districts in the Commonwealth, 305; towns from which returns have been received, 99; so that from one third of the towns and nearly one third of the population, returns have been received.

The condition of the schools in the whole Commonwealth may, therefore, be thus stated:

Towns	Cost of pub. inst.	No. school districts.	Months by male teachers.	Female teachers.
305	$294,259 29	2,273	7,758	11,175

Total months.	Pupils in pub. schools.	Acad. & priv. schools.	Pup. in acad. & priv. schools.	Pay of inst. acad. & priv. schools.	No. between 14 & 21 who cannot read.
18,933	148,656	1,185	24,852	$243,883 17	30

The amount of compensation paid to male instructors, by the month, is from $10 to $25. The average is probably about $15. Females are generally paid by the week, from 75 cents to $3, average, $1 25. The price of wages is higher in Worcester and the counties east, than it is in the four western counties. There is no school fund in this State.

The number of public schools in Boston, in January, 1830, was as follows: 9 grammar and 9 writing schools; one Latin and one English high school for boys; 57 schools for children between four and seven years of age, and denominated primary schools; 2 schools in the house of industry, and one school denominated the house of reformation; the three last in South Boston, making together 80 public schools. The whole number of scholars at the above schools was 7,430. The total expense for the year 1829, of the public schools, was $65,500. The whole number of private schools in the city, was 155, the whole number of pupils, 4,018; the expense of tuition, &c. $107,702. The whole number of schools public and private was 235; whole number of pupils, 11,448; total amount for tuition, fuel, books, &c. $196,829 25.

Academies and public schools.

The academy at *Williamstown* was incorporated in 1828; we have not learned its present condition. The *Pittsfield female* academy was incorporated in 1807. The *Berkshire gymnasium* was established in Pittsfield in 1827; it is under the care of the Rev. Chester Dewey, formerly professor in Williams college—he is assisted by a number of teachers in the English branches of education and in the languages; three large and elegant buildings have been erected on a commanding site north of the town; the whole expense of the board, tuition, &c. of lads is from $195 to $250 according to their age. The *Stockbridge* academy was incorporated in 1828. The *Lenox** academy, incorporated in 1803, has prepared a large number of individuals for college, and is a very useful institution; the average number of scholars, 60 or 70; the *Northfield* academy has 107 students and the annual expense for instruction, &c. is $800. At *Greenfield* is the "Fellenburg institution" under the instruction of Mr. James H. Coffin; the students are essentially aided by provisions for manual labor; Mr. Coffin is an experienced instructor. At the same place is a female seminary of considerable reputation under the care of the Rev. Henry Jones. *Deerfield** academy is one of the oldest in the State, and was incorporated in 1797; it has a valuable chemical and philosophical apparatus. *Amherst** academy was incorporated in 1816, and is under the care of Rev. Simeon Colton; in the autumn, a class of school teachers is instructed; beneficiaries receive their tuition gratuitously; the number of scholars is from 90 to 120, all males; a class of 20 or 30 are fitted for college each year; it has been ever since its establishment one of the principal academies in the State. The operations of the *Mount Pleasant classical institution* in the same town, we believe, are for the present suspended; a change in its character is contemplated. In the same place is a flourishing female school under thecare of Miss Hannah White. At *Conway* is a valuable private school, taught by Mr. John Clary. At *Ashfield* is an academy, called the "Sanderson academy," incorporated in 1821, not now in operation. At *Hadley* is *Hopkins** academy, incorporated in 1816, under the care of Mr. Lewis Sabin and Miss Louisa Billings; the income from the funds amounts to about $400 per annum. At *South Hadley*, four miles below Hadley, is the "*Woodbridge* school," under the care of the Rev. Vinson Gould and Mr. D. R. Austin; it is for lads only; it has usually

*Shows that it has had a tract of land from the legislature, six miles square in Maine.

30 or 40 scholars. One great object of the school is to exert a correct moral influence. At *Northampton* is the Round Hill school under the care of Mr. Joseph G. Cogswell. It is after the model of the German gymnasia, and embraces a course of very thorough English and classical instruction. At *Southampton*, eight miles south of Northampton, is the "Sheldon academy," incorporated in 1829. Samuel Hunt and Mahlon P. Chapman, principals. A small philosophical apparatus is connected with the institution. Gratuitous lectures are given on various interesting subjects. Particular attention is paid to school keeping in the autumn. The expenses are, board, from $1 to $1 50 per week, fuel and lights included. Tuition, $3 per term, with a small charge for fuel. The summer term commences May 29, and the fall term September 4, 1833. The whole number of scholars in 1832 was 91 males, and 63 females.

*Westfield** academy was incorporated in 1793. Number of scholars during the year ending Nov. 1832, 186 males, 217 females; tuition is paid in advance, $3 in summer, $3 25 in autumn, winter and spring; students in languages pay fifty cents a quarter more than students in English studies. The academy is provided with a chemical and philosophical apparatus. Lectures are given on a variety of subjects; board is from $1 33 to $1 75 a week; the academy has a fund, the income of which is applied to the payment of teachers in part; the location is delightful; Rev. Emerson Davis is the principal, Miss Harriet J. Messer, preceptress, with nine assistant teachers. There has been an academy or high school at *Southwick*, furnished with a respectable building, for a number of years. At *Springfield* $600 is paid annually for the support of a high school. There are 26 schools in the districts, besides three private ones on the United States' territory; the whole amount paid for public and private instruction, is $6,100; the number of scholars is about 2,000. At *Wilbraham*,* is the Wesleyan seminary, incorporated in 1824, and a flourishing institution, embracing males and females, and a various course of study. At *Monson** is a very flourishing institution, under the care of Rev. Sanford Lawton; the half township of land given to this academy was sold for $5,000; attached to the institution is a general fund of $6,000, a premium fund of $500, and a charity fund of $6,500, making in all $13,000; the charity fund is designed to aid young men in preparing for the ministry; facilities are enjoyed at this academy for manual labor; board is very reasonable. At *West Brookfield* is a female academy, incorporated in 1826. At *Leicester** is one of the oldest academies in the State, incorporated in 1784; the funds amount to $19,000; average number of scholars, 60 or 70; it is in contemplation to erect a new building for the use of this academy. At *Dudley** is Nichols academy, incorporated in 1819; Rev. William S. Porter, principal. At *Milford** is an academy, incorporated in 1828, which has about 35 scholars each quarter. At *Westminster* is an academy, incorporated in 1833, which has 25 scholars, about one half from the neighboring towns. The Baptists are adopting measures to establish a literary institution of a high order in the county of Worcester, and on a system affording opportunity for manual labor. It is proposed to raise the sum of $5,000 in shares of $25 dollars each, of which $2,700 have been raised. The *academy** at New Salem was incorporated in 1795; the *Gates* in Marlboro' in 1830, funds, $2,000; the *Framingham** in 1799, funds, $7,000; the *Billerica* in 1820; the *Groton** in 1793, James Towner, principal. The *female seminary* at Uxbridge, is not incorporated; board, $1 40 a week. The *Lancaster* academy was incorporated in 1828; the *Lexington* in 1822; the *Westford** in 1793; the *Middlesex female* at Concord in 1806. The *Haverhill*, incorporated in 1828, is under the care of Mr. Ebenezer Smith, Jr. and Miss L. S. Batchelder; tuition, $4 a term; board from $1 50 to $2 a week. *Central village academy* in Dracut, incorporated in 1833; the *Bradford* academy in the west parish of Bradford, was incorporated in 1804; tuition from 4 dollars to 6 dollars a quarter; Benjamin Greenleaf, principal; Miss Hasseltine, Miss Kimball, and Mrs. Harris, in the female department. The *Dummer** academy at Newbury, incorporated in 1782, has large funds, given by the gentleman whose name it bears. The *Newburyport* academy, incorporated in 1807. At *Byfield* is a female school, established chiefly as a preparatory school to the Ipswich female seminary, yet advanced classes are received; it is under the

care of Miss Louisa Packard; tuition, 5 dollars a quarter; board 1 dollar 75 cents a week. The *Ipswich female* seminary, was incorporated in 1828. Misses Z. P. Grant and Mary Lyon, teachers, 11 assistant teachers; whole number of pupils in 1832, 221. It is the leading object of the seminary to prepare young ladies of mature minds for active usefulness, especially to become teachers; none are received under the age of 14 years. The winter term commences on the last Wednesday in October, and continues 25 weeks, including a vacation of one week. The summer term commences the last Wednesday in May, and continues 16 weeks; Miss Grant is now temporarily absent on account of ill health; board, including washing and lights, is 1 dollar 75 cents a week; tuition for the winter term, 15 dollars, for the summer, 10 dollars, to be paid at entrance. At *Topsfield* is an academy incorporated in 1828; *Marblehead* in 1792; at *Lynn*, incorporated in 1805; at *North Andover*, the Franklin academy, incorporated in 1803; at *East Bradford*, the Merrimac, incorporated in 1822. *Phillips*,* at Andover, south parish, was incorporated in 1780, and has two departments, classical and English; the first is under the care of Mr. Osgood Johnson. John Adams, Esq. who was for many years at the head of this school, has lately resigned his office; he educated a very large number for college; the institution is provided with a respectable building and with a library of several hundred volumes; the English school was commenced in the autumn of 1830, under the care of Rev. Samuel R. Hall, who is well known by the publication of several important school-books; it has an excellent building of stone, is furnished with various apparatus, and is altogether a very eligible place for acquiring an education; a boarding establishment is connected with both institutions, with land and mechanical accommodations for manual labor; a student by laboring three hours in a day may pay a considerable portion of his expenses. A short distance from the two institutions just named, is the *Abbot female* academy, incorporated in 1829; Samuel Lamson, A. M. principal, Mr. T. D. Smith, Misses L. Tenney, M. P. Abbot, and Mrs. H. W. Everett, assistants; number of pupils, 74; board from 1 dollar 50 cents to 2 dollars a week; a convenient boarding-house will be soon erected; tuition from 4 dollars to 5 dollars a term. At *Woburn* is the Warren academy, incorporated in 1830; funds, $8,000, and accommodations for manual labor. The *South Reading* academy was incorporated in 1828, and is 10 miles north of Boston; the building cost 2,700 dollars, defrayed chiefly by the Baptist society of South Reading; two departments, English and classical; Rev. Harvey Ball and Mr. Samuel Randall, instructors; the number of students averages from 50 to 60; about one half are destined for the Christian ministry, a large proportion of whom prepare for college, or directly for the Newton theological institution; a chemical and philosophical apparatus belong to the institution. At *Charlestown* is a female seminary, incorporated in 1833.

In *Boston*, in addition to what was stated on a preceding page, we notice the following schools: the *Mount Vernon* female school, kept in the masonic temple, Tremont street; Mr. J. Abbott, principal, assisted by Miss R. Leach and others; number of teachers in the winter quarter of 1833, 10, scholars, 135; professor E. A. Andrews of New Haven, Connecticut, took charge of the school May 1st.; in *Bowdoin* street is a school for lads, under the care of Mr. Alfred W. Pike; in *Salem street* is an academy, incorporated in 1816; in *Phillips place* is a female school under the care of Mr. E. Bailey; in *Tremont street*, another female school, under the care of Mr. George B. Emerson; in *Chauncy hall*, is a large school of lads under the instruction of Mr. Thayer; at *South Boston* is a female seminary, superintended by Rev. J. L. Blake, and incorporated in 1833; Mr. F. Leverett keeps a select classical school; the *Latin grammar school* is under the care of Mr. Charles K. Dillaway. In addition, there is a great number of excellent schools, where the course of instruction is substantially the same as that pursued at the country academies.

In the counties south of Boston are the following institutions: at *Dorchester* a school under the care of Mr. Parish; in *Weymouth*, the Braintree and Weymouth academy, incorporated in 1828; *Bridgewater** academy, incorporated in 1799, with 5,000 dollars funds; *Bristol*,* at Taunton, incorporated in 1792; *Chatham*, 1829; *Days** at Wrentham, 1806; *Derby* at Hingham, 1797; 25,000 dollars funds; *Friends* at New Bedford, 1812; funds, 5,000

dollars, library, 1,200 volumes; *Hanover*, 1829; *Kingston*, 1816; *Middleboro'*, 1829, Baptist, Leonard Tobey, Elizabeth Lewis, instructors; *Sherburne*, 1828; *Sandwich*,* 1824; *Plymouth*, 1793; *Nantucket*,* 1801; in the same town 89 scholars attend "admiral Sir Isaac Coffin's school," the expense of which is 1,243 dollars, besides which 49 private schools are returned, at an expense of 9,552 dollars; at *Edgartown*, there are two academies, "Edgartown" and "Dukes county," both incorporated in 1833—students in both, 100; expense of both, 1,000 dollars; *Partridge*, at Duxbury, 1829; *Milton*,* 1798; *Randolph*, 1833; *Franklin*, 1833; *Newton female*, Miss A. Hall, instructress; board, 1 dollar 75 cents; tuition from 5 dollars to 7 dollars; *Young ladies school* in North Bridgewater, Miss J. A. Perry, instructress; tuition from 2 dollars to 7 dollars.

Colleges and higher seminaries.

Williams college. This institution is situated in Berkshire county, at Williamstown, in the north-western corner of the State, and within a few miles of the State lines of Vermont and New York; it was founded by a bequest of Colonel Ephraim Williams, of Hatfield, who commanded, for some time, two small forts on the banks of the Hoosac, in Adams and Williamstown, and who was killed in a battle with the French and Indians, September 8, 1755. He bequeathed his property to the establishment of a free school in the township west of fort Massachusetts, on the condition that the town should be called Williamstown; trustees were appointed in 1785; the school was opened in 1791; in 1793, it was incorporated as a college under the presidency of Rev. Ebenezer Fitch, D. D.; the first class, four in number, graduated in 1795. Dr. Fitch remained in office from 1795 to 1815, when he was succeeded by the Rev. Zephaniah Swift Moore, D. D. who resigned in 1821. Dr. Griffin, the present incumbent, succeeded. The institution has been signally favored of Heaven in preparing Christian ministers and missionaries, in the enjoyment of divine influence, and in the various beneficial effects which it has produced on society at large. The following gentlemen now compose the faculty of the institution:

Rev. Edward D. Griffin, D. D. president and professor of divinity.
Ebenezer Kellogg, professor of languages and librarian.
Ebenezer Emmons, M. D. lecturer on chemistry and natural history.
Mark Hopkins, M. D. professor of moral philosophy and rhetoric.
Albert Hopkins, professor of mathematics and natural philosophy.
Edward Lasell and Joseph L. Partridge, tutors.

The course of studies does not materially vary from that pursued at most of the New England colleges. The expenses of tuition, room-rent, library, board, washing, and wood, vary from 79 dollars 50 cents, to 106 dollars 50 cents, yearly. The income of the charity funds is sufficient to pay the tuition of more than 30 students, and is divided among applicants according to their necessities; half of it is alike applicable to all indigent young men of merit, whether designed for the Christian ministry or not. Those who receive aid from the American Education Society, or equal aid from any other charitable society, pay nothing for tuition; further assistance is given to those preparing for the ministry, by local charitable societies.

Berkshire medical institution. This institution is established in Pittsfield, Berkshire county; the average number of students is from 80 to 100; the course of instruction is a lecture and reading term; tuition for the former, $40, for the latter, $35; the former commences on the first Thursday of September and continues 15 weeks; the latter on the first Wednesday of February and continues, with the exception of three weeks' vacation in May, to the last Wednesday in August; for this institution, $3,000 have been raised by subscription, and $5,000 given by the legislature; the professors are Childs, Williams, S. White, S. P. White, Coventry, and Dewey.

Amherst college. This college is situated in Amherst, a short distance from the east bank of Connecticut river, 8 miles east of Northampton, 80 miles west from Boston, 55 miles east of Williams college, and 80 miles north of Yale col-

lege; it is near the centre of the old county of Hampshire, in a very favorable location in all points of view; it was established in 1821, under the presidency of the Rev. Dr. Moore, and was incorporated by the legislature of Massachusetts in 1825. Dr. Moore died in June, 1823, and was succeeded by the Rev. Heman Humphrey, D. D., who now fills the office. Four large college buildings have been erected, each four stories in height, three of them containing 32 rooms each for students, and the fourth comprising a large chapel, library-room, two rooms for the mineralogical cabinet, and philosophical apparatus, a rhetorical chamber, four recitation rooms, and convenient basement rooms for the chemical lectures and apparatus; a subscription of $50,000 for the college, was raised in 1832; a part of this sum will be devoted to the payment of the debt of the college, a part to the erection of a fifth edifice, and the remainder for other purposes. Within the past year, the college has received from Europe, philosophical and chemical apparatus and books to the value of $8,000; the apparatus was selected with great care, by professor Hovey, in London and Paris, and is one of the most complete in the country; the books are mostly standard works in the English, French, Italian, Latin, and Greek languages; the various libraries received an addition of 4,000 volumes; no student is admissible to the freshman class till he has completed his fourteenth year, nor to have an advanced standing without a corresponding increase of age. The necessary expenses of a student for a year, with the exception of vacations, vary from $96 to $122; the expense for books is comparatively trifling; the tuition of beneficiaries of charitable associations, and of other indigent, pious youths preparing for the ministry is wholly paid from the fund appropriated for that purpose; about 35 indigent students are gratuitously supplied with furniture. The following gentlemen compose the faculty:

Rev. Heman Humphrey, D. D. president and prof. of ment. philos. and divinity.
Rev. Edward Hitchcock, professor of chemistry and natural history.
Sylvester Hovey, professor of mathematics and natural philosophy.
Rev. N. W. Fiske, professor of Greek, and belles lettres.
——— ———, professor of Hebrew and Latin.
Samuel M. Worcester, professor of rhetoric and oratory.
E. S. Snell, associate professor of mathematics and natural philosophy.
Justin Perkins and Wm. S. Tyler, tutors.

Harvard university. This institution is located at Cambridge, Middlesex county, on Charles river, four miles west of Boston. About the year 1636 the general court advanced four hundred pounds towards the establishment of a college; in 1637, the college was located at Newtown; in 1638, the name of the town was changed to Cambridge; in 1638, Rev. John Harvard of Charlestown, left a bequest to the college of £779 27*s.* 2*d.*; in honor of this munificent benefactor, the general court gave to the college the name *Harvard.* Mr. Nathaniel Eaton was the first instructor, but was soon dismissed. The following is the list of presidents of the college with the time of their administration: Rev. Henry Dunster, 1640—1659. Rev. Charles Chauncy, 1654—1671. Leonard Hoar, M. D. 1672—1675. Rev. Urian Oakes, 1679—1681. Rev. John Rogers, 1683—1684. Rev. Increase Mather, D. D. 1684—1701. Rev. Samuel Willard, vice president, 1701—1707. John Leverett, F. R. S. 1708—1724. Rev. Benjamin Wadsworth, 1725—1737. Rev. Edward Holyoke, 1737—1769. Rev. Samuel Locke, D. D. 1770—1773. Rev. Samuel Langdon, D. D. 1774—1780. Rev. Joseph Willard, D. D. 1781—1801. Rev. Samuel Webber, D. D. 1806—1810. Rev. John T. Kirkland, D. D. LL. D. 1810—1828. Hon. Josiah Quincy, LL. D. 1828. The following are the principal donations which have been made to the university by the State: In 1638, £400; in 1640, the Charles river ferry, for a number of years worth £12 annually, in 1786 worth £200 annually; two other bridges over the same river pay £100 annually; for a long series of years annual grants were made by the legislature; $15,000 from lands in Maine; Massachusetts hall built in 1723; Hollis hall in 1763; Harvard, in 1765; Holworthy and Stoughton, built by lotteries; in 1814, $10,000 a year for ten years; the library contains 40,000 volumes, and is of great value; in 1817 the library

of professor Ebeling of Hamburgh was bought, and presented to the library by Col. Israel Thorndike, containing upwards of 3,000 volumes wholly on American history, geography, and statistics; in 1823, 1,200 volumes on the same subjects were purchased of D. B. Warden, American consul at Paris; in 1830, 400 volumes on the same subjects, not included in the preceding purchases, were procured in London; it contains the most complete collection in the world on American history and its kindred subjects; the collection of maps and charts exceeds 13,000. "The library is opened freely to literary men of all parties, sects, and persuasions, with no other restrictions than what are essential to its preservation, and to its appropriate use in the advancement of general science and literature." The income of Harvard college is between $40,000 and $50,000 per annum, and the expenditure about the same, about half from tuition; the personal property of the college is over $300,000; the corporation are president Quincy, Rev. Eliphalet Porter, D. D., Hon. Charles Jackson, Nathaniel Bowditch, Joseph Story, and Francis C. Gray; Thomas W. Ward, Esq. treasurer. The overseers, in addition to the governor, lieut. governor, council, senate, speaker of the house of representatives, and president of the university, are 29 in number, 15 laymen and 14 clergymen. The members of the faculty are as follows:

Josiah Quincy, LL. D. president.
——— ———, Massachusetts prof. of natural history.
Rev. Henry Ware, D. D. Hollis prof. of divinity.
——— ———, Alford prof. of nat. rel. mor. phil. &c.
Rev. John S. Popkin, D. D. Eliot prof. of Greek literature.
Francis Sales, Esq. instructor in French and Spanish.
James Jackson, M. D. Hersey prof. theory and practice of physic.
John C. Warren, M. D. Hersey prof. anatomy and surgery.
Joseph Story, LL. D. Dane prof. of law.
——— ———, Hancock prof. of Hebrew and oriental literature.
John Farrar, Hollis prof. mathematics and nat. philosophy.
Jacob Bigelow, M. D. prof. of materia medica.
——— ———, Rumford professor.
Thomas Nuttall, lecturer on natural history.
George Ticknor, Smith prof. French and Latin, &c.
Walter Channing, M. D. prof. obstet. and med. jurisprudence.
Edward T. Channing, Boylston prof. rhetoric and oratory.
Jonathan Barber, instructor in elocution.
John. W. Webster, Erving prof. chemistry and mineralogy.
Rev. Henry Ware, Jr. prof. pulpit eloquence and past. care.
John Ware, M. D. adjunct prof. theory and practice of physic.
Thaddeus W. Harris, M. D. librarian.
Rev. John G. Palfrey, prof. biblical literature.
Pietro Bachi, instructor in Italian, Spanish, &c.
Charles Follen, prof. German language and literature.
——— ———, Royall prof. of law.
Charles Beck, prof. of Latin and permanent tutor.
Francis M. J. Surault, instructor in French.
Cornelius C. Felton, prof. of Greek and permanent tutor.

Andrew P. Peabody, Henry S. McKean, Joel Giles, and Benjamin Peirce, tutors; Edmund L. Cushing, Chandler Robbins, James F. Clark, and Samuel A. Devens, proctors; Oliver Sparhawk, steward. The necessary expenses are as follows: tuition, room-rent, library, &c. $90; board forty weeks, $73 50; text-books, $12 50; special repairs, $3; total, $179; wood is $6 or $7 a cord; washing from $3 to $5 a quarter.

Law school connected with Harvard university. The design of this institution is to afford a complete course of legal education for gentlemen destined for the bar in different parts of the United States, and also elementary instruction for gentlemen desiring to qualify themselves for public life or commercial business; it is under the immediate superintendence of the Royall professor of

law. Judge Story resides at Cambridge, and during the intervals of his official duties, assists in the direction of the school; the terms and vacations correspond with those of the undergraduates; the fees for instruction are $100 per annum, for which the students have the use of lecture-rooms, the library, and the privilege of attending all the public lectures of the university gratuitously. No previous examination is necessary for admission, and constant residence at Cambridge is not deemed indispensable; the course of study embraces law of personality, commercial and maritime law, law of real property, equity, crown law, civil law, law of nations, constitutional law.

Medical school. The faculty of medicine consists of the president of the university, and the professors and lecturers authorized to give instruction to the medical students. Candidates for the degree of doctor in medicine must comply with the following rules: They must have attended two courses of lectures delivered at the Massachusetts medical college; have employed three years in their professional studies under the instruction of a regular practitioner of medicine; if not possessed of a university education, shall satisfy the faculty in respect to their knowledge of the Latin language and experimental philosophy; four weeks before the examination must transmit to the dean of the faculty a dissertation written by themselves on some subject connected with medicine; and must submit to a separate examination before all the faculty; these dissertations must be delivered on or before the first day of July, and for the winter examination on or before the first day of December; the lectures are delivered at the Massachusetts medical college in Boston, and commence annually on the third Wednesday in October; they continue four months; during the lectures, the students may find in the city various opportunities for practical instruction. The anatomical department has a museum esteemed the richest in the country as to preparations, both healthful and morbid. The means of studying practical anatomy are abundant, and every facility is offered to enable the student to prosecute this most important portion of his study; the chemical department is well furnished with the necessary apparatus; the medical library is in the medical college in Boston.

Divinity school. Candidates for admission are examined on the day before commencement, and pass an examination in Hebrew grammar, and the first ten chapters of Deuteronomy. "If unknown to the faculty they are to present testimonials of their moral and serious character." Students are required to reside in or near divinity hall; they give bonds in the sum of $60 for the payment of term bills; board is $1 75 a week; each student must possess a copy of the Old and New Testament in the original languages, the latter in Griesbach's edition; a copy of all other class-books is furnished on loan; indigent students are aided from foundations and other sources; instruction is given by professor Ware in natural religion, church history, and systematic theology; by professor Ware, Jr. in pulpit eloquence, composition and delivery of sermons, and pastoral duties; by professor Palfrey in biblical literature, Hebrew criticism, &c.

Newton theological institution. This seminary is situated at Newton, in the county of Middlesex, seven miles west of Boston, and is under the direction of persons of the Baptist denomination; it has two principal buildings, a mansion house, and a brick edifice 85 feet long, 49 wide and three stories high, exclusive of the basement; it has 31 rooms for students, to each of which is attached a bed-room; it also contains a reading-room, a chapel, and library-room. The institution was incorporated in February, 1826, and commenced operations in the following November, with three students in the family of professor Chase. The institution is open for those persons, and those only, who give evidence of possessing genuine piety, suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies. The regular course occupies three years, and embraces biblical literature, church history, biblical theology, and pastoral duties. The plan contemplates four professorships; only three have been yet appointed:

Rev. Irah Chase, prof. of biblical theology.
Rev. Henry J. Ripley, prof. of biblical literature.
Rev. James D. Knowles, prof. of pastoral duties.

Professor Chase, now in Europe on account of ill health, performs temporarily the duties of professor of church history. The institution has no funds, except a sum, the principal and interest of which will support two professors for twenty years, and one permanent scholarship, of $1,250, established by the Young Men's Baptist Education Society in Boston, and called the "Knowles scholarship." There is a debt of about $5,000, incurred principally by the erection of the buildings; the institution needs funds to pay this debt, to support two professors besides those now provided for, to erect additional buildings, to enlarge the library, and for other purposes; the library contains 1,800 volumes; many of the books are used by the students as text-books; provision is made at this institution for a shorter course, for the benefit of such persons whose age and other circumstances render it inexpedient to pursue the regular three years' course; candidates for the latter course are required to be acquainted with professor Stuart's Hebrew grammar, and with the first 40 pages of his Hebrew chrestomathy.

Theological seminary at Andover. This institution was established in Andover, Essex county, in 1807. It is endowed by the donations of John Norris, and of his widow of Salem, of Mrs. Phebe Phillips, John Phillips, and Samuel Abbot of Andover, and of Moses Brown and William Bartlet of Newburyport. The seminary has a president, four ordinary and one extraordinary professorships; the president is generally to be a professor in the seminary. The buildings are three in number, built of brick, on an elevated site, and commanding an extensive prospect; the central edifice contains the chapel, three lecture-rooms and a large library-room; the others furnish accommodations for 120 students. It is in contemplation to erect a fourth building; in addition there are houses for the president, three professors, and the steward; also a large building of stone for the purposes of manual labor; the seminary is under the same board of trustees, which have the management of Phillips academy; the faculty and instructors are,

Rev. Ebenezer Porter, president, and lecturer on homiletics.
Rev. Leonard Woods, Abbot prof. Christian theology.
Rev. Moses Stuart, associate prof. sacred literature.
Rev. Thomas H. Skinner, Bartlet prof. sacred rhetoric.
Rev. Ralph Emerson, Brown prof. eccl. history and lecturer on pastoral duties.
Edward Robinson, prof. extraor. sacred literature and librarian.

The institution is equally open to protestants of all denominations; it is required of every candidate for admission, that he furnish testimonials that he possesses good natural and acquired talents, that he has been regularly educated at some college, or has otherwise made equivalent literary acquisitions, that he sustains a fair moral character, and is hopefully possessed of personal piety; if not a professor of religion, he is required to subscribe a declaration of his belief in the Christian religion; candidates, who expect charitable assistance, must present the proper testimonials of their indigence. Every candidate must be prepared to sustain an examination in Hebrew grammar, and in the Hebrew chrestomathy of professor Stuart, so far as the extracts from Genesis and Exodus extend. To those whose pecuniary necessities require it, about two thirds of the price of board in commons has been allowed from the charity funds of the seminary. The amount of this allowance depends on the price of provisions, and the number of applicants. No student is charged for instruction; no one in the public rooms is charged for room, furniture, &c. except to keep the furniture in repair; occupants of rooms in Bartlett hall are charged $4, and in Phillips hall, $2. It is supposed that the common charges of *all* students are diminished at this seminary by means of the charitable provisions, at least $70 for each person. There are two or three resident licentiates annually supported in part, on the Abbot foundation. The libraries and all the facilities of education at this institution are more complete than those which are enjoyed at any other theological seminary in the Christian world.

The following are some of the literary associations in Massachusetts: *American academy of arts and sciences,* incorporated in 1780; N. Bowditch, LL. D.

F. R. S. president. *Massachusetts historical society*, instituted 1791, incorporated 1794; statute meetings last Thursday of January, April, and October, and the day before commencement at Cambridge, John Davis, LL. D. president, Rev. Charles Lowell, D. D. recording secretary, Rev. Abiel Holmes, D. D. corresponding secretary, James Savage, treasurer, ———, librarian. *American antiquarian society*, incorporated October, 1812; Thomas L. Winthrop, president, Rejoice Newton of Worcester, recording secretary, Edward Everett of Charlestown, foreign corresponding secretary, William Lincoln of Worcester, domestic corresponding secretary; library, cabinet, &c. at Worcester. *American institute of instruction*; Rev. Francis Wayland, D. D. Providence, R. I. president, Wm. C. Woodbridge and Solomon P. Miles, Boston, corresponding secretaries; Richard B. Carter, Boston, treasurer; A. Andrews, Frederick Emerson, Cornelius Walker, curators. *Boston society for diffusion of useful knowledge*; Daniel Webster, president. *Massachusetts lyceum*; Hon. A. H. Everett, president, Rev. W. C. Woodbridge, corresponding secretary, Josiah Holbrook, recording secretary, Mr. T. H. Carter, treasurer, Messrs. Wm. Jackson, T. A. Greene, S. C. Phillips, W. S. Hastings, A. R. Thompson, S. J. Gardner, Joseph Brown, and Joseph Jenkins, curators.

RHODE ISLAND.

Elementary education.

In 1828, the legislature appropriated $10,000 annually for the support of public schools, with authority to each town to raise by tax double the amount of its proportion of the $10,000. All the towns availed themselves of its provisions. The whole number of schools probably exceeds $700. Till within a short period, education has been very much neglected in Rhode Island.

Academies and high schools.

The Friends' boarding school in *Providence*, established by, and belonging to the yearly meeting of New England, is a spacious structure of brick, with a basement of granite, under the care of a superintendent, 5 male and 4 female teachers. There are 117 male and 70 female pupils; it has a small library. The public schools were established in 1800, and now consist of 5 grammar schools, 5 primary schools, and one African school; they originated with the mechanics' and manufacturers' association. The *English and classical seminary at East Greenwich*, was opened for the reception of pupils, on the first of April; George W. Greene, principal; the year is divided into two terms of five months each; the first, commencing on the first Monday in April, will close on the last of August; the second, commencing on the first of October, will close on the last of February; board and tuition in the family of the principal, $200 a year; tuition alone in English, $35; for the languages and mathematics, $50; no scholar received for less than a term.

Colleges and higher seminaries.

Brown university. This institution was incorporated in 1764, by the general assembly of the governor and company of the English colony of Rhode Island; it was originally established at Warren, where, in the year 1769, the first commencement was celebrated; it was removed to Providence in 1770; it takes its name from Nicholas Brown, its most distinguished benefactor; it has two halls, both of brick, namely, university hall, four stories high, 150 feet long and 46 feet wide, containing 50 rooms for officers and students, besides a chapel, library, and philosophical rooms; and Hope college, built in 1822, four stories high, 120 feet long, 40 wide, with 48 rooms for officers and students; they are placed on some of the highest ground in the city. Hon Nicholas Brown has resolved to erect at his own expense, another college edifice, to embrace a chapel, library, philosophical hall, lecture-rooms, &c. to be of brick, three stories high besides the basement, 86 feet long and 42 wide; it will be placed in the front yard of the college, on the south, and will of course front the north; a subscription has just been commenced in Providence, for the purpose of raising

$25,000, intended to constitute a permanent fund, the proceeds to be applied to the purchase of books, and philosophical and chemical apparatus; Mr. Brown has given $10,000 towards it, and another gentleman has subscribed $1,000, and it is expected that the sum will be completed by the next commencement. The government of the university is vested in a board of fellows, consisting of 12 members, 8 of whom including the president must be Baptists; and a board of trustees, of 36 members, 22 of whom must be Baptists, 5 Friends, 5 Episcopalians, and 4 Congregationalists. The philosophical apparatus is very complete; the following is the list of presidents, Rev. James Manning, D. D. 1765—1791. Rev. Jonathan Maxcy, D. D. 1792—1802. Rev. Asa Messer, D. D. LL. D. 1802—1826. Rev. Francis Wayland, D. D. 1826. The faculty are,

Rev. Francis Wayland, D. D. president.
William G. Goddard, prof. mor. phil. and metaphysics.
Rev. Romeo Elton, professor of languages.
Rev. Alexis Caswell, prof. math. and nat. philosophy.
Rev. Solomon Peck, prof. Latin language and literature.
George I. Chace, Christopher M. Nickels, and William Gammel, tutors.
Horatio G. Bowen, librarian.

Any young gentleman of good moral character, may, without becoming a candidate for a degree, be permitted to pursue, with the several classes of the institution, such branches of study as his parent or guardian may select. The bill for board, tuition, room-rent, library and incidental expenses, varies from $103 to $128 per annum; the board in commons is charged at its net expense, and varies with the price of provisions; good board is furnished at $1 per week, and that which is more expensive at from $1 50 to $1 61 per week.

CONNECTICUT.

Elementary education.

The sum divided among the several school districts for the year ending March 31, 1832, was $76,585 50, which considerably exceeds the expenditure for all other public purposes. This sum proceeds from a fund derived from the sale of lands in Ohio, of $1,882,261. The number of children between four and sixteen years of age, in all the school districts, according to the enumeration in August, 1831, was 85,095. It is doubtful whether the schools would not be better supported by an annual tax; in other States, as in Massachusetts, the tax is on property, and thus the poorer classes are not burdened, while they pay such a proportion as to be interested in the success of the schools; the rich can afford to pay, by the greater security which the education of the poorer classes gives to their property.

Academies and high schools.

Bacon academy at Colchester, incorporated in 1802; fund, $35,000; Charles P. Otis, principal, Samuel P. Fox, Dillon Williams, assistants; vacations, first Thursday in September, 3 weeks, first Wednesday in January, 2 weeks, first Wednesday in May, 2 weeks. *Plainfield academy*; James Humphrey, principal and teacher of the French language, Chandler Leeden, assistant; vacations from anniversary last Wednesday in August, 3 weeks, from first in January, 2 weeks, from first Wednesday in May, 2 weeks. *Hartford female seminary;* John T. Brace, principal. *Hartford grammar school;* Francis Fellows, principal; tuition, $6 a term; studies taught, are geometry, algebra, Latin, Greek, and various English studies; Andrew Kingsbury, Esq. treasurer. *Norwich female academy;* Misses Caulkins and Wood, instructresses; Drs. Farnsworth and Hooker, lecturers. *New Haven young ladies institute;* Ray Palmer and Mrs. Palmer, principals. C. U. Shepard, lecturer in natural history. William B. Lewis, mathematics and natural philosophy. C. A. Coulombe, G. W. Winchester, G. Geib, assistants. In two and a half years past, 140 pupils.

Litchfield female academy, Miss Sarah Pierce, principal, Misses Jones, Ogden, and Hart, assistants. *Goshen academy*, John Norton instructor. *Lancasterian school, New Haven*, John E. Lowell and Cynthia E. Bradley, instructors. *Franklin institute, New Haven*, Charles U. Shepard, curator. *Collegiate institute, New Haven*, Professor Cleaveland, principal. *Episcopal academy, Cheshire*, Rev. Bethel Judd, D. D. principal. This seminary has large funds. Anniversary, first Wednesday of September. Vacations, four weeks from first Monday in May, and four weeks from first Monday in September. *Tolland academy*, incorporated in 1829. Rev. William Ely, president, Jeremiah Parish, secretary. *Ellington school.* This school is situated at Ellington, about 16 miles north-east from Hartford, in one of the most pleasant villages in the State. It is designed exclusively for males, all of whom board together under the care of proper guardians. The summer term, of 24 weeks, commences on the fourth day of May. For board, washing, tuition, superintendence, fuel, and lights, the charge is $90 a term, payable in advance. The officers of Yale college say, that "the school, after a trial of three years, has fully answered expectations, and is distinguished for the fidelity of its teachers, and the accuracy and completeness of its system of instruction." Edward Hall, superintendent, John Hall, principal and instructor in elocution, Luther Wright in Greek, Samuel G. Brown in Latin, Luther Haven in English.

Colleges and higher seminaries.

Wesleyan university, at Middletown. This institution is on the west bank of Connecticut river, 15 miles south of Hartford, and 25 north-east of New Haven. The population of Middletown in 1830, was 6,892. It is a pleasant and prosperous town. The university was commenced in August, 1831. The following statements will show its present condition. *Faculty.*—Rev. Wilbur Fisk, D. D. president, and acting professor of moral science and belles-lettres, Augustus W. Smith, A. M. professor of mathematics, and professor of natural science, —— ——, professor of ancient languages and literature, and acting professor of natural science, Rev. Jacob F. Huber, professor of modern languages. All the studies pursued at the university, are divided into departments, or general classes, with a professor at the head of each. The number of these departments will be increased, as the means and wants of the university shall increase. At present they consist of five, viz.;—I. moral science and belles-lettres; II. mathematics; III. ancient languages, and literature; IV. natural science; V. modern languages. The students of each department are divided into sections, so as to accommodate their different degrees of advancement, without any reference to their standing in the other departments, or to the time they have been members of the university. Any student may take a partial or an entire course, as may suit his circumstances; and when regularly dismissed, shall be entitled to a diploma, according to his attainments.—But no one will be entitled to the collegiate degree of bachelor of arts, except he pass a thorough and satisfactory examination in the entire classical course. Whenever he does this, he will be admitted to his degree, without regard to the time he may have been in the university. Daily bills of merit and demerit are kept of each student—the former denoting the excellences of each in his recitations, and other college exercises —the latter, the deficiencies and delinquencies of each in his respective duties. The president will furnish an exhibit of these records in any particular case, when requested by the student or his friends; and in all cases where the delinquencies exceed a certain number, and where private and public admonition have been given without effect, a statement of the bill of demerit will be forwarded to the friends of such delinquent scholars. This will be the last step of discipline, preceding the final one of suspension or dismission. The faculty are determined, that the university shall not be infested, and the whole community embarrassed and perhaps corrupted, by idle or corrupt members. The university has a choice library of about 3,000 volumes, and a very respectable philosophical and chemical apparatus. Rev. John M. Smith, professor of languages, and a valuable man, lately died. The institution occupies the site of the former military academy of captain Partridge.

Washington college at Hartford. This institution is under the control of the Episcopalians, and was established in 1826. It is pleasantly situated, about three quarters of a mile west of the city, on elevated ground. Rt. Rev. Bishop Brownell was the first president. The faculty are now

Rev. N. S. Wheaton, D. D. president.
Rev. Horatio Potter, prof. mathematics and natural philosophy.
William M. Holland, prof. ancient languages.
J. S. Rogers, M. D. prof. chemistry and mineralogy.
George Sumner, M. D. prof. botany.
Hon. William W. Ellsworth, prof. of law.
Rev. S. F. Jarvis, D. D. prof. oriental languages and literature.
Rev. Lucius M. Purdy, tutor.
Gregory A. Perdicaris, teacher Greek language, and librarian.

We quote the following statements from a late prospectus of the college.

"Terms of admission:—For the freshman class, English grammar, geography, and arithmetic; Cæsar's Commentaries, or Sallust; Cicero's Select Orations; Virgil; Jacob's Greek Reader; the Gospels of St. Luke and St. John, and the Acts of the Apostles; Latin and Greek Prosody, and composition in Latin and Greek, as taught in the Latin Tutor, and in Neilson's Greek Exercises. Candidates for an advanced standing must sustain a further examination on those branches, which have been pursued by the class which they propose to enter. Students of the *partial course* must be qualified to pursue to advantage those studies of the regular course, to which they propose to devote their attention. They recite with the regular classes, and have the privilege of attending the lectures. The study of the modern languages forms a separate item of expense. Every candidate for admission shall present to the president a certificate of good moral character, signed by his preceptor or some other responsible person; and, if admitted from another college, he must produce a certificate of dismission in good standing. Public Worship.—The students are required to attend morning and evening prayer in the college chapel; and on the Lord's day, to attend public worship, either in the chapel, or at such places as their parents or guardians may desire. Expenses.—For tuition, $11 00 per term; for room-rent, $3 50 per term; for the use of the library, $1 00 per term; for sweeping rooms, ringing the bell, fuel for recitation rooms, and printing, $2 00 per term; all payable in advance. Besides the above, there will be occasional assessments for damages, extra printing, or other common expenses. No commons are established, as it is preferred that the students should board in private families, contiguous to the college. The price of board varies from $1 25 to $1 75 per week. The students reside in the college, and provide for themselves bed and bedding, furniture for their rooms, fire-wood, candles, books, stationary, and washing. Books and furniture may be sold, when the student has no further use for them, at a moderate reduction from the original cost. The following is a near estimate of the *necessary* expenses, exclusive of apparel, pocket money, travelling, and board in vacations. College bills $60, board 40 weeks, from 50 to $70; fuel, light, washing, from 16 to $30; use of books, stationary, furniture, from 10 to $30; taxes in classes, from 5 to $8; total, per annum, from 141 to $198. In regard to all monies and expenses the following provisions of the college laws must be strictly complied with:—"To prevent extravagant or improper expenditure by the students, all monies designed for their use shall be placed by their parents or guardians in the hands of the college Bursar, who shall superintend their expenses with a parental discretion. No student may purchase any thing without his permission. All necessary articles for the student's use are to be paid for by the Bursar, who shall keep a correct account with each student of all receipts and expenditures on his behalf, and shall receive a fixed salary for his services; and he shall charge each student with three per cent on all monies so disbursed, and pay the same into the college treasury. *If any student shall receive any money which does not pass through the hands of the Bursar, he shall be liable to dismission from the institution.*" The present Bursar is William M. Holland,

A. M. professor of ancient languages; who particularly desires that all monies transmitted to him, for the use of students, may be enclosed, (whether by mail or otherwise,) in a sealed envelope. The apparatus for the illustration of natural science is very complete, most of it having been recently imported from Paris; and a valuable mineralogical cabinet has been deposited in the institution by the professor in that department. The college library contains about 2,000 select volumes, and the libraries of the different societies about 2,500 volumes more, to all of which the students have access. The valuable library of Dr. Jarvis is also deposited in the college. A botanical garden and green-house is attached to the college, well stocked with plants, both exotic and indigenous.

Yale college. This institution was established in 1700, and incorporated in 1701. It was established at Saybrook, and the first commencement was held there September 13, 1702. To avoid charges, the commencements were for several years private. In 1703, there was a general contribution throughout the colony to build a college-house. In 1716, the institution was removed to New Haven. The first commencement at New Haven was in 1717, when four individuals were admitted to the degree of bachelor of arts. About this time, Mr. Elihu Yale, of London, gave a donation of books to the college, worth £100, and goods to the amount of £300. In gratitude for his munificent donation, the institution was named YALE COLLEGE. In 1733, Bishop Berkely, of Ireland, gave 1,000 volumes of books, and two small foundations for premiums. There are now 10 college buildings; four of which are halls, 100 feet by 40, four stories high, containing 32 rooms each for students; a new and convenient chapel, one story of which is appropriated to the theological school, and another to the library; two other buildings containing rooms for recitations, lectures, and libraries; a dining hall of stone, with an elegant apartment above for the mineralogical cabinet and lectures; a chemical laboratory; and the medical college, a large edifice of stone. The philosophical and chemical apparatus are very good. The cabinet of minerals is the most valuable in the United States. The following is the list of presidents:—Rev. Abraham Pierson, 1701—1707. Rev. Timothy Cutler, D. D. 1719—1722. Rev. Elisha Williams, 1726—1739. Rev. Thomas Clap, 1739—1766. Rev. Naphtali Daggett, 1766—1777. Rev. Ezra Stiles, D. D. LL. D. 1777—1795. Rev. Timothy Dwight, D. D. LL. D. 1795—1817. Rev. Jeremiah Day, D. D. LL. D. 1817. The faculty are now:

Rev. Jeremiah Day, D. D. LL. D. president.
Hon. David Daggett, LL. D. prof. of law.
Thomas Hubbard, M. D. prof. of surgery.
Benjamin Silliman, M. D. LL. D. prof. chemistry, mineralogy, &c.
James L. Kingsley, LL. D. prof. Latin.
Eli Ives, M. D. prof. theory and practice of physic.
Rev. N. W. Taylor, D. D. Dwight prof. theology.
Jonathan Knight, M. D. prof. anatomy, &c.
Timothy P. Beers, M. D. prof. obstetrics.
Josiah W. Gibbs, prof. sacred literature.
Samuel J. Hitchcock, Esq. instructor in law.
Rev. Eleazer T. Fitch, D. D. prof. divinity.
Rev. Chauncy A. Goodrich, prof. rhetoric and oratory.
Denison Olmsted, prof. math. and natural philosophy.
Theodore D. Woolsey, prof. Greek.

Henry Durant, William Carter, Henry N. Day, Flavel Bascom, Alfred Newton, Leverett Griggs, Anthony D. Stanley, and David C. Comstock, tutors; Oliver P. Hubbard, assistant to the professor of chemistry; Erasmus D. North, teacher in elocution. The following statements will give further information in respect to the college. No one can be admitted to the freshman class, till he has completed his fourteenth year; nor to an advanced standing without a proportional increase of age. The whole course of instruction occupies four years. In each year there are three terms or sessions. The three younger classes are divided, each into three parts; and each of the divisions is committed to the

particular charge of a tutor, who, with the assistance of the professors, instructs it. The senior class is instructed by the president and professors. Each of the four classes attends three recitations or lectures in a day; except on Wednesdays and Saturdays when they have only two. Gentlemen well qualified to teach the French and Spanish languages, are engaged by the faculty to give instruction in these branches to those students who desire it, at their own expense. The Berkeleian premium, of about forty-six dollars a year, is given to the scholar in each class who passes the best examination in Latin and Greek; provided he reside as a graduate in New Haven, one, two, or three years. Premiums are also given for Latin and English composition, and for declamation in public. Expenses.—The college bills are made out by the treasurer and steward three times a year, at the close of each term; and are presented to the students, who are required to present them to their parents, guardians or patrons. If any student fails to comply with this requisition, he is not permitted to recite till the bills are paid. The following may be considered as a near estimate of the *necessary* expenses, without including apparel, pocket money, travelling, and board in vacations. Treasurer's bill, $49; board in commons, 40 weeks, from 60 to $70; fuel and light, from 8 to $16; use of books recited, and stationary, from 5 to $15; use of furniture, bed and bedding, from 5 to $15; washing, from 8 to $18; taxes in the classes, &c. from 5 to $7; total, from 140 to $190. By a resolve of the corporation, a sum not exceeding one thousand dollars a year, is appropriated to the relief of indigent students, and the encouragement of merit.

The theological department. The instructors in the theological department are a professor of didactic theology, a professor of sacred literature, and the professors of divinity and of rhetoric in the classical department of the college. The whole course of instruction occupies three years; and the students are divided into junior, middle, and senior classes. The time of admission is at the commencement of the first collegiate term. The terms and vacations are the same with those in the college. The conditions for entrance are hopeful piety, and a liberal education at some college, unless the candidate have otherwise qualified himself for pursuing advantageously the prescribed course of studies. No charges are made for tuition and lectures. No funds have as yet been granted to this department for defraying the expenses of indigent students. Board may be obtained in private families at from $1 25, to $1 75 per week.

The law school. The law school is under the direction of the Hon. David Daggett, LL. D., a judge of the supreme court in Connecticut, and professor of law; and Samuel J. Hitchcock, Esq. attorney and counsellor at law. The students are required to peruse the most important elementary treatises, and are daily examined on the author they are reading, and receive at the same time explanations and illustrations of the subject they are studying. A course of lectures is delivered by the professor of law, on all the titles and subjects of common and statute law. A moot court is holden once a week or oftener, which employs the students in drawing pleadings and investigating and arguing questions of law. Arrangements are making and nearly completed, by which the students can at all times examine the statute laws of each State in the Union, and all the reported cases which have been published in this country. The students are furnished with the use of the elementary books and have access at all times, to the college libraries, and to a law library, comprising every important work, both ancient and modern. The terms for tuition are $75 00 for one year; for six months, $50 00: for any term exceeding one year, at the rate of $75 00 per annum. The entrance fee is $5 00; and for the ordinary use of the library, and the constant use of the text-books, $5 00. All payable in advance. The course of study occupies two years, allowing eight weeks vacation each year. Students are, however, received for a shorter period. The professor of law delivers lectures to the senior class in college, during the first and second terms once in each week.

The medical institution. The instructors of the medical institution, are a professor of surgery, a professor of chemistry and pharmacy, a professor of the

theory and practice of physic, a professor of materia medica and therapeutics, a professor of anatomy and physiology, and a professor of obstetrics. The lectures commence twelve weeks from the third Wednesday in August, and continue sixteen weeks. During the course, from 50 to 100 lectures are given by each professor. The students have access to the lectures on natural philosophy on paying the fees of the course, and they may attend the lectures on mineralogy and geology without charge. The examination for licenses and degrees is held immediately after the close of the lectures. The institution is furnished with a library and an anatomical museum. The students have access also to the library of the college, and to the cabinet of minerals. The fees, which are paid in advance, are twelve dollars and fifty cents for each course, except on obstetrics, which is six dollars. The matriculation fee and contingent bill are seven dollars and fifty cents. The entire expense of a residence of four months, through the course, including fees and all expenses, except clothing, is from 120 to 150 dollars.

Litchfield law school. Litchfield is the capital of Litchfield county, 30 miles west of Hartford, 31 north-west of New Haven, 329 from Washington. We quote the following statements respecting the celebrated law school in this town. The number of students from 1798 to 1827, both inclusive, was 730. This law school was established in 1782 by the Hon. Tapping Reeve, late chief justice of Connecticut, and continued under his sole direction until the year 1798, when the Hon. J. Gould was associated with him. These gentlemen continued their joint labors until 1820, since which period Judge Gould has lectured alone. From its commencement, it has enjoyed a patronage, which distinguished talent combined with great legal attainment justly merited. It has been composed of young men from every section of the Union, many of whom have since been eminently conspicuous, both as jurists and as statesmen. And indeed even now, notwithstanding the numerous legal seminaries which have been established throughout our country, this school maintains its pre-eminence. This, it is believed, is to be attributed to the advantages, which the mode of instruction here prescribed, possesses over the systems usually adopted in similar institutions. According to the plan pursued by Judge Gould, the law is divided into forty-eight titles, which embrace all its important branches, and of which he treats in systematic detail. These titles are the result of thirty years severe and close application. They comprehend the whole of his legal reading during that period, and continue moreover to be enlarged and improved by modern adjudications. The lectures, which are delivered every day, and which usually occupy an hour and a half, embrace every principle and rule falling under the several divisions of the different titles. The examinations, which are held every Saturday, upon the lectures of the preceding week, consist of a thorough investigation of the principles of each rule, and not merely of such questions as can be answered from memory without any exercise of the judgment. These examinations are held a part of the time, by Jabez W. Huntington, Esq. a distinguished gentleman of the bar, whose practice enables him to introduce frequent and familiar illustrations, which create an interest, and serve to impress more strongly upon the mind the knowledge acquired during the week. There is also connected with the institution, a *moot court* for the argument of law questions, at which Judge Gould presides. The questions that are discussed, are prepared by him in the forms in which they generally arise. These courts are held once *at least* in each week, two students acting as counsellors, one on each side: And the arguments that are advanced, together with the opinion of the judge, are carefully recorded in a book kept for that purpose. For the preparation of these questions, access may at all times be had to an extensive library. Besides these courts, there are societies established for improvement in forensic exercises, which are entirely under the control of the students. The whole course is completed in fourteen months, including two vacations of four weeks each, one in the spring, the other in the autumn. No student can enter for a shorter period than three months. The terms of instruction are $100 for the first year, and $60 for the second, payable either in advance or at the end of the year.

Asylum for the deaf and dumb at Hartford. For the following facts respecting this interesting institution, we are indebted to the American Encyclopedia:—The American asylum for the education and instruction of the deaf and dumb, at Hartford, owes its origin to the success which attended the efforts of the Rev. Thomas H. Gallaudet, to give instruction to the deaf and dumb daughter of a gentleman of that city. The attention of people being excited, it was computed that there were more than a hundred deaf mutes in Connecticut; and Mr. Gallaudet was induced to undertake the establishment of an institution at Hartford for their relief, having previously stipulated for means of personally examining the European institutions for the relief of persons thus afflicted. Mr. Gallaudet embarked for Europe in May, 1815. He returned in August, 1816, accompanied by Mr. Laurent Clerc, a distinguished pupil of the abbé Sicard. The course of instruction commenced, with seven pupils, in April, 1817, and, in 1829, there were 143 pupils in the institution, under the care of Mr. Gallaudet and nine assistant instructors. 54 of the pupils were supported wholly by the legislature of Massachusetts; 15, in whole or in part, by that of New Hampshire; 13 by that of Maine; 21 by that of Vermont; and 13 by that of Connecticut. The institution, from its establishment to 1830, had imparted its benefits to 318 persons. The funds of the asylum have been derived from private donations, and from a grant of land in Alabama, made by the congress of the United States, in 1819. These have furnished the institution with a large and commodious brick building, in which the pupils reside and receive instruction; a dwelling-house for the principal, and convenient out-houses, including two brick workshops, in which the male pupils work four or five hours daily, in order to acquire a mechanical trade; and have enabled the directors to form a permanent fund of considerable amount. The grounds (between seven and eight acres in extent) are on a very delightful and commanding eminence, half a mile west of the city. When the asylum commenced, the charge to each pupil was $200 a year for board, lodging and washing, fuel, candles, stationary, and other incidental expenses of the school-room; besides a continual superintendence of their health, conduct, manners and morals, and tuition. In consequence of the sales of a portion of the lands in Alabama, the charge is now reduced to $115 a year—a sum, however, which falls considerably short of the actual expense incurred for each pupil. By this mode of distributing the annual income derived from the funds of the institution, every State in the Union, and every parent of a deaf and dumb child, may receive an equal share of the public bounty. To employ their funds in educating pupils gratuitously, would soon entirely exhaust them. One great object, that the asylum has aimed to accomplish, is, the diffusion of a uniform system of instruction throughout the Union, and to satisfy candid and intelligent minds, that experience in teaching the deaf and dumb, as in all other pursuits, mechanical or intellectual, is of primary importance. Its efforts, in this respect, have met with great success. It has furnished the Pennsylvania institution, at Philadelphia, with its present principal and two assistant teachers; it afforded instruction to the principals of the two institutions in Kentucky and Ohio; and the principal of the one at Canajoharie, in the State of New York, himself deaf and dumb, was one of its earliest pupils. In addition to these institutions, all of which have derived their system of instruction from the American asylum, there is but one other in the United States—that in the city of New York. Among the 318 pupils, who have been members of the asylum, only 75 have been supported by their parents or friends, most of whom were in quite moderate circumstances. Out of the same number, consisting of 178 males and 140 females, 134 were born deaf; 154 lost their hearing in infancy and childhood; and of 30, no certain information could be procured.

New York.

Elementary education.

The following is an analysis of the report of the superintendent of common schools, made in January, 1833. "There were in the State of New York on the last day of December, 1831, which was the date of the latest reports on the number of children, 508,878 children over 5 and under 16 years

of age; of whom 494,959 received instruction in district schools. The whole number of organized school districts in the State is 9,600; of which 8,941 made their annual reports. These were kept open for the reception of pupils an average period of eight out of the twelve months. The number of new districts formed during the year was 267; and the number of those which made reports to the commissioners increased 106. In each of six counties of the State, 15,000 scholars are annually instructed; in twenty-four, including the last, 10,000 each. Oneida county, with a population of 71,000 has more than 20,000 children between 5 and 16 years of age. Twenty counties have more than 200 district schools in each; several have 250; and three over 300. Oneida has 350. In each of 112 towns, more than 1,000 children are annually instructed; in several, more than 1,500; and in a few, more than 2,000. Eighty-one districts have 20 or more school districts in each; several of these more than 25, and a few more than 30. The average number of organized districts in the State is nearly 12½ for each town. The average number of scholars instructed in those districts which made returns, was a fraction more than 55 for each school. In 1816, the number of organized districts was 2,755, and the children taught according to the returns, was 140,106. The increase of those districts which have adopted the *system*, in 16 years, has been of course, 6,845; and the increase in the number of children taught, in the same time, 354,853. The productive capital of the New York school fund now amounts to $1,735,175 28 cents. The revenue it afforded for the year ending on the 30th of Sept. last, was $93,755 31. But the revenue for the coming year is estimated at $101,250; for the fund is increasing. This revenue is paid over from the state treasury to the commissioners of the several towns in the State for the benefit of the schools; and it appears that so much is added from the general funds of the treasury, as to make up the round sum of $100,000. To this if we add $188,384 53 cents, the avails of a state tax; and $17,198 25 which is derived from local funds possessed by some of the towns, we have an aggregate of $305,582 78: and this usually is denominated the 'public money.' It appears that 761 towns paid to their teachers during the past year, by way of subscription, voluntary contribution, or taxation in their several districts, $358,320 17; and this added to the public money, makes an aggregate amount of $663,902 95 paid for teachers' wages alone, with the exception of about $60,000 otherwise applied in the city of New York. Thus where the State or the school fund pays one dollar for teachers' wages, an inhabitant of a town, by a tax upon his property, pays $1 28; and by voluntary contribution in the school district where he resides, $3 58 for the same object, to which is added the proportion of 17 cents, derived from the *local* school fund. So that the State pays less than *one sixth*, and the inhabitants *five sixths* of the teachers' wages. But the amount paid for teachers' wages is only about one half of the expense annually incurred for the support of common schools. The yearly value of the capital vested in school-houses, the books, fuel, &c. is estimated at $462,579; which added to the amount paid for teachers' wages makes a grand total of $1,126,482 45 cents, expended annually in the State of New York on common schools. And the revenue of the school fund, that is, the $100,000 paid from the state treasury pays a fraction less than *one eleventh* of the annual expenditures upon these schools. Before the last year it never has paid less than one tenth of the whole. Thus, every year's experience of the tendency of the New York common school system should increase our confidence in the wisdom which devised a plan so excellent, and which makes a fund obviously beneficial to the State, instead of operating to paralyze the public mind on the subject of education, as has sometimes happened, especially in Connecticut. In further confirmation of the same views,—if further confirmation were necessary,—the same report contains the following striking illustration of the evil which results from funds so large as to render individual effort almost unnecessary. The seven counties of Cayuga, Chenango, Cortland, Madison, Onondaga, Seneca, and Tompkins, with local funds amounting in the whole to about $12,795, paid in the whole only about thirty-four and six tenths cents, to each inhabitant, upon an average, for the support of common schools; while the seven counties of Jefferson, Erie, Ontario, Duchess, Suffolk, Livingston, and ates, *with no funds at all*, paid thirty-seven and one tenth cents to an inhabitant.

Nothing can be more clear, from this comparison, than that the possession of a liberal fund has the effect of lessening the burthens of the inhabitants of the districts, but not of *increasing* the sum total, paid for the support of the schools. The superintendent appears to regard the incorporated academies, of which there are about 57 in the State, as destined ultimately to become the appropriate seminaries for preparing teachers for common schools; and also urges with great earnestness, the importance of employing competent teachers of common schools, at much more liberal prices than heretofore. He urges, too, a more rigid discharge of duty on the part of the inspectors of the schools, and,—as we are very happy to see,—expresses a deep conviction that something ought to be done to provide the means of instruction for the inmates of manufacturing establishments. Arrangements have been made for furnishing every school district in the State with a copy of Hall's lectures on school keeping: a measure of undoubted importance, and worthy of being imitated in other States.

The sum apportioned to public schools in New York city, during the year 1832, was $90,748 86, being nearly $20 to each scholar instructed in the schools, which are allowed by the legislature to share in the funds. The culpable indifference of parents in availing themselves of the benefits of the public schools, is still felt as a serious evil in the city of New York. The public school society has endeavored to counteract this deplorable apathy, by employing a person at a salary of $800 per annum, to visit parents in all parts of the city, and to invite and persuade them to send their children to school; and it appears by the report of the commissioners, that the corporation of the city have passed an ordinance, "excluding from the participation of public charity, when it may be required, all out-door poor, whether emigrants or not, who, having children between the ages of five and twelve, neglect or refuse to send them to some one of the public schools." About 4,000 families are usually aided as out-door poor; averaging five to each family, it gives a total of 20,000, who will feel the benefit of this ordinance. The English reader is used in 549 towns in the State; Daboll's arithmetic in 472; Murray's grammar in 462; Webster's spelling book in 433; the New Testament in 166; Woodbridge's geography in 375; Walker's dictionary in 95; Olney's geography in 183; Cobb's spelling book in 235; Kirkham's grammar in 111, &c.

Academies and high schools.

"The incorporated academies," says Mr. Flagg, in his last report, "may be relied upon as seminaries for the education of teachers. There are now 57 academies in the State; in the erection and endowment of which about $400,000 have been expended by the State and by individuals; and to these academies a revenue of $10,000 is distributed annually by the State. In 1827, $150,000 were transferred from the general funds of the State, to the literature fund, for the avowed object of promoting the education of teachers of common schools, by increasing the apportionment to the academies." In each senatorial district the sum of $1,250 is distributed. The following we give as specimens. They are in the 7th and 8th districts.

Auburn,	$206 00	Pompey,	$54 96	Middlebury,	$222 37
Cayuga,	164 84	Yates County,	128 24	Monroe,	60 10
Canandaigua,	193 84	Buffalo,	174 29	Rochester,	218 46
Onondaga,	54 96	Fredonia,	129 21	Springville,	125 21
Ontario Female,	256 38	Gaines,	42 07		
Ovid,	187 78	Lewiston,	177 29	Total,	$2,500

Of the condition of many of the academies, we are not able to furnish particular statements. The following list includes a portion of the institutions not enumerated above.

Albany,	Canandaigua,	Cherry Valley,
Albany Female,	Canajoharie,	Delaware,
Bridgewater,	Clinton,	Dutchess, Poughkeepsie,
Cambridge,	Clinton, at E. Hampton,	Erasmus Hall, Flatbush,

Granville,	Kinderhook,	St. Lawrence, Potsdam,
Greenville,	Lansingburgh,	Schenectady,
Hamilton,	Lowville,	Sem. Gen. Conf. Madison,
Hudson,	Montgomery,	Steuben,
Johnstown,	Mt. Pleasant,	Union Hall, Jamaica,
Ithica,	Newburgh,	Utica,
Kingston,	Oxford,	Washington, Salem.

At *Rochester* is a manual labor school, which not long since commenced operations. At Whitestown, near Utica, is the *Oneida institute*, a manual labor school, which has been in operation a number of years. Rev. George W. Gale has lately been chosen principal. An effort is making to raise a subscription for the purpose of furnishing the institution with buildings, apparatus, &c. A special object is to prepare ministers of the gospel. Of the 70, who are now members of the institution, three fourths are entirely dependent on their own efforts for the means of education. At Newburgh, is the *Orange county institution*, under the care of the Rev. Samuel Phinney. The number of lads is limited to 25, all of whom board with the principal. The terms for tuition, board, fuel, &c. are from $150 to $200, according to the age of the scholar. The *Kinderhook academy* is under the care of Messrs. Silas Metcalf, and James Johnson, Jr. The moral improvement of the pupils receives particular attention. The library contains nearly 400 select volumes. Board is about $1 75 a week; tuition from $3 to $5 a quarter. The *Albany academy* has 16 trustees, and 220 students. T. R. Beck, principal; Peter Bullions, Joseph Henry, Daniel D. T. Leach, and G. W. Carpenter, instructors. *Buffalo literary and scientific academy.* Rev. Charles Bishop, principal; Rev. G. O. Warner, and James Jarvis, Jr. assistants. *Erasmus hall academy*, Flatbush, L. I. four miles from New York city, J. W. Kellogg, principal. The building is 100 feet by 36, with a wing of 50 feet by 25. *Flushing institute* for boys, Queens county. Rev. Mr. Muhlenberg, principal. *Geneva academy* for boys, connected with Geneva college, 86 pupils in 1830. The *Troy female seminary* was instituted in 1821. Emma Willard, principal, a vice principal, and 19 assistants. Pupils between 200 and 300, one third from Troy. The *Brooklyn collegiate institute*, opposite New York city, has a capital of $30,000, designed to afford young ladies the same advantages that are enjoyed by young men in colleges. 75 pupils can be accommodated as boarders with the principal. The *Ontario female seminary* was incorporated in 1825, capital $10,000, Miss Hannah Upham, principal; and 5 assistants; 100 scholars. The other principal female academies are Clinton, Hamilton, Cortlandville, Homer, Cooperstown, Whitesboro, Washington at Greenwich, Rensselaerville, Hobart in Delaware county, Mt. Pleasant in Westchester, &c. In 1830, there had been distributed to the various academies from the literature fund, $120,188 83; and given directly by the legislature, $27,268 82.

Colleges and higher seminaries.

Brockport college. Brockport is situated on the great western canal, 72 miles east of Buffalo. It is a flourishing village. The college, which the Baptists are here erecting, is constructed of free stone, 100 feet by 60, five stories high including the basement. Exclusive of the chapel, library-room, &c. there are to be 90 rooms for the accommodation of students. Connected with the institution are five acres of land. The whole cost of the establishment is $15,000.

Geneva college. This institution was established at Geneva in 1825. Rev. Richard S. Mason, D. D. president. "The discipline exercised at this college, is as much as possible of the paternal character, by private admonition, rather than public censure, by the endeavor to produce correct conduct from the inculcation of correct principles—religious principles, if this can be effected—if not from the inculcation of honorable and gentlemanly feelings. A system of espionage and coercion is as much as possible avoided." Geneva, in which the

college is located, is one of the most delightful villages in the western part of New York. The following is the list of officers.

Rev. Richard S. Mason, D. D. president.
Horace Webster, prof. of mathematics and natural philosophy.
——— ———, prof. of Greek and Latin.
M. D. Holstein, prof. of modern languages.

Auburn theological seminary. This institution was established by the Presbyterians at Auburn, Cayuga county, in 1820. The faculty are

Rev. James Richards, D. D. prof. of Christian theology.
Rev. M. L. R. Perrine, D. D. prof. of ecclesiastical history.
Rev. Henry Mills, prof. of biblical literature.
——— ———, prof. of sacred rhetoric.

Board is furnished at about $1 a week. The principal building is of stone, and is very commodious and well situated, on an eminence at some distance from the village. This seminary is in the centre of the western portion of New York, and in one of the most important districts of country in the United States. The library is a valuable collection of theological books.

Hamilton college. This institution is located at Clinton, a village in the town of Kirkland, Oneida county. It was established in 1812. Rev. Azel Backus, D. D. was the first president. He was succeeded by the Rev. Henry Davis, D. D. Dr. D. resigned in 1832, and Rev. Sereno E. Dwight, formerly of Boston, is the president elect. The location of this college is delightful. The college buildings, three in number, four stories high, stand in a line, on the summit of a hill, commanding an extensive prospect of rich and picturesque scenery. A law professorship has been recently founded in this college, by the bequest of $20,000 of Hon. Wm. H. Maynard, of Utica. The faculty of this college are

Rev. Sereno E. Dwight, president elect.
John H. Lathrop, prof. of mathematics and natural philosophy.
Rev. Simeon North, prof. of languages.
Josiah Noyes, M. D. prof. of chemistry and natural history.
——— ———, prof. of law.
Ebenezer D. Maltbie, tutor.

Hamilton literary and theological seminary. This institution is at Hamilton, in Madison county. It was incorporated in 1819. The sum of $8,000 was raised. In 1822, the instruction of the students was committed to two professors. In 1823, a building was erected, sufficient to accommodate 40 students. Another building was finished in 1827. It is of stone, 100 feet by 60, four stories high, containing 34 rooms for study, as many for lodging, a reading-room, lecture-room, and a chapel, sufficient to accommodate 2,000 people. The expense was about $7,000. Near the building there is a commodious boarding-house, a joiner's shop, and a farm of 130 acres, owned by the Baptist education society. The first building having been sold to the Hamilton academy, and the second being now full, the trustees are preparing to put up another of equal size. Formerly the education society which originated this institution, gave indigent students board and tuition. They have now adopted the loaning system, with interest from the time the students leave the institution. For board, washing, and lodging, students are charged $1 a week; for tuition, $16 a year. For admission, testimonials of a good Christian character, and of competent talents are required. The regular course requires four years, and about two in the preparatory department. For those whose circumstances do not permit them to take a full course, arrangements are made for a course of three or four years in the preparatory department.

Rev. Nathaniel Kendrick, D. D. prof. mental philosophy and theology.
Rev. Barnas Sears, prof. biblical theology.
Rev. Seth S. Whitman, prof. Hebrew, and biblical criticism.
Rev. Daniel Hascall, prof. sacred rhetoric.
Rev. Joel S. Bacon, prof. elect of math. and nat. philosophy.
Asahel C. Kendrick, prof. languages.
William Mather, M. D. of Fairfield, gives a course of lectures in chemistry.

Medical school at Fairfield. This school is established by authority of the State, and is under its patronage. It has 190 students. It is in Herkimer county, and is intended to accommodate the western district of the State. The professors are

J. McNaughton, M. D. prof. anatomy and surgery.
T. R. Beck, M. D. prof. physic and medical jurisprudence.
W. Willoughby, M. D. prof. obstetrics, &c.
James Hadley, M. D. prof. chemistry.
James Delamater, M. D. prof. surgery.

Hartwick seminary. This institution owes its establishment to the liberality of the Rev. John C. Hartwig, of the Lutheran church, who bequeathed a large estate in land for the purpose of founding a seminary, for training ministers of the gospel, particularly in the Lutheran church. It was incorporated in 1815, with the proviso that the principal and first professor of theology should always be a Lutheran. It is in the eastern part of Hartwick, in Otsego county. The seminary commenced its operations in 1815, under the care of the Rev. E. L. Hazelius, D. D. as principal. At his resignation, in August, 1830, Rev. G. B. Miller was elected principal. Rev. C. B. Thummel is assistant teacher and librarian. The seminary is divided into two departments, the theological and academical. In the academical, the students are fitted for college, or for the active duties of life. The theological department embraces three years. The text-books are Schmucker's Storr and Flatt, Horne's introduction, Jahn's Jewish antiquities, and Stuart's Hebrew grammar. The academical students are about 80; theological, 9. The theological library contains 1,000 volumes. Other libraries, 400.

Union college. Schenectady, where this institution is established, is on the south-east side of the Mohawk, 15 miles from Albany. The Erie canal passes through it, and it is connected with Albany by a rail road. The population in 1830, was 4,256. The college was founded in 1795. The first president was the Rev. John Blair Smith, brother of the president of New Jersey college. He presided over it with great reputation for three years. His successor was the Rev. Jonathan Edwards, D. D. who continued in the office from June, 1799, till his death, August 1, 1801. The present incumbent is Rev. Eliphalet Nott, D. D., LL. D. The professors are

Rev. Robert Proudfit, Greek and Latin.
Rev. Alonzo Potter, mathematics and natural philosophy.
Rev. John A. Yates, oriental literature.
Joel B. Nott, botany and mineralogy.
Rev. John Nott, assistant prof. languages.
Rev. P. A. Proat, I. W. Jackson, Thomas C. Reed, assistant professors.

The college buildings are each 200 feet long, four stories high, of brick, covered with white stucco. They are on a rising ground, a number of feet above the town. The institution has a valuable library, apparatus, and funds in profitable investment.

Columbia college. This institution, in the city of New York, was founded by royal charter, in 1754, under the name of King's college, by which title it continued to be known until the revolution. The presidents under the charter were Rev. Samuel Johnson, 1754—1763. Rev. Myles Cooper, LL. D. 1763—1775. During the interval between 1776 and 1784, the business of instruction was necessarily suspended, and the college edifice appropriated to the services of a military hospital. The regents of the university, (individuals appointed by act of the legislature to superintend the general interests of education in the State,) discharged the duties of trustees till 1787, when an act was passed, by which the original charter of the college was confirmed, the name of the institution altered to Columbia college, and the government intrusted to a board of trustees. The presidents under this new charter, are William Samuel Johnson, 1787—1800. Rev. Charles Wharton, D. D. 1801—1801. Rt. Rev.

Benjamin Moore, D. D. 1801—1811. Rev. William Harris, D. D. 1811—1829. Hon. William A. Duer, LL. D. 1830. The faculty are,

William A. Duer, LL. D. president.
Rev. John McVicar, D. D. prof. mor. and men. phil. rhet. and polit. economy.
N. F. Moore, LL. D. prof. Greek and Latin.
Charles Anthon, Jay prof. Latin and Greek.
James Renwick, prof. nat. philos. and chemistry.
Henry J. Anderson, prof. math. and astronomy.
James Kent, LL. D. prof. law.
Lorenzo da Ponte, prof. Italian.
Rev. Antoine Verren, prof. French.

A grammar school connected with the college, under the care of professor Anthon, contains 100 students.

University of the city of New York. This university was chartered by the legislature in 1831. It is projected on the liberal scale of the universities on the continent of Europe. Its funds have been raised by the subscription of individuals. It is governed by a council of 32 members, chosen by the stockholders, together with the mayor and four members of the common council of the city. There are two general departments in the university. The first comprises professorships and faculties for instruction in the higher branches of literature and science, which may be increased according to the progress of discovery and the wants of the community. The second embraces what is usually deemed a full course of classical, philosophical and mathematical instruction, and also a complete course of English literature, of mathematics, and sciences, with their application to agriculture, to the arts, and generally to the ordinary purposes of life. The emoluments of professors arise from salaries and from fees. The professors are divided into faculties of letters, of science and the arts, of law, and of medicine. The last is not yet appointed. In the first general department, there are *attending* members, who are subjected only to such general regulations as are necessary to secure the payment of fees, and good order within the precincts of the university; and *matriculated* members, who are candidates for honors, and who are subjected to examinations and to the discipline of the institution. In the second general department the course of instruction is by lectures, examinations, recitations, compositions, and public speaking. Every student has an unlimited choice of the branches taught. The instructors appointed are,

Rev. James M. Mathews, D. D. chancellor and instructor in sacred antiquities.
——— ———, professor of the evidences of revealed religion.
Rev. Henry P. Tappan, professor of mental and moral philosophy and bel. let.
Henry Vethake, professor mathematics and astronomy.
D. B. Douglas, professor natural philosophy, architecture, and engineering.
John Torrey, M. D. professor chemistry, mineralogy and botany.
S. F. B. Morse, professor sculpture and painting.
Edward Robinson, D. D. professor Greek and oriental literature.
Rev. George Bush, adjunct professor Hebrew.
Rev. John Mulligan, professor of Latin and Greek.
Rev. Wm. Ernenpeutsch, professor German.
Miguel Cabrera de Nevares, professor Spanish.
Lorenzo L. da Ponte, professor Italian.
Charles Parmentier, professor French.
Henry Bostwick, instructor in history, geography.
Rev. S. H. Cox, D. D. lecturer on moral philosophy.
Francis Lieber, LL. D. lecturer on commerce, agriculture, &c.

Buildings will be provided as soon as land is procured. The classes now recite in Clinton hall. $5,000 have been devoted for apparatus. Tuition is $80 per annum for those who attend a full course. Those who attend particular branches, pay accordingly.

College of physicians and surgeons in New York city. Number of students, 188. Professors,

John A. Smith, M. D. anatomy and physiology.
Alexander H. Stevens, M. D. surgery.
Joseph M. Smith, M. D. theory and practice of physic.
Edward Delafield, M. D. obstetrics, &c.
John B. Beck, M. D. materia medica, &c.
John Torrey, M. D. chemistry and botany.

Lectures commence on the 1st Monday of November annually, and continue four months. The college building is situated in Barclay street.

General theological seminary of the Protestant episcopal church in the United States, located in New York city. Instructors:

Rt. Rev. B. T. Onderdonk, D. D. prof. nature, min. and pol. of church.
Rev. S. H. Turner, D. D. prof. biblical learn. and interpretation.
Rev. Bird Wilson, D. D. prof. systematic divinity.
C. C. Moore, LL. D. prof. oriental and Greek literature.
Rev. R. W. Harris, librarian.

From the last report of the committee of the general convention on the income and expenditure of the seminary, we take the following:—The contributions and donations to the seminary, from its first establishment down to the present day, amount to the capital sum of $158,928 67. Of which there have been expended for current purposes, $40,290 60; for buildings, $33,520; filling up water lots, &c. $9,595; assessments for streets, &c. $1,325; investments of sums contributed for scholarships, $14,194 72; leaving a capital of $60,003 35, invested in stocks, bonds, and mortgages, yielding an annual revenue of $3,600. The annual expenditure, with the utmost economy, amounts to $5,000, and the deficiency, consequently, of the receipts, to cover the expenditure is $1,400. Two large legacies have been given to the institution, one of $60,000 by Mr. Sherred, and another of $100,000 by Mr. Frederic Kohne, but neither of them are yet available.

The following comparative view of the state of education in the higher seminaries, compiled by B. F. Butler, Esq. of Albany, we take from Mr. Williams's New York Register.

1790. [Population of the State 340,120.]

Number of colleges	1
Academies	2
Number of students in the college, about	40
Number of scholars in the academies, about	150

1800. [Population 586,050.]

Colleges	2
Academies	19
Students in the colleges	220
Whole number of students in the academies, of whom only a small proportion were classical students	344

1810. [Population 959,049.]

Colleges	2
Medical college	1
Academies	25
Students in the colleges, about	220
(No report from the medical college.)	
Whole number of students in the academies, of whom 518 are reported as pursuing classical studies or the higher branches of English education	1,495

1820. [Population 1,372,812.]

Colleges (including the college of physicians and surgeons in the city of New York and in the western district)	5
Academies	30
Students in the colleges	472

Students in the medical colleges	196
Whole number of students in the academies during the year 1819, of whom 636 received classical instruction, &c.	2,218

1825. [Population 1,616,458.]

Colleges, including Geneva college, incorporated this year	4
Medical colleges	2
Academies	38
Students in the colleges	444
Students in the medical colleges	315
Students in the academies, of whom 675 were classical scholars, &c.	2,475

1826.

Colleges	4
Medical colleges	2
Academies (no returns from several)	34
Students in the several colleges	443
Students in the medical colleges	288
Students in the academies, of whom 662 were classical students, &c.	2,446

1827.

Colleges	4
Medical colleges	2
Academies, from which returns were received	34
Students in the colleges	537
Students in the medical colleges	234
Students in the academies, of whom 709 were classical students, &c.	2,440

1828.

Colleges	4
Medical colleges	2
Academies (7 of which having been incorporated by the legislature, subjected themselves to the visitation of the Regents, during this year, for the purpose of participating in the distribution of the increased income of the literature fund)	44
Students in the colleges	290
(No reports from Geneva and Hamilton colleges.)	
Students in the medical colleges	278
Do. in the academies, of whom 1,240 were classical students, &c.	3,050

1829.

Colleges	4
Medical colleges	2
Academies	48
Students in the colleges, including 97 in the grammar school attached to Columbia college	381
(No report from Geneva college.)	
Students in the medical colleges	268
Do. in the academies, of whom 1,632 were classical students, &c.	3,424

1830. [Population about 1,950,000.]

Colleges		4
Medical colleges		2
Academies		55
Students in the colleges, including those in the preparatory schools connected with Columbia and Geneva colleges		506
Students in the medical colleges		276
Students in the academies, pursuing classical studies and the higher branches of English education	2,030	
Other students	1,805	
Whole number of students in the academies		3,835

There are two academies of fine arts in New York—the American and National, the former supported by artists, the latter by amateurs. The lyceum of natural history has been very successful in the pursuit of its objects. The Clinton hall is a recent association for the promotion of literature, science, and the arts. The society library, founded in 1754 contains more than 22,000 volumes. The

historical society, incorporated in 1809, has collected a vast number of records pertaining to the early history of the United States, and of New York. The New York institution for the deaf and dumb, under Mr. Harvey P. Peet, has accommodations for 150 pupils.

NEW JERSEY.

Elementary education.

Considerable attention to the cause of popular education has recently been awakened throughout the State, and measures are in progress which promise important and happy results. A school fund, now exceeding $250,000, is managed by trustees under the authority of the legislature, and is steadily increasing; while a large portion of its annual income is distributed among the several townships, and is applied, augmented by moneys voluntarily raised by the townships, to the support of common schools, and otherwise to extend the means of education over the whole community. In the circular of the American school agent's society, it is stated that in "New Jersey, in 1828, 11,742 children were entirely destitute of instruction, and 15,000 adults unable to read. In many of the towns, more than half of the children never attend, and in two counties, 48 districts were entirely destitute of schools."

Academies and higher seminaries.

A manual labor school has been lately established near Sergeantville, seven miles from Flemington, and 40 from Philadelphia, by Mr. R. Rittenhouse, called the *Mantua manual labor institute.* It has a farm of 150 acres, a house which will accommodate 30 students. About three hours every day, Saturdays and Sundays excepted, are occupied in manual labor. For tuition, board, lodging, lights, and fuel, $25 a quarter are charged. At Princeton, is the *Edgehill seminary*, under the care of Mr. Robert B. Patton, formerly a professor in the college of New Jersey. The lads, limited to 40, are taken under the entire control of Mr. Patton. Several assistant teachers are employed. It is one of the best conducted private schools in the country. At the same place is a *boarding school* for boys, under the charge of Mr. Charles C. Sears. The ages at which boys are admitted are from seven to fourteen. The winter session commences the first Thursday in November, and continues 22 weeks. Charge for board, tuition, fuel, &c. $100. The summer session commences on the first Thursday in May, and continues 21 weeks. Charge, $90. *Lawrenceville high school.* Isaac V. Brown, Alexander H. Phillips, principals; terms, $200 per annum, exclusive of books and clothing. *Newark young ladies' institute.* Mr. and Mrs. Worcester, principals. Board and family tuition $35 a quarter, tuition in elementary education, $5; in higher English studies, $7; in languages, $8, &c. *Hill Top school*, Mendham. Ezra Fairchild, principal. Terms for boarding, tuition, washing, fuel, lights, $125 per annum. Small children are taught in a separate department. At *Bloomfield* is an academy of long standing. Its operations are now, we believe, discontinued. At *Orange* is a classical school under the care of Mr. Pierson.

Colleges and higher seminaries.

Rutgers college. This institution is established at New Brunswick, 33 miles south-west of New York, and 56 north-east of Philadelphia, on the west side of Raritan river. The college was founded in 1770, and named after a distinguished benefactor. The principal building is of stone, three stories in height. The students generally lodge with private families in the village, and the building is devoted to public purposes. Rev. Philip Milledoler, D. D. is president of the college, and professor in the theological seminary. The whole number of students is 70. Rev. John Croes has given lectures the past year in belles lettres, and professor Beck in natural history and chemistry. "A Bible society, and a weekly association for prayer exist in the college, and the biblical recitation and chapel service on the Sabbath are well attended. The grammar school attached to the college is in a flourishing condition, under the superintendence of Mr. Robert O. Currie, and numbers at present 28 scholars. An
'ish and scientific school, under the care of Mr. Mortimer, in the same
ng, has 32 scholars."

The theological seminary at New Brunswick. This institution is also under the patronage of the Dutch church, and is connected with Rutgers college. The number of students is 20. The professors are,

Rev. Philip Milledoler, D. D. didactic and pol. theology.
Rev. James S. Cannon, D. D. church hist. and eccl. government.
Rev. Alexander McClelland, D. D. biblical literature.

College of New Jersey, at Princeton. This institution was established in 1746 in Elizabethtown. From 1748 to 1757, it was at Newark. In 1757, it was removed to Princeton. The list of presidents is as follows. Rev. Jonathan Dickinson, 1746—1747. Rev. Aaron Burr, 1748—1757. Rev. Jonathan Edwards, 1757—1758. Rev. Samuel Davies, 1759—1761. Rev. Samuel Finley, 1761—1766. Rev. John Witherspoon, D. D. LL. D. 1768—1794. Rev. Samuel Stanhope Smith, D. D. LL. D. 1795—1812. Rev. Ashbel Green, D. D. LL. D. 1812—1822. Rev. James Carnahan, D. D. 1823. The principal benefactors to the college are Colonel Henry Rutgers and his sisters, $6,500; Dr. Elias Boudinot, $15,000, and 4,000 acres of land; Dr. David Hosack of New York, 1,000 specimens of minerals; the family of the late governor Phillips of Boston, $2,000. The principal college building is of stone—the same in which a party of British troops took refuge in 1777, and from which they were dislodged by Washington. A great number of distinguished men have been educated at this college. It was founded by the synod of New York, with the special view of raising up ministers of the gospel. It is now in a very flourishing state, and preparations are making to erect an additional building. The officers are,

Rev. James Carnahan, D. D. president.
Rev. John Maclean, vice president and prof. ancient languages.
Rev. Albert B. Dod, professor of mathematics.
Joseph Henry, professor natural philosophy.
John Torrey, M. D. professor chemistry.
Samuel L. Howell, M. D. professor anatomy and phys.
Lewis Hargous, professor French and Spanish.
Joseph A. Alexander, adjunct professor ancient languages.
Benedict Jäger, professor of German and Italian.
Samuel H. M'Donald, James C. Edwards, and John S. Hart, tutors.

Theological seminary of the Presbyterian church in the United States. This seminary was established at Princeton in 1812. The professors are,

1812. Rev. Archibald Alexander, D. D. prof. didactic and pol. theology.
1813. Rev. Samuel Miller, D. D. prof. eccl. hist. and church government.
1822. Rev. Charles Hodge, prof. oriental and biblical literature.

The number of scholarships is 23. The professors' salaries are paid from a fund of the general assembly. An additional instructor in oriental and biblical literature will probably be soon appointed. The studies of the first year are the following. Original languages of the scriptures, sacred chronology and geography, biblical and profane history connected, Jewish antiquities, and exegetical theology. Second year; biblical criticism, didactic theology, ecclesiastical history, and Hebrew language. Third year; biblical and polemic theology, ecclesiastical history, church government, composition and delivery of sermons, pastoral care.

PENNSYLVANIA.

Elementary education.

In 1682, William Penn published his preface to the "frame of government," in which he says that, "that which makes a good constitution must keep it, namely, men of wisdom and virtue, qualities, that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth." In the "frame" itself, he provides that the governor and provincial council shall erect and order all public schools. The constitution of the State, adopted in 1790, contains the following provision. "The legislature, as soon as

conveniently may be, shall provide by law for the establishment of schools throughout the State, in such manner that the poor may be taught gratis." In April, 1831, an act was passed providing for the establishment of a general system of education; it created a school fund, appointed three commissioners to manage it, assigned to said fund all monies due for unpatented lands secured to the State by mortgage or lien for purchase money, and all monies for applications, warrants, and patents for land, fees in the land office, and proceeds of a tax of one mill per dollar, laid March 25, 1831. The state treasurer is to make an annual report of the amount received for the fund. The interest is to be added to the principal until the interest shall amount to $100,000 annually, after which the interest shall be annually distributed for support of schools. In 1830, there were at least 400,000 children in the State, between the ages of five and fifteen. Of these, not 150,000 were in all the schools in the State, during the preceding year.

Academies and high schools.

We have compiled the following statements from two articles in Hazard's Register of Pennsylvania, of January 5th and 12th, 1833.

Year.	*Name.*	*Endowment.*
1784	Germantown public school,	$
1787	Pittsburg,	5,000
1787	Episcopal, Philadelphia,	10,000
1787	Washington,	5,000
1788	Newark,	lottery.
1788	Reading,	10,000
1789	Lutheran char. school,	5,000
1797	Washington,	3,000
1798	Reading,	4,000
1798	Pittsburg,	5,000
1798	Hanover school, lottery,	2,750
1799	York,	2,000
1799	Chambersburg,	2,000
1803	Bustleton,	5,000
1803	Beaver,	500
1804	Northumberland.	
1804	Norristown.	
1805	Bellefonte.	
1805	Norristown,	2,000
1805	Doylestown,	3,000
1805	Pennepark school,	lottery.
1805	Easton,	2,000
1806	Bellefonte,	6,000
1806	Greersburg,	600
1806	Beavertown,	lands.
1807	Reading,	2,000
1807	Wilkesbarre,	2,000
1807	Meadville.	
1807	Doylestown,	800
1808	Uniontown.	
1808	Northumberland,	2,000
1809	Harrisburg,	1,000
1810	Greensburg,	2,000
1810	Somerset,	2,000
1810	Gettysburg,	2,000
1810	Bedford,	2,000
1810	Greene,	2,000
1810	Butler,	2,000
1811	Meadville,	1,000
1811	Chester,	2,000
1811	Mercer,	2,000
1811	Williamsport,	2,000
1811	Erie,	500 acres land.
1811	Waterford,	500 do.
1812	Loller.	
	Mercer,	2,000
1812	Venango,	$2,000
1813	Hughesian free school.	
1813	Beaver.	
1813	Delaware and Beach woods,	2,000
1813	Bustleton,	500
1813	Butler,	land.
1813	Franklin school.	
1813	Athens,	2,000
1813	Orwigsburg,	2,000
1813	Allentown,	2,000
1814	Harrisburg,	land.
1814	Indiana,	2,000
1814	Stroudsburg.	
1814	Lewistown,	2,000
1816	Lebanon,	2,000
1816	Huntington,	2,000
1816	Susquehanna,	2,000
1817	Westchester,	1,000
1817	Allegheny,	2,000
1817	Erie.	
1817	Wellsborough,	2,000
1818	Harrisburg,	1,000
1818	Reading,	land.
1818	Danville.	
1819	Ebensburg,	2,000
1820	Erie,	2,000
1821	Germantown school,	2,000
1821	Erie,	land.
1821	Kittaning,	2,000
1822	Warren,	500 acres land.
1823	Franklin,	land.
1823	Strasburg.	
1827	Clearfield,	2,000
1827	Milford,	2,000
1827	Mifflinsburg,	2,000
1827	Union.	
1827	Lancaster,	3,000
1828	Beachwoods,	1,000
1829	Smethport,	2,000
1830	Le Raysville.	
1830	Dundaff.	
1831	Erie,	not to be taxed.
1832	Warren,	2,000
1832	Clearfield,	not taxed.
1832	Curwenville,	do.
1832	Milton.	

Colleges and higher seminaries.

Dickinson college. This institution was incorporated in 1783. It was established at Carlisle. In 1786, it received from the legislature $1,400; in 1788, a lot of land; in 1789, $12,000 by lottery; in 1791, $4,000; in 1795, $5,000; in 1803, the State lent $6,000 on mortgage of lands; in 1806, $4,000 on a new mortgage; in 1819, the mortgage held by the State for $10,000 was cancelled; in 1821, $10,000; in 1826, $3,000 annually for seven years. This institution is not now in existence.

Jefferson college, at Canonsburg. This institution was incorporated in 1802. It has received the following from the State: in 1806, $3,000; in 1821, $10,000 annually for five years; in 1826, $1,000 annually for four years; in 1832, $2,000 per annum for four years, six indigent students to be educated by this grant for four years, and after that 24 to be prepared for school teachers. Canonsburg is in Washington county, 18 miles south-west of Pittsburg, 219 west of Harrisburg, and 236 north-west of Washington city. The following are the officers:

Matthew Brown, D. D. president.
John M'Millan, D. D. prof. theology.
James Ramsey, D. D. prof. Hebrew.
John H. Kennedy, prof. math. and nat. philosophy.
Jacob Green, M. D. prof. chemistry, and nat. history.
William Smith, prof. languages.
George Marshall, and George M. Hall, teachers.

We quote the following from the catalogue:—"The literary societies are on the very best footing, and the halls for their accommodation more commodious and tasteful than any for the like purpose in the western country. An atheneum is connected with the college, in which the choicest religious, literary, scientific, and political publications are received. In addition to the college and society libraries, there is also a *student's* library, consisting of multiplied copies of all the class books required in the course of study. A lyceum has been recently instituted under the superintendence of Dr. Green, which contains a respectable cabinet of minerals, and numerous collections in natural history and Indian antiquities. The farm connected with the college now accommodates twenty-six students, who nearly support themselves by laboring two hours daily. It is expected that more than fifty will be accommodated in like manner, so soon as the requisite buildings can be erected. Facilities of self-support are extended to fifty more, most of whom reside in the old college edifice. The price of boarding in private families varies from $1 to $1 62½ per week; on the farm it is 62½ cents; and in the college about 75. Coal is 2½ cents per bushel; and washing $2 50 per session. The college expenses amount to $25 per annum, which includes tuition, fuel, janitor's services, library, repairs and all contingent expenses. The annual commencement takes place on the last Thursday of September. The vacations occur in October and April. Agreeably to a recent act of the legislature, provision is made for a thorough English and mercantile education, to qualify persons for teaching common schools. Gratuitous instruction will be given to six applicants of this description. According to legislative enactment, preference will be given to citizens, and the sons of citizens of the commonwealth of Pennsylvania. It is requested that such will avail themselves of the above-mentioned provision, by application in person, or by letter, before the close of each preceding session."

Medical faculty of Jefferson college, located at Philadelphia. Nine trustees residing in Philadelphia are appointed to superintend the medical department, agreeably to a special act of the legislature. The professors are,

Granville S. Pattison, Esq. prof. anatomy.
George M'Clellan, M. D. prof. surgery.
John Revere, M. D. prof. theory and practice of medicine.
Samuel Calhoun, M. D. prof. materia medica and jurisprudence.
Jacob Green, M. D. prof. chemistry.
Samuel M'Clellan, M. D. prof. institutes, med. and obstetrics.

Washington college. This institution was incorporated in 1806. It is in Washington county, in the township of Washington, 26 miles south-west of Pittsburg. The college buildings can accommodate 150 students. It commenced operations under a new organization in 1830. A professorship of English literature was established, with a view to prepare young men to take charge of common schools. The legislature appropriated $500 per annum to carry this design into effect. In addition to the grant mentioned, the legislature has given the college at different times, $9,000. The number of students is one hundred and nineteen. The faculty and instructors are,

Rev. David M'Conaughy, president.
Rev. William P. Aldrich, prof. mathematics, &c. &c.
Rev. J. H. Agnew, prof. languages.
John L. Gow, Esq. prof. English literature, &c. &c.
Mr. Robert Fulton, assistant prof. languages.
Mr. James M'Lean, tutor of the grammar school.
Mr. Joseph Gow, assistant teacher in the English department.

The college buildings are now completed, and independent of the comfortable accommodations they afford, present a beautiful appearance.—The expenses of tuition, &c. are as follows, to wit: Tuition, $10 per session, or $20 per annum—tax for contingent expenses, 50 cents per session. These payments must be made in advance. Boarding in the college club not exceeding 75 cents per week; and in the most respectable private families at from $1 to $1 50. Fuel, washing, and candles, about $15 per annum.—Students are not required to board in the college, but under the permission of the faculty, are allowed to select suitable boarding-houses in the town and neighborhood. They are however subject to the daily visitation of the professors. By a standing rule a certain number of poor and pious youth may be educated without any charge for tuition.

Allegheny college, at Meadville, incorporated in 1817, with a grant of $2,000; in 1821, $1,000 annually for five years was given; in 1827, $1,000 annually for four years. Rev. Timothy Alden, D. D. president. The library of 8,000 volumes was mostly the donation of Rev. Dr. Bentley, of Salem, Mass.

Western university, at Pittsburg. Incorporated in 1819. Persons of every religious denomination may be trustees, principals, or professors. In 1826, a sum of $2,400 annually, for five years was given by the legislature of the State, in consideration of a relinquishment of land by the trustees; and appointing new trustees. R. Bruce, M. D. is the principal. The number of undergraduates is 50 or 60.

Western theological seminary, at Allegheny-town. This institution is near Pittsburg. It was commenced in 1829. The building, 150 feet long, four stories high, cost $17,000. It stands on a fine eminence, overlooking the Ohio and Allegheny rivers, Pittsburg, and an extensive country. The number of students is 29. Efforts to combine manual labor with study have been successful. The students earned, in 1831, $290 in work upon the theological edifice. The institution is now in debt about $4,300.

Rev. Luther Halsey, D. D. prof. theology.
Mr. John W. Nevin, teacher of biblical literature.

Madison college. In March, 1827, a college was incorporated at Uniontown, Fayette county. The act empowered the trustees to connect an agricultural department with the college. In 1828, $5,000 were granted by the legislature. Its operations are now suspended.

Theological seminary of the associate Reformed Synod of the West. This institution was incorporated in 1828. It is connected with the associate Presbyterians. The number of students is 19. A building is erecting 45 feet by 17, three stories high, at an expense of $5,700.

Gettysburg theological seminary. Gettysburg is in Adams county, 115 miles south-west of Philadelphia, on the great road from Philadelphia to Pittsburg. It is 44 miles south-west of Harrisburg. It is remarkably central to the great body of the Lutheran church. In September 1826, Rev. S. S. Schmucker was inaugurated professor of Christian theology. Rev. B. Kurtz collected in Europe $12,000, with valuable books in addition, for the library. In 1830, Rev. Ernest L. Hazelius, of the Hartwick seminary, N. Y. was appointed professor. He gives instruction in German, Greek, and Hebrew, in church history, sacred geography, &c.; Mr. Schmucker in theology, pulpit eloquence, pastoral duties, and mental philosophy. The library contains 7,000 volumes, principally in the German language. The building is half a mile from the village, and contains two lecture-rooms, library, chapel, and rooms for 60 students. The usual number of students is about 20.

There has been for some time connected with the seminary, a preparatory school, or *gymnasium*, in which those who are desirous of preparing for the ministry, are carried through a regular course of education. About 50 students are attached to this department, 30 of whom expect to enter the theological department. In April, 1832, this gymnasium was erected into a college, and incorporated by the name of the "Pennsylvania college." No disabilities are to be imposed on account of religious opinions. A German professorship is appointed, the incumbent of which, among other duties, is to prepare young men to become teachers in German schools. The institution went into operation on the 7th of November, 1832. Five professors have been appointed.

S. S. Schmucker, A. M. prof. of intellectual philos. and mor. science.
E. L. Hazelius, D. D. prof. Latin lang. and German literature.
H. Baucher, A. M. prof. Greek lang. and belles lettres.
M. Jacobs, A. M. prof. math. chem. and nat. philosophy.
J. H. Marsden, A. M. prof. mineralogy and botany.

Theological seminary of the German Reformed church. York, where this seminary is established, is 24 miles south-east of Harrisburg, 22 miles south-west of Lancaster, in York county; population, in 1830, 4,216; the institution was established at Carlisle in 1824, and removed to York in 1829; the Rev. Lewis Mayer, D. D. was appointed professor of theology in 1825; in 1831, it was incorporated; on the 18th of October, 1832, Rev. F. A. Rauch, doctor of philosophy, of Germany, was inaugurated professor of biblical literature; the number of students is about 20; the *classical school*, under the care of Dr. Rauch, commenced operations on the 1st of January, 1833; pupils of every age are admitted; the number of scholars is 24; the tuition for those who attend to Latin and Greek is $10 a session—for others, $7; board, washing, and lodging are from $60 to $70 per annum; Dr. Rauch has published a very intelligent, and for this country, a very original view of the plan of study.

Lafayette college, at Easton. This institution was incorporated in March, 1826. No disabilities are to operate against officers or students on account of religion. A professor of German is by the charter to be appointed. Easton is in Northampton county, on the Delaware river. Population in 1821, 2,500; in 1830, 3,529. It is under the care of Rev. George Junkin, president, three professors, besides a business-agent, and a farmer. Pres. Junkin was formerly the principal of the Germantown manual labor school, which, owing to its proximity to Philadelphia, and other causes, had been discontinued. The course of instruction is similar to that of other colleges. The present number of students is sixty-seven, and they are from thirteen States. They labor three or four hours in a day, or twenty hours in a week, either on a farm or in workshops provided for the purpose. During the last season, they have paid, with their labor, *three eighths* of all their expenses, although their average age was only sixteen, and this, too, without any interference with their studies. The president and the students, between March 14, 1832, and May 9, performed the whole labor of erecting a building thirty-one feet square and two stories high, with garret rooms finished, and the basement for workshops, and dividing it into eight lodg-

ing rooms, two school-rooms, and the shop, with the exception of the masonry and plastering, and eight days' work in the quarry.

University of Pennsylvania. This institution was established in its present form, in 1779, and in 1791. In 1807, the legislature gave $3,000 to establish a botanic garden. In 1832, an act was passed exempting the real estate of the university from taxation for 15 years. The university embraces a faculty of medicine, a faculty of arts, and an academical department. The faculty of medicine are,

Philip Syng Physic, M. D. professor emeritus, surgery, and anatomy.
John Redman Coxe, M. D. professor materia medica and pharmacy.
Nathaniel Chapman, M. D. professor institutes and practice of physic, &c.
Thomas C. James, M. D. professor midwifery.
Robert Hare, M. D. professor chemistry.
William Gibson, M. D. professor surgery.
William E. Horner, M. D. professor anatomy, and dean.
William P. Dewees, M. D. adjunct professor midwifery.
Samuel Jackson, M. D. assistant to professor Chapman.

The number of medical students is 368, of whom 10 are from New England, 103 from Virginia, 120 from Pennsylvania. The medical department is under the immediate government of the medical professors, who constitute the faculty of medicine, subject to the rules and statutes of the board of trustees. The medical faculty hold meetings for the purpose of arranging and conducting the business of their department, and establishing proper rules and regulations, (subject to the rules and statutes of the board of trustees,) for the preservation of order and decorum among the medical students. They keep regular minutes of their proceedings, which are at all times open to the inspection of the board of trustees. The medical faculty appoint one of their own members to act as dean, and it is his duty to keep the minutes of the faculty, to arrange and conduct the business of examining the candidates for medical degrees, to arrange and conduct the business of the faculty at their meetings, and to attend to correspondence. The session for the medical lectures begins on the first Monday of November, and ends about the first day of March ensuing. The commencement for conferring medical degrees is by a special mandamus of the board of trustees, held generally about the first day of April, or within as short a time as possible after the examinations of candidates are over.

The faculty of arts are,

Rev. William H. De Lancey, D. D. professor moral philosophy.
Robert Adrain, LL. D. professor mathematics.
Rev. Samuel B. Wylie, D. D. professor Hebrew, Greek, and Latin.
Alexander D. Bache, professor natural philosophy and chemistry.
Henry Reed, assistant to Prof. De Lancey, and professor English literature.
Rev. Christian F. Crusé, assistant professor.

Augustus De Valville, instructor in French, Augustus Willis in Spanish, Hermann Bokum in German. Number of students, 105. The instructions of the college are conveyed in part by lectures, but principally by the study of the most approved text-books, aided by the explanations of the professors. The diligence of the student is tested by rigid daily examinations. The character of each recitation is recorded, and the results communicated to parents or guardians in the middle or at the end of each term. At the end of each term, public examinations of the classes are held by the faculty; and the students are classed in the order of merit. Defective students are not allowed to proceed to a higher class, and incompetent students are dismissed from the institution. Negligent and indolent students are transferred to a lower class when unable to proceed with the studies of their own class. The terms for instruction in the regular studies of the college already enumerated, are $25 per term, payable in advance. The modern languages are taught by approved instructors, at a moderate additional expense. Proper boarding, including washing, &c. can be had in the city, for from $2½ to $3 per week. Among the books studied, are

Whateley's logic and rhetoric, Mackintosh's history of England, Lardner's mechanics, Kent's commentaries.

Of the academical department,

Rev. Samuel W. Crawford is principal, and teacher of classics.
Thomas McAdam, teacher of English.

T. A. Wylie, Wm. Alexander, and T. McAdam, Jr. assistants. Number of scholars, 186; number in the English charity schools, 186; total in the university, 823.

Institutions in Philadelphia. The deaf and dumb asylum was established in 1820; the annual expenses are about $11,000; it has received several grants from the legislatures of Pennsylvania, New Jersey, and Maryland; number of pupils, 70 or 80; the city library was commenced in 1731; the number of books, including the Loganian library, is 35,000; the atheneum, commenced in 1814, has 3,500 volumes, and it receives 70 newspapers, besides English and French; the academy of natural sciences has a library of 5,000 volumes, and that of the philosophical society, 6,000; Peale's museum is the most extensive collection of natural objects in the United States; by the will of the late Stephen Girard, Philadelphia has received a munificent donation, amounting to several million dollars, devoted to important public objects—among these is a college, which will soon go into operation. There are various other interesting institutions in Philadelphia, which we have not space to notice.

DELAWARE.

Elementary education.

There is a school fund in this State, the amount of which is $170,000; a tax is also levied for the support of schools. We are not aware of the existence of any academy in the State, except a manual labor academy lately established. There is no college.

MARYLAND.

Elementary education.

The whole amount of public funds, for the support of common schools, Dec. 1, 1831, was $142,063 76; this sum, however, includes $47,293 66 which belongs to different counties, for the education of indigent children, and is usually known by the name of the free-school fund; in addition to this, $5,000 is annually appropriated to the university of Maryland, $13,800 to other colleges, academies, and schools, and $3,500 to the support of the indigent deaf and dumb; the law in relation to primary schools was passed in 1825; it has been partially carried into effect in two or three counties. In Baltimore, in 1830, there were 14,297 children of five and under fifteen years of age; about 175 schools and 5,250 scholars; and in addition, 1,000 charity scholars; total, 6,250.

Academies and high schools.

There are several academies, which receive $800 a year from the state treasury.

Colleges and higher seminaries.

St. John's college, at Annapolis. This seminary was incorporated in 1784, and received from the State $1,750 per annum, on condition that the city should convey to the trustees, 34 acres of land, the present site of the institution, which had been given to the corporation by lord Baltimore. Hon. Charles Carroll, bishops Carroll and Claggett, and Alexander C. Hanson, were among its founders. It was opened Nov. 10, 1789, by Rev. Dr. William Smith, as president pro tempore. The original grant was annulled in the high party excitement of 1805. It has since received $20,000 from a lottery. The State also give $1,000 annually, and an effort is making to increase it to $3,000. The first commencement was in 1793. The number of alumni is about 650, com-

prising many of the public men of Maryland. The building is three stories high, 90 feet long and 60 wide. It is on elevated ground, and commands an extensive and delightful prospect. It is proposed soon to erect other buildings. The following is the list of presidents: John McDowell, LL. D. Henry L. Davis, D. D. William Rafferty, D. D. Rev. Hector Humphreys, who has now charge of the institution.

Mount St. Mary's college, is situated in a romantic spot at the foot of a branch of the Blue Ridge mountains, two miles from Emmettsburg, in Frederick county, 50 miles from Baltimore and 60 from Washington. It was established in 1809 by Dr. Dubois, now Roman Catholic bishop of New York. In 1830, it was incorporated as a college. Only 20 or 30 students have been graduated. The number of pupils in July, 1831, was 130. There are 9 professors and 16 assistants. The library contains 7,000 volumes, and the philosophical apparatus is very good.

St. Mary's college, Baltimore. This is also a Roman Catholic seminary, incorporated in 1805. The buildings will accommodate 150 boarders. Board, $140 per annum, tuition, $60, entrance fee, $5. The system of instruction is substantially the same with that pursued at other colleges. The institution is in the north-west part of Baltimore, and in a good location.

University of Maryland, at Baltimore. The medical college was founded in 1807, and, in 1812, received the title of *university.* Charles Williams, D. D. president, and 11 instructors. We have no further information respecting this university.

DISTRICT OF COLUMBIA.

Colleges and higher seminaries.

Columbian college, at Washington. This institution is on the high range of ground, north of Washington city, a mile from the president's house, and two and a half from the capitol. It was incorporated by congress in 1821; the course of instruction was commenced in 1822. Its buildings are a college edifice 117 feet by 46, four stories, having 48 rooms for students and a chapel; a second edifice partly erected, 80 feet by 40, designed for a refectory; two dwelling-houses; and a philosophical hall, for lecture-rooms, classical school, &c. It has 47 acres of ground, 30 of which are devoted to tillage. The library contains between 3,000 and 4,000 volumes. A classical and preparatory school is connected. Necessary expenses, exclusive of books and stationary, will not exceed $167 per annum; of a pupil in the school, $175, his time of boarding being eight weeks longer. On occasions of great interest, students are permitted to hear the debates in congress, and arguments before the supreme court. The trustees are elected triennially. The faculty are,

Rev. Stephen Chapin, D. D. president and prof. belles lettres and moral phil.
Thomas Sewall, M. D. professor anatomy and physiology.
William Ruggles, professor mathematics and natural philosophy.
Alexander M'Williams, M. D. professor botany.
Thomas P. Jones, M. D. professor chemistry.
Wm. Boulware, professor ancient languages.
Philip Leon, teacher of French.
Washington Leverett, and D. J. Noyes, tutors.

Number of alumni, 300. Congress has given $25,000 to the college. Considerable progress has been made in obtaining subscriptions for the endowment of the presidency, and for the support of one professor for 5 years.

Medical department. This department was organized in 1824. The professors are Dr. Sewall, anatomy and physiology; Dr. Thomas Henderson, theory and practice of physic; Dr. N. W. Worthington, materia medica; Dr. Frederick May, midwifery; Dr. Thomas P. Jones, chemistry; Dr. James C. Hall, surgery. The ticket of each professor is $15. One student from each of the States and

territories is admitted free of charge, with the exception of a matriculating fee of $5, and a graduating fee of $20. The medical college is in Tenth street. All the necessary anatomical preparations are furnished. The number of matriculated students has been usually about 30.

Georgetown college. This is a Roman Catholic institution under the direction of the incorporated catholic clergy of Maryland. It was first incorporated in 1799, and was authorized to confer degrees by act of congress in 1815. The number of students is about 150. It is the oldest papal seminary in the United States. Number of volumes in the library, 7,000. At Georgetown is a nunnery containing 60 nuns, and a catholic female academy of 100 scholars.

Protestant episcopal seminary, at Alexandria. The institution is in a pleasant location, three miles from Alexandria, and six from Washington. The seminary building is of brick, 3 stories in height, 42 feet long, and 30 broad. Its cost was about $3,000, and it will accommodate 30 students. This institution is under the care of the diocese of Virginia.

Rev. Reuel Keith, D. D. prof. systematic divinity.
Rev. Edward R. Lippitt, prof. sacred literature.
Rev. William Jackson, prof. pastoral theology.

VIRGINIA.

Elementary education.

In the London Quarterly Journal of Education for July, 1831, there is an instructive article, written by a gentleman, who was formerly a professor in the university of Virginia. From this article we make the following extracts:—It appears that education was not an object of public concern in Virginia during her colonial state, as it was in the northern colonies; but after the declaration of independence, it became a leading subject of attention. A general and complete system of public education was devised by Mr. Jefferson, and presented to the legislature in 1779; but it appears to have been too extensive and minute for so early a period. A part of it relating to elementary schools, was adopted in 1779; yet even this was never executed, apparently in consequence of its imposing a tax on the wealthy, for the gratuitous education of the poor. No other legislative measure was adopted on the subject of education, we are told, till 1809, when an act was passed, appropriating all fines, escheats, and forfeitures to a permanent fund "for the encouragement of learning," leaving its application to future legislatures. In 1816, a large claim of Virginia upon the United States, was principally applied to the increase of this fund, and commissioners were appointed to devise a system of education. Circulars were addressed by the governor, as president of their board, to the most eminent scholars in the country, requesting facts and opinions on this subject; and, as the result, a system was proposed embracing a *primary school* for each township, an *academy* for each district, and a *university* for the State. This plan however was not adopted. The following is an account of the final appropriation of the literary fund, and of its results. 'At the next session, 1817–18, it was found that the literary fund, by the accession it had received from the grant of the legislature two years before, now amounted to upwards of $900,000, yielding an annual income of more than 50,000 dollars, exclusive of its occasional accessions from fines and forfeitures. The legislature decided to use this revenue in providing for those species of education which were most wanted in the State, that is, the very lowest and the highest. A permanent appropriation of 45,000 dollars a year was made for the education of the poor, and 15,000 dollars a year for the erection and support of a university. The first sum was to be distributed among the several counties and corporate towns of the State, according to their free white population; and to be placed under the management and control of *school commissioners*, who were to be annually appointed by the courts of the several counties and towns. The progressive operation of the fund may be seen in the following statement, taken from the second auditor's annual report to the legislature at its session, in 1831–2, and the preceding:—

Years.	No. of counties.	No. of poor children instructed.	Average cost of each child.
1822	48	3,298	$7 03
1823	90	8,531	5 12½
1824	98	10,226	4 81
1825	99	9,779	4 90
1826	97	9,865	4 48
1827	102	11,007	4 34
1828	102	12,642	3 87
1829	101	11,779	3 33
1830	95	14,169	2 82

'It further appears, from the auditor's report of 1831, that the number of poor children in the State, according to the returns of the school commissioners, amounts to 27,598, which is one-twenty-fifth part of the whole white population, 694,440, and probably, about one-fifth of the whole number of children between the ages of eight and fifteen; within which limits the above 27,598 children are believed to be comprehended. It appears from the mass of testimony exhibited to the legislature in the auditor's report, that although the plan has been attended with very different degrees of success in the different counties, according to the personal character of the school commissioners, whose services are gratuitous, there has been a steady and continued improvement throughout the State in the execution of the law. The money is disbursed more judiciously and economically than formerly; the commissioners are more punctual and methodical in their annual reports; and their treasurers have been subjected to a stricter accountability by a recent law. The present plan, therefore, notwithstanding some inherent defects, is likely to be continued; and it is probably as good as any other that it would be practicable to substitute for it. It has already imparted the knowledge of reading and writing, with all their moral tendencies, probably to fifty thousand human beings, and, ere many years, it will have conferred the same inestimable benefits on twice that number.' In 1820, a law was passed authorizing the extension of the system of primary schools to all classes, but leaving it discretionary. 'This law gave authority to the school commissioners of each county, whenever they thought the purposes of education would be thereby promoted, to lay off their county into districts, of from three to seven miles square; and as soon as the inhabitants of such district shall have raised three-fifths of the sum required to build a school-house in the district, the commissioners are authorized to contribute the other two-fifths, so, however, as not to exceed ten per cent of the county's annual quota of the 45,000 dollars. They are further authorized to pay a sum not exceeding one hundred dollars towards the salary of a teacher, provided the inhabitants of the district contribute an equal or greater amount; and, at the school thus provided, every white child in the district may be taught gratis. Each school is to be placed under the control of three trustees, of whom the school commissioners are to appoint one, and the private contributors two.'

Academies and high schools.

Academies in Virginia are private schools, commonly established by a few public spirited individuals in a county or neighborhood, who erect suitable buildings and provide requisite teachers. The ordinary number of scholars is from 30 to 50. There are about 55 of these academies in the State. The grammar schools are conducted solely by their respective teachers. In some of them Latin, Greek, and mathematics are taught. But the largest part of the youth of both sexes are taught in domestic schools. A teacher can be procured for 2 or 300 dollars exclusive of his board, while the children of the neighbors will come in as scholars, and some of them as boarders. The chief difficulty in carrying on any of these schools is that of obtaining suitable instructors. There has been recently great improvement in female education in Virginia. There are more than twenty female academies, of which there was not one before the revolution; and three-fourths of them have been established within the last 30 years.'

Colleges and higher seminaries.

College of William and Mary. This college was originally projected in 1688, the year in which William and Mary ascended the British throne. It was chartered by their majesties in 1691. The general assembly ordered it to be built in 1693, funds sufficient having been obtained by the grants made by the royal charter, by private donations, and by the munificence of Sir Robert Boyle. It was established at Williamsburg in James city county, 60 miles south-east of Richmond. Rev. James Blair, D. D. was the first president. The instructors are,

Adam Empie, D. D. president, and prof. moral philosophy and rhetoric.
William B. Rogers, professor chemistry and natural philosophy.
Dabney Brown, professor humanity.
Thomas K. Dew, professor hist. met. and political law.
——— ———, professor mathematics.
——— ———, law.

The property of the college amounts to about $150,000, not, however, yielding an income in proportion to that amount. The salaries of the professors are $1,000 each, except that the professor of law has $600, and the professor of humanity, $900.

Hampden Sidney college. This institution is in Prince Edward county, 80 miles south-west of Richmond, on an elevated and remarkably healthy situation. It was founded in 1755, and has a very liberal charter. The president, James Cushing, Esq. is professor of mental philosophy, rhetoric, moral philosophy, and natural law; besides which are the chairs of chemistry, natural philosophy, mathematics and the learned languages. The philosophical apparatus, and libraries of the college, philanthropic, union, and philosophical societies are ample. The permanent funds are vested in land and bank stock. A preparatory academy is annexed to the college, in which those studies only are taught, that are required for admission into the lowest college class. The annual expense of a student, including board, tuition, room-rent, washing, &c. is $150.

Union theological seminary in Prince Edward county. This institution is under the immediate care of the presbytery of West Hanover, but by its constitution is bound to report annually to the General Assembly of the Presbyterian church. It commenced operations in 1824. On the 1st of January, of that year, Rev. John H. Rice, D. D. was inaugurated professor of Christian theology. It is placed in the southern part of the State, about 60 miles below the mountains, and about 70 above the head of tide navigation, well suited for a summer or winter residence. The instructors are,

Rev. George A. Baxter, D. D. prof. Christian theology.
Rev. Hiram P. Goodrich, prof. oriental literature.
——— ———, prof. church history.
Elisha Ballentine, assistant teacher.

The directors are 8 clergymen and 4 laymen of the synod of Virginia, and 8 clergymen and 4 laymen of the synod of North Carolina. Students, 46; library, 2,955 volumes. A new edifice will be completed this year.

Washington college, at Lexington. This college was endowed by Gen. Washington, with 100 shares of the stock of James river company, which in 1821 produced an annual income of $2,400. The two college halls, of brick, will accommodate from 50 to 60 students. Lexington is 129 miles north-west of Richmond, in Rockbridge county. The faculty are,

Louis Marshall, M. D. president, and prof. languages.
Rev. Henry Ruffner, prof. mathematics.
Joseph W. Farnum, M. D. prof. chemistry and nat. philosophy.
——— ———, prof. ethics.
N. R. Seabrook, tutor.

The funds of the college are large, and the course of instruction thorough.

Virginia Baptist seminary, located four miles north of Richmond. It is well situated for the purposes of a manual labor institution, as Richmond furnishes a good market. Rev. Robert Ryland is principal; 14 scholars, all preparing for the ministry; 30 students about to be admitted. Total expenses, $95 per annum. No student under 16 years to be received. All to labor 3 hours a day, Saturday and Sunday excepted.

Randolph Macon college, Boydton. This is in Mecklenburg county, 88 miles south-west of Richmond.

John Emory, D. D. president.
Martin P. Parks, prof. mathematics.
Lorenzo Lea, principal of the preparatory school.

Founded in 1831.

University of Virginia, at Charlottesville. The university of Virginia is located about 2 miles from Charlottesville, in Albemarle county, and very near the centre of population of the State. It was founded in 1819, and went into operation in 1825. It owes its origin and its peculiar organization to Thomas Jefferson. It was erected by the State, at a cost of about $400,000; and the State now gives an annuity of $15,000 for its support. Degrees are granted, after very thorough and rigid examinations, in the *separate schools*. The number of the graduates, at the close of the last session, in the several schools, were as follows:—In the school of ancient languages, 2; certificates of proficiency in the Latin language, 9; mathematics, 9; natural philosophy, 14; chemistry, 3; moral philosophy, 9; certificates of proficiency in political economy, 7; law, 4; medicine,—including the school of medicine proper, (physiology, pathology, &c.) the school of chemistry and materia medica, and the school of anatomy and surgery,—the graduates receiving the title of "doctor of medicine," 5.—Students who have received separate *degrees in the schools* of ancient languages, mathematics, natural philosophy, chemistry, and moral philosophy, are declared *graduates of the university*, with the title of "master of arts of the university of Virginia." This title was conferred on one student at the last commencement. Number of diplomas granted in 1832, 47; number of certificates of proficiency, 16. There are no indigent students supported by the university. The library has about 8,000 volumes, but it is very valuable, having been purchased in Europe, according to a catalogue previously made out by Mr. Jefferson.

NORTH CAROLINA.

Elementary education.

This State has a literary fund arising from bank dividends, &c. to the amount of upwards of $70,000. When this sum has reached a sufficient amount, it is to be divided among the common schools, according to the free population. Some vigorous efforts have recently been made to arouse the public attention to the subject of education.

Academies and high schools.

We have not ascertained the number of academies in this State. The Baptists have purchased the estate of Gen. Calvin Jones, in Wake Forest, 16 miles from Raleigh, for the purpose of founding a manual labor school. It will go into operation in 1834. $2,000 are required for this purpose. The Donalson academy, and manual labor school, on Hay mount, founded by the presbytery of Fayetteville, has been lately incorporated. $10,000 subscribed.

Colleges and higher seminaries.

University of North Carolina, at Chapel Hill. This institution was established in 1791. Joseph Caldwell, D. D. is president; 9 instructors; between 450 and 500 alumni; 1,800 volumes in the college library; 3,000 in the student's libraries. We have never been able to gain much specific information in regard to this institution, though we have repeatedly forwarded circulars. It is not noticed in Darby's and Dwight's late Gazetteer.

South Carolina.

Elementary education.

The free school system was adopted in 1821. In October, 1824, there had been appropriated on account of free schools, $441,176 90. The annual legislative appropriation is from $37,000 to $38,000. About 8,000 or 9,000 children are instructed in them.

Academies and high schools.

The South Carolina female institute is two miles from Columbia. Mrs. Marks principal; property, $30,000; principal edifice, 134 feet long, 34 broad, 2 stories high.

The following was the list of academies in 1826.

Abbeville,	Gilesborough,	Pineville,
Barnwell,	Greenville,	Platts Spring,
Boiling Springs,	Long Town,	Rocky Spring,
Beaufort,	Lancasterville,	Rocky Mount,
Broad River,	Marion,	Society Hill,
Cambridge,	Mt. Ariel,	Unionville,
Chesterville,	Monticello,	Willington,
Cheraw,	Minervaville,	Winnsborough,
Camden,	Mount Olio,	Woodville,
Cedar Springs,	Newberry,	Yorkville.
Edgefield,	Pendleton,	

Colleges and higher seminaries.

Furman theological institution, under the patronage of the Baptist State Convention. Rev. Messrs. Jesse Hartwell, and Samuel Furman, principals; located at the High Hills of Santee. 30 students preparing for the ministry.

Lutheran theological seminary, at Lexington. Rev. John C. Hope, professor, salary, $700, and dwelling, and fire wood; 9 students. A classical school to be attached, with a principal, at a salary of $600. The inhabitants of Lexington gave $5,287.

Southern theological seminary. At Columbia, the capital of the State; founded in 1829.

Thomas Goulding, D. D. prof. ecclesiastical history, and church government.
William A. McDowell, D. D. prof. elect theology.
George Howe, prof. biblical literature.

Students, 22; volumes in the library, 1,800. For the Charleston Union professorship, $2,371 have been collected. It is under the care of the synod of South Carolina and Georgia.

South Carolina college. This institution was established in 1804, at Columbia. The entire expense of the college to the State, has been more than $420,000. Of this sum, the buildings, library, and cabinets, cost $154,234 82. Since 1824, the legislative appropriations have been $120,000. Its library consists of about 8,000 volumes. Its buildings have become very much dilapidated. Thomas Cooper, M. D. is president.

Charleston college. This college was originally chartered in 1785, but it was no more than a respectable grammar school till 1824, when it was organized anew, and placed on a respectable footing as a college. Among its original trustees, were C. C. Pinckney, C. Pinckney, John Rutledge, Edward Rutledge, David Ramsay. Its original funds were large, but through neglect, were very much diminished. It received some years since from Elias Horry, Esq. the sum of $10,000, and from Thomas Hanscome, Esq. $12,500. The principal edifice is one of the most commodious buildings of the kind in the United States. It

Virginia Baptist seminary, located four miles north of Richmond. It is situated for the purposes of a manual labor institution, as Richmond furnishes a good market. Rev. Robert Ryland is principal; 14 scholars, all preparing for the ministry; 30 students about to be admitted. Total expenses, $95 per annum. No student under 16 years to be received. All to labor 3 hours a day, Saturday and Sunday excepted.

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NORTH CAROLINA.

Elementary education.

This State has a literary fund arising from [illegible] of upwards of $200,000. When this sum [illegible] be divided among the common schools [illegible] vigorous measures have recently been [illegible] education.

Academies.

[illegible] not ascertained the [illegible] purchased the estate [illegible] for the purpose [illegible] in 1834. [illegible] manual labor

University of Georgia, at Athens. Incorporated in 1788; endowment, 30,000 acres of unappropriated land; established in Athens in 1802, and Josiah Meigs, LL. D. appointed president. In 1808–9, Dr. Kollock of Savannah was appointed president, as Mr. Meigs had resigned. He did not accept, and Rev. Professor Smith, of South Carolina college, was appointed. Dr. Smith accepted the appointment. It languished for want of funds till 1816, when lands were sold to the amount of $100,000, and the proceeds placed in bank stock, which yielded eight per cent. In 1817, Dr. Finley of New Jersey became president. He died in a few months of fever. Dr. Beman, now of Troy, N. Y. was then appointed, but declined. In 1819, Rev. Dr. Moses Waddell, of South Carolina, was appointed president and accepted. He raised the institution to a very respectable rank. He retired in 1819, and Rev. Dr. Alonzo Church, the present incumbent, succeeded. One of the buildings was burned in 1830, which cost $25,000. It was rebuilt by the State, and a valuable library also procured. The annual income is now $14,000; $8,000 from bank stock, and $6,000 from the State; tuition, $38 for each student per annum. It was never in so flourishing state as at the present time. Alonzo Church, D. D. president and professor political economy, mental philosophy, and evidences of Christianity. James Jackson, professor natural philosophy and chemistry. Rev. S. Olin, rhetoric and moral philosophy. Henry Hull, M. D. mathematics and astronomy. James Shannon, ancient languages. Malthus A. Ward, M. D. natural history. Rev. Wm. Shannon, modern languages. B. B. Hopkins and Wm. L. Mitchell, tutors. The college has two buildings, each 120 feet by 50, three stories high, and a third building for public purposes. A botanic garden has been commenced.

Alabama.

Elementary education.

By act of congress, March 2d, 1819, 640 acres of land were granted to the inhabitants of each township for the use of schools, and two entire townships for the support of a seminary of learning.

Colleges and higher seminaries.

La Grange Methodist college. This is situated a few miles from Florence, Ala. at the head of steam boat navigation, on the Tennessee river; and its location is high and healthy. It has been three years in operation. The faculty consists of a professor of mathematics and natural philosophy, a professor of ancient and modern languages, and a tutor. There is also a superintendent. The cost of tuition, board, lodging, washing, fuel, &c. and the extra charges, do not exceed $58 50 a *session.* A large additional building has been recently erected, and the nucleus of a library, and of a mathematical and philosophical apparatus, has been procured. It is in contemplation to enlarge these, and to furnish forthwith a chemical apparatus; but the institution is suffering for want of funds.

University of Alabama, at Tuscaloosa. Tuscaloosa is at the seat of government, on the eastern bank of the Black Warrior, at the head of steam navigation. Population, 2,500. The university located in this place in 1827–8, is on the Huntsville road, a mile and a half from the state house. In the centre is the rotundo, a large circular building of three stories; the first is a large room for public occasions, the second a circular gallery for spectators, the third for a library room. There are three three story dormitories, building for a laboratory and recitation rooms, several professors' houses, &c. Alva Woods, D. D. president, and professor of mental and moral philosophy. J. F. Wallis, professor chemistry and natural history. H. Tutwiler, ancient languages. S. F. Bonfils, modern languages. Rev. Henry W. Hilliard, elocution and English literature. Wm. W. Hudson, mathematics and natural philosophy. C. Jones, tutor; J. G. Davenport, librarian; R. B. McMullen, chemical assistant. The institution went into operation in April, 1831. Students, 95. Board, tuition, room-rent, &c. $120 per annum. Library, 3,000 volumes.

MISSISSIPPI.

Elementary education.

No system in regard to primary schools has been adopted. The State has a literary fund, amounting to $30,000 or $40,000, but no portion of it is available till it shall amount to $500,000. It is supposed that 8 or 9,000 children of a suitable age receive no instruction. The land allowed by congress for schools amounts to 800,000 acres, and is worth $2,000,000.

Colleges and higher seminaries.

Jefferson college, at Washington. Captain Alden Partridge, president, E. B. Williston, J. Holbrook, professors, and 7 assistants. This institution was opened Dec. 7, 1829. It is in part a military institution, number of cadets, 98. Physical education receives special attention. The principal building will accommodate more than 100 students. Every cadet must be furnished with a Bible and must attend public worship on the Sabbath.

FLORIDA.

Five individuals have agreed, if it can be done at an expense within their means, to purchase a small tract of land, and form a small manual labor school, somewhere in the neighborhood of Tallahassee. A teacher is to be employed to take charge of a *limited* number of pupils; suitable buildings are to be erected for the accommodation of the teacher and pupils, who are to board together, with as little connection as possible with the inhabitants in the vicinity. The pupils will be required to devote a certain number of hours daily, to agricultural and mechanical employments of the simplest kinds. No pupil will be admitted except with the consent of the teacher and each of the proprietors; nor suffered to remain in the school, unless he submits to all its regulations. The studies at the commencement, are to be confined to the usual branches of a good English education, including mechanics, botany, chemistry, &c.

LOUISIANA.

The legislature appropriate about $40,000 per annum for the education of the indigent in the State. The United States granted the State 46,000 acres of land for a college and 873,000 acres for schools. At New Orleans, there is a Roman catholic college. In the town of Jackson, parish of East Feliciana, is the "college of Louisiana," H. H. Gird, president ad interim; founded in 1825, by the legislature, 3 instructors, 55 students, including those in the preparatory school.

TENNESSEE.

In Maury county, 30 miles south of Nashville, and 9 from Columbia, is a *manual labor school*, lately commenced. Rev. Robert Hardin, D. D. president and professor of natural philosophy and rhetoric. Rev. B. Labaree, vice president and professor of ancient languages. W. L. Willeford, Esq. professor mathematics and natural philosophy. 3 assistant teachers. The course of study is liberal and embraces 4 years. Tuition and board remarkably low. The *university of Nashville* is one of the most important institutions in the western States. The philosophical apparatus cost in London $6,000. The mineralogical cabinet contains more than 10,000 specimens. Total annual expense of students, $100. Theological students of all denominations admitted at half price. At *Greenville* is a college, the funds of which amount to $5,000, all received from individuals. *Knoxville* college is in East Tennessee. *Southern and western theological institution, at Maryville, East Tennessee*, established in 1819, by the Presbyterian synod of Tennessee. Rev. Isaac Anderson, D. D. principal instructor. A boarding-house is connected, and a farm, which is cultivated by indigent students. The institution is both literary and theological.

Kentucky.

The literary fund of Kentucky, amounts to $140,917 44. Two or three years since, it was supposed that not more than one third of the children between four and fifteen attend school. At *Elkton*, Todd county, is a preparatory school of a high order, under the care of Rev. J. J. Pierce. *Cumberland college, at Princeton*, founded in 1825, under the care of the Cumberland Presbyterians. A college building has been erected, 120 feet long, 45 wide, and three stories high. Great benefits have resulted from the manual labor system. *Centre college at Danville*, incorporated 1818, managed by a Board of 11 trustees, appointed from time to time by the Presbyterian synod of Kentucky. The legislature gave up all control over its concerns, and surrendered it to the synod in consideration of their endowing it without legislative assistance. Rev. J. C. Young, president and professor of mental philosophy; J. M. Buchanan, professor of mathematics; Rev. W. L. Breckinridge, professor of ancient languages; L. W. Green, professor of belles lettres and political economy; Luke Munsell, M. D. professor of chemistry, natural philosophy, and mineralogy; Rev. Joseph Huber, professor of modern languages; William G. Allen, Henry G. Cummings, tutors of grammar school. The students are required to attend a Bible recitation on the Sabbath. Expenses, exclusive of books and clothing, from 80 to $100 per annum. Some respectable students expend only from 65 to $80. Those intended for the ministry, by working on a farm two hours a day, can be supported on $60 per annum. All students will soon enjoy the same benefits. Connected with the college is a grammar school, and a primary school. Under the same board is an *institution for the deaf and dumb*, endowed by Congress. In Danville is a *female school* of a high order, under the care of Rev. James K. Burch. At *Monticello* is an academy under the care of T. C. Tupper. Near Salem C. H. Clarke county, is the *Sylvan academy*, under the care of Rev. O. S. Hinckley. At Lexington is the *Shelby female academy*, under the care of J. L. and W. Tracy. A classical school for boys, and an infant school are connected. The Messrs. Van Dorens have a seminary which they call the *Collegiate institute*, at Lexington. At *Winchester* is a female school, superintended by Willis Collins. At *Versailles*, another similar institution, under the care of Miss C. A. Tillery. At *Hillsborough*, Samuel Davis Blythe instructs an English and classical school. The *Transylvania university*, at Lexington, is nearly in the centre of the valley of the Mississippi. The buildings stand on an eminence, removed from the city. Rev. Benjamin O. Peers, president; John Lutz, D. P. professor mathematics; E. Rovel, professor of languages; Charles E. Bains, principal of the preparatory department. At Bardstown, is *St. Joseph's*, a Roman Catholic college. At *Georgetown*, is a Baptist institution, lately under the care of Rev. Joel S. Bacon. The professors are George W. Eaton, languages and philosophy; S. Hatch, chemistry; William Craig, tutor; and C. Lewis, principal of the preparatory department. Expenses, $100 per annum. It is 12 miles from Lexington, and 17 from Frankfort. *Augusta college* is a Methodist institution, in Bracken county, on the Ohio river, established as an academy in 1822, and as a college in 1829.

Missouri.

At St. Louis is a Catholic institution, founded in 1829. Edifice is a brick building, 60 feet by 40, about to be enlarged. It has a pleasant situation. Corporations have been formed for 9 academies. In *Marion county*, a college is about being commenced. Another similar institution is also contemplated.

Illinois.

A thirty-sixth part of each township is granted for the support of schools; and three per cent of the net proceeds of the United States' lands, sold within the State, is appropriated for the encouragement of learning, of which a sixth part is required to be bestowed on a college or university. A further provision has been made for a university, by the grant of two townships of land by the United States. An "Illinois institute of education," was lately formed at Vandalia. *Illinois college*, at Jacksonville. Rev. Edward Beecher, president;

Rev. J. M. Sturtevant, professor of mathematics and natural philosophy; Rev. W. Kirby, professor of Latin and Greek; Erastus Colton, preparatory department. About $46,000 have been raised in the East and West, towards founding this institution. The building will accommodate 100 students. A philosophical apparatus, worth $600 or $800 has been procured. A president, two professors, and an instructor in the preparatory department have been provided. The college stands on a rising ground, in front of which is a beautiful prairie of 13,000 acres, or 20 square miles of the richest soil. At *Alton*, Madison county, an institution for the Baptists is about to be commenced. The library, and other property at Rock Spring will be procured. An organized college of the first order, it is intended soon to establish. Instruction, we believe, has been already commenced. Two or three other institutions are contemplated.

INDIANA.

The thirty-sixth part of each township of land is reserved for the support of education. Reservations are also provided for the benefit of the *Indiana college* at Bloomington. The funds of this institution will amount, when the land is sold, to $60,000. About half are now sold. Two college buildings have been erected, one 40 feet by 30, the other 75 feet by 55, three stories in height. The situation of the college is very pleasant. The course of instruction is thorough. The Cambridge mathematics are a part. *South Hanover college, and Indiana theological seminary.* Located at South Hanover, six miles below Madison, Jefferson county, on the banks of the Ohio. The college edifice is 40 feet by 100, and three stories high. Eight dormitories, 12 feet square have been erected, and a carpenter's, a cooper's, and a wagon-maker's shop. It was founded in the year 1825, very much through the instrumentality of Rev. Messrs. John F. Crowe, and James M. Dickey. The president is James Blythe, D. D. who is professor of rhetoric, chemistry, natural, mental, and moral philosophy; Rev. John F. Crowe, professor of logic, belles lettres, and political economy; John H. Harney, mathematics and natural philosophy; Mark A. H. Niles, languages; Rev. John Matthews, D. D. theology; Rev. John W. Cunningham, biblical literature.

MICHIGAN TERRITORY.

A society for the promotion of the civilization and Christianization of the north-western tribes, has been recently established at Detroit. Henry R. Schoolcraft, Esq. is president. It is called the "Algic Society."

OHIO.

Three fourths of a mill on a dollar is levied on the ad valorem amount of the general list of taxable property in the State, for the support of common schools. We are not aware that there are any flourishing incorporated academies in the State. At *Marietta* is the institute of education, under the supervision of Messrs. Bingham, French, and Adams. It comprises four departments; infant school, primary school, ladies' seminary, and young men's high school. The year is divided into two terms. Tuition, from $2 50 to $7. Students in all the departments, about 130. Provision is made for manual labor. At *Granville* is a literary and theological (Baptist) institution. Rev. John Pratt, principal; Paschal Carter, professor of mathematics and natural philosophy; A. H. Frink, teacher. It commenced operations in December, 1831. A commodious building has been erected. Annual expenses, about $70. There is a female seminary in the same place. At *New Franklin* there is a college. At Gambier, Knox county, is *Kenyon college*, an Episcopal institution, founded by Bishop Chase. Rev. Charles P. McIlvaine is now president. Rev. William Sparrow, Milnor professor of theology; Rev. C. W. Fitch, languages; John Kendrick, philosophy and rhetoric; Rev. George Dennison, mathematics and natural philosophy. It has 8,000 acres of land. It received about $13,000 from England. A diocesan theological seminary is connected. A very large and commodious building of stone has been erected. *Miami university at Oxford.* This institution is in Butler county, adjoining the State of Indiana. The lands of Oxford

belong in fee simple to the university. The township is 6 miles square, and contains 3,000 inhabitants. The university was chartered in 1809, and went into operation in 1824. The annual revenue of the institution, is more than $4,000, and it is rapidly increasing. The situation is represented to be delightful. The number of instructors is 11. *Ohio university at Athens.* This institution is supported by two townships of land, given by congress for the purpose. Rev. Robert G. Wilson, D. D. president and professor of logic, rhetoric, &c.; professors Thomas M. Drake, M. D. natural philosophy and natural history; Rev. William Wall, mathematics; Joseph Dana, Latin and Greek; Daniel Read, academical preceptor. *Lane seminary, at Cincinnati.* Rev. Lyman Beecher, D. D. president and professor of theology; Rev. T. J. Biggs, professor of church history and church polity; Rev. C. E. Stowe, professor of biblical literature; Rev. N. H. Folsom, professor of languages; Thomas D. Mitchell, M. D. professor of chemistry; E. Whitney, teacher. In the early part of 1832, the committee commenced the erection of a seminary edifice, 100 feet long, and 40 feet deep, and four stories high, with a basement, which will contain more than 100 single rooms. The estimated cost of this building is $8,000. Near 40 of the rooms are now occupied, and the remainder will be finished by the close of the spring vacation. The committee have recently purchased from Mr. Elnathan Kemper all his farm adjoining that of the seminary, containing about 51 acres of his most valuable land. The table has been, to a great extent, furnished from the farm with milk and butter, and with all the vegetables necessary; and as it has been the wish of the students, to dispense with tea and coffee, and all articles of luxury, and to live on principles of Christian simplicity and economy, the committee have been able to furnish board at $1 per week, without loss to the institution. Expenses of theological department. Board, including the two sessions of 40 weeks at $1 per week, $40; for rent of room, from $3 to $5, average $4, those having double rooms, $2; washing, 40 weeks, $7; fuel, $5; light, $3; contingent expenses, use of library, wood for recitation rooms, sweeping, &c. $3; tuition, gratis; total, $60. Literary department. Expenses the same as in the theological department, $60; an addition for tuition of $20; total, $80. *Medical college of Ohio*, at Cincinnati. Students, 110; professors, J. Cobb, J. Whitman, J. Smith, E. Slack, J. Moorhead, C. E. Pierson. An institution, called the *Reformed medical college*, has lately been commenced. At Hudson, in Portage county, is the *Western Reserve college*. Rev. Charles B. Storrs, president; professors, Rev. Beriah Green, sacred literature; Rev. Rufus L. Nutting, languages; Elizur Wright, Jr. mathematics and natural philosophy; Rev. David L. Coe, assistant instructor. We quote the following from a communication of one of the officers. "The Western Reserve college was founded February 7, 1826. Its founders were Christians, and generally from New England. The motives by which they were urged to this measure, were supplied, mainly, by the spiritual necessities of the western country. It was well known, that the increase of competent Christian ministers bore no just proportion to the increase of congregations; and the apprehension could not be put away, that unless western youth of intelligence and piety might be prepared for the ministry, on western ground, the immense field there whitening for the harvest, must be surrendered to waste and desolation. The effort which gave birth to this college, was, emphatically, an effort of Christian benevolence, faith, and prayer. And thus far, uncommon prosperity has attended its progress. On applying for a charter, the friends of the college solicited and obtained such an one as puts the institution wholly under the control of its original founders, and secures to it complete exemption from the embarrassments which usually grow out of mixed corporations. Its funds consist exclusively of private benefactions. It has neither received nor asked aid of the Commonwealth. Its friends feel a stronger confidence in its permanent purity and usefulness on this account, and by consequence, a warmer attachment to its interests. Manual labor is introduced, as part of its general system of discipline, and strong confidence is felt in the favorable results of the experiment. In connection with the classical or collegiate, there is a theological department in this institution. The course of study in both these departments is nearly the same as that adopted in the best colleges and theological seminaries of New England."

VIEW OF THE AMERICAN COLLEGES, 1833.

NAME.	LOCATION.	when found-ded.	PRESIDENT.	No. of Inst.	whole no. Alumni.	Alumni living.	No. alum Min.	No. min. liv.	Grad. in 1832.	Undergrad. 1832–33.					Stud. Prof. relig.	Asst. coll. fund.	Asst. by E. Soc.	Med. Students	Vols. Coll. Libr.	Vols. Stud. Libr.
										Se.	Ju.	So.	Fr.	Tot.						
Waterville,	Waterville, Me.	1820	Rev. Jeremiah Chaplin, D. D.	5	72	66	18	14	4	9	19	21	33	82	51		13	74	2000	600
Bowdoin,	Brunswick, Me.	1794		6	792	717	41	37	27	30	41	50	36	157	39		11	100	8000	6000
Dartmouth,	Hanover, N. H.	1770	Rev. Nathan Lord, D. D.	10	1701	402		174	32	33	39	61	48	181	68	34	26	94	4500	8500
Univ. of Vermont,	Burlington, Vt.	1791	Rev. James Marsh, D. D.	4			549			6	3	11	9	29				14		
Middlebury,	Middlebury, Vt.	1800	Rev. Joshua Bates, D. D.	5	572	485	228	204	27	24	31	36	37	128	76		28		2230	3110
Williams,	Williamstown, Mass.	1793	Rev. Edward D. Griffin, D. D.	7	759	617	225	189	18	27	32	35	39	133	91	50	46	103	3000	2325
Amherst,	Amherst, Mass.	1821	Rev. Heman Humphrey, D. D.	9	308	297	66	65	38	41	50	64	72	227	139	50	45		4300	6250
Harvard Univ.	Cambridge, Mass.	1638	Hon. Josiah Quincy, LL. D.	24	5685	2210	1312	302	66	56	55	56	43	210				82	40000	4600
Brown University,	Providence, R. I.	1764	Rev. Francis Wayland, D. D.	8	1219	900	450	260	21	22	30	39	42	133	61	15	19		6000	5600
Washington,	Hartford, Ct.	1826	Rev. N. S. Wheaton, D. D.	9						13	13	14	20	60					2000	2500
Wesleyan Univ.	Middletown, Ct.	1831	Rev. Wilbur Fisk, D. D.											60	36		1		3000	
Yale,	New Haven, Ct.	1700	Rev. Jeremiah Day, D. D. LL. D.	16	4609	2506	1297	559	81	93	75	88	98	354	185	95	52	73	8500	10500
Columbia,	New York city,	1754	Hon. Wm. A. Duer, LL. D.	13	1100									100					8000	6000
Univ. of N. Y. city,	New York city,	1831	Rev. James M. Mathews, D. D.	16																
Union,	Schenectady, N. Y.	1795	Rev. E. Nott, D. D. LL. D.	9	1373	1253	268	252	96	91	63	33	18	205	42	37	9		5150	8450
Hamilton,	Clinton, N. Y.	1812	Rev. Sereno E. Dwight,	6	180	160				9	17	32	19	77						
Geneva,	Geneva, N. Y.	1825	Rev. Richard S. Mason, D. D.	7	18	18	9	9	4	8	15	16	5	44	5		4		820	1150
Rutgers,	N. Brunswick, N. J.	1770	Rev. Philip Milledoller, D. D.	6						24	22	15	9	70					3750	2500
Coll. of N. Jersey,	Princeton, N. J.	1746	Rev. James Carnahan, D. D.	11	1930	1190	406		20	43	40	40	10	133	50	23			7000	4000
University of Penn.	Philadelphia, Pa.	1755	Rev. Wm. H. De Lancey, D. D.	6					25	27	28	27	24	106		7		367		1200
Jefferson,	Canonsburg, Pa.	1802	Rev. Matthew Brown, D. D.	8	404	371	170	157	25	28	40	42	45	155	78	4	38	100	1000	2400
Lafayette,	Easton, Pa.		Rev. George Junkin,																	
Pennsylvania,	Gettysburg, Pa.	1833	Rev. E. L. Hazelius, D. D.																	
Western Univ.	Pittsburg, Pa.	1820	Rev. R. Bruce, M. D.	4	34	31	10	8	5	10	6	10	24	50	3		1		500	
Washington,	Washington, Pa.	1806	Rev. D. Mc Connaughy,	4	146									47					400	525
Allegheny,	Meadville, Pa.	1815	Rev. T. Alden, D. D.	3	9									9					8000	
St. Mary's,*	Baltimore, Md.	1799	Samuel Eccleston,	18										147					10000	
Univ. of Maryland,	Baltimore, Md.	1812	Rev. Charles Williams, D. D.	11																
St. John's,	Annapolis, Md.	1784	Rev. H. Humphreys,	5	640				4	3	5	7	17	32		10	1		2700	300
Mt. St. Mary's,*	Near Emmettsburg,	1830	John B. Purcell,	25	12									130					7000	
Georgetown,*	Georgetown, D. C.	1799	Thomas F. Mulledy,	19										140					7000	
Columbian,	Washington, D. C.	1821	Rev. Stephen Chapin, D. D.	9	4									50				30	3500	
Randolph Macon,	Boydton, Va.	1831	Rev. John Emory, D. D.	4																
Hampden Sidney,	Prince Edward Co.	1774	J. P. Cushing, Esq.	6										60					6500	
Washington,	Lexington, Va.	1812	Louis Marshall, M. D.	4	380									46	10				1500	
Univ. of Virginia,	Charlottesville, Va.	1819	R. Patterson, *Chairman.*	9	538				57					152					8000	
William & Mary,	Williamsburg, Va.	1692	Rev. A. Empie, D. D.	4					11					78					3500	600

Univ. N. Carolina,	Chapel Hill, N. C.	1791	Rev. Joseph Caldwell, D. D.	9	434				5	11	20	10	18	69				1800	
Charleston,	Charleston, S. C.	1785	Rev. Jasper Adams, D. D.	7	32	27	3	2						59	4	8		3000	
Coll. S. Carolina,	Columbia, S. C.	1801	Thomas Cooper, M. D.	6					36	33	45	15		93	4			10000	
Univ. of Georgia,	Athens, Ga.	1785	Rev. Alonzo Church, D. D.	9	286				13	19	24	32	22	97	30	7	6	3200	3000
Univ. of Alabama,	Tuscaloosa, Alaba.	1828	Rev. Alva Woods, D. D.																
Jefferson,	Washington, Miss.	1802	Alden Partridge,	12										98					
Coll. of Louisiana,	Jackson, Louisiana,	1825	H. H. Gird,	3										55				350	72
Greenville,	Green Co. Tenn.	1794	Henry Hoss, Esq.						4					81	8			3500	
Univ. of Nashville,	Nashville, Tenn.	1806	Rev. P. Lindsley, D. D.	5	103				9					95				2000	1200
E. Tennessee,	Knoxville, Tenn.		Rev. Charles Coffin, D. D.											21				340	200
Transylvania Uni.	Lexington, Ky.	1798	Rev. B. O. Peers,	4					6					141				2350	1500
Centre,	Danville, Ky.	1822	Rev. John C. Young,	6										66				1600	700
Augusta,	Augusta, Ky.	1822	Rev. J. S. Tomlinson,	7	60		8		16	19	20	19	17	75	11	5		2000	500
Cumberland,	Princeton, Ky.	1825	Rev. F. R. Cossitt,	3	13									57				1000	600
Georgetown,	Georgetown, Ky.	1830		7										75				500	
St. Joseph's,*	Bardstown, Ky.	1819	George A. M. Elder,	15	37									150				1300	
St. Louis,*	St. Louis, Mo.	1829	P. J. Verhaegen,	6										125				1200	
Illinois,	Jacksonville, Ill.	1830	Rev. Edward Beecher,	4								4	4	8				1000	
Indiana,	Bloomington, Ind.	1829	Rev. Andrew Wylie, D. D.	4					5	5	10	11	8	34	12	1		400	200
South Hanover,	South Hanover, Ind.	1827	Rev. J. Blythe, D. D.	6							9	6	20	35					
Franklin,	New Athens, Ohio,	1824		3										40					
Kenyon,	Gambier, O.	1828	Rt. Rev. C. P. McIlvaine,	4										80					
Univ. of Ohio,	Athens, O.	1802	Rev. R. G. Wilson, D. D.	4	60		26							57				1000	1000
Miami University,	Oxford, O.	1824	Rev. R. H. Bishop, D. D.	9	80	77	17	17	11	21	26	48	48	143	60		18	2000	2000
Western Reserve,	Hudson, O.	1826	Rev. C. B. Storrs,	5	10	9	1		4	6	10	8	22	46			26	1600	300

* Catholic Colleges; a large part of the students in these belong to the preparatory department.

TOTAL.—Colleges,	62	Graduates in 1832,	670	Professors of religion,	1063
Instructors,	448	Seniors in 1832–33,	711	Assisted by College funds,	346
Alumni,	23600	Juniors,	788	Do. by Education Societies,	344
Alumni living,	11336	Sophomores,	850	Medical Students,	1037
Ministers,	5104	Freshmen,	807	Volumes in college libraries,	207990
Ministers living,	2249	Total,	5335	In the social libraries of students,	88382

NOTE.—For the statements respecting the Catholic colleges, and for three or four others, we are indebted to the American Almanac, for 1833. Most of the western and southern colleges have preparatory departments, in which there is frequently an equal number to those of the four classes in college. We shall furnish some additional tabular views in our next number.

NOTICES OF NEW PUBLICATIONS.

Obituary Address at the funeral of the Rev. Royal Washburn, pastor of the 1st church and parish, Amherst, Mass. By N. W. FISKE. Amherst: J. S. & C. Adams, 1833. pp 44.

Of the public men who have recently, in such numbers, paid the debt of nature in this country, hardly any one is so worthy of being held up for an example, as Mr. Washburn. We have rarely seen the individual with whom it was more profitable to be associated, both in an intellectual or religious respect. He united in a remarkable degree sound common sense, intelligent piety, and unaffected Christian humility. His reading was somewhat extensive and always discriminating, his knowledge of human character and of passing events distinct, and all turned to the best practical purposes. Professor Fiske had long known him well, and in his impressive and beautiful sketch states nothing but the truth. We hope he will give a more extended memoir. We know it would be acceptable and useful.

Two discourses on the divinity of Christ, delivered in Hallowell, Me. Dec. 1832, by GEORGE SHEPARD, pastor of the 1st Congregational church in Hallowell. Glazier, Masters & Co. pp. 45.

The fundamental doctrine of the real divinity of our Lord is here stated with great perspicuity and point, and with entire freedom from asperity and party feeling. The first sermon is occupied with a statement of the principal proofs of the doctrine, and the second with an exhibition of its practical effects. Mr. Shepard writes in a masculine style, and with that solemnity which ought ever to mark a production whose object is to exhibit the only ground of hope for lost men. We commend it heartily to the attention of our readers.

The origin and history of Missions, compiled from authentic documents. By Rev. THOMAS SMITH, of London, and Rev. JOHN O. CHOULES, of Newport, R. I. illustrated by engravings. Boston: Samuel Walker and Lincoln and Edmands.

Six numbers of this history are now published, in which are described the missions of the Moravians, Serampore Baptists, General Baptists, Baptist Missionary Society, London Missionary Society, and in part, of the Church Missionary Society. It is in a quarto form, making thus far 576 pages. Two or three engravings on steel accompany each number, some of them very finely executed. The history is written in a familiar style, and is composed very much of connected extracts from the journals of the missionaries. So far as we have examined, it is faithfully and impartially done. It is a condensed and interesting sketch of the commencement of the great enterprize for the renovation of the world. It is no objection, that it is not elaborately and philosophically written. The time for a work of that sort has not come.

Who troubles Israel? a Discourse delivered in Conway, Ms. on the day of the annual thanksgiving, Nov. 29, 1832. By DANIEL CROSBY, pastor of the Congregational church. Amherst: J. S. & C. Adams. pp. 24.

One of the valuable and fearless productions which has been called forth by the temperance reform.

The relation of Christianity to the civil government in the United States. Preached in Charleston, S. C. Feb. 13, 1833, by JASPER ADAMS, D. D. President of the College of Charleston. Charleston: E. A. Miller, 1833. pp. 56.

A subject of vital importance, and discussed in a thorough, and for a pamphlet, in an elaborate manner. Mr. Adams proves very conclusively that nearly all our state-constitutions are founded on the assumption that Christianity is the religion of the country. He shows that our only hope of a continued national existence depends on our maintaining the institutions and cherishing the spirit of our religion. The discourse is rich as furnishing *materials* for reflection.

First Annual Report of the Society for Promoting Manual Labor in Literary Institutions. By THEODORE D. WELD, general Agent. New York: S. W. Benedict & Co. 1833. pp. 120.

The development of a subject of great importance, to which we shall recur again.

Sixteenth Annual Report of the American Colonization Society, 1833. pp. 40.

This report gives a faithful and highly encouraging view of the state and prospects of the colony. The favor of Heaven towards this interesting settlement, continues to be conspicuously manifested.

A brief survey of the great extent and evil tendencies of the lottery system, as existing in the United States. By JOB R. TYSON, Esq. Philadelphia: William Brown, 1833. pp. 48.

We commend this pamphlet and a lecture by Mr. G. W. Gordon of Boston, as worthy of serious perusal, and as deserving of circulation till the lottery system is extirpated.

Idolatry misrepresents the Deity. A sermon at the ordination of Rev. Ira Tracy, as missionary to Eastern Asia. By Rev. Joseph Tracy. Windsor, Vt. 1833. pp. 16.

A specimen of close argumentation, showing what a clear mind will produce on an old subject;—a good tract for all missionaries.

Elevated attainments in piety, essential to successful study of the scriptures. A sermon delivered at the ordination of Mr. William R. Williams in New York City, Dec. 17. 1832. By Francis Wayland, D. D. President of Brown University. pp. 26.

The sentiment is enforced and illustrated in the author's usual felicitous manner.

Poems by Mrs. Felicia Hemans, with a Preface by the American Editor. Boston: Perkins & Marvin, 1833. 2 vols. pp. 276 and 288.

These poems are selected with good taste.

Domestic Portraiture; or, the successful application of religious principle in the education of a family, exemplified in the memoirs of three of the deceased children of the Rev. Legh Richmond. New York: J. Leavitt. Boston: Crocker & Brewster, 1833. pp. 292.

This book would find a more ready sale, if it was simply called the "Life of three of Legh Richmond's children," as it in fact is. The title is too cumbersome. The book is one of real value and of touching interest. If our readers take up the life of Wilberforce Richmond, particularly, they will not lay it aside till it is read through. We have rarely perused a more affecting memorial. The character of Richmond, the father, is presented in new attractions.

Elements of History, ancient and mo- dern; with a chart and tables of history included within the volume. By J. E. Worcester. Boston: Hilliard, Gray & Co. 1833. pp. 403.

The historical atlas has hitherto been an essential accompaniment of the Elements of History. But as the expense of the atlas has operated as an objection to its introduction, the author has put the Elements into such a state, by folding in the volume the chart of general history, and a series of tables of history, that it may be used without the Atlas. Our readers will find this book a very faithful and condensed outline of sacred and secular history, written in a good style for such a work.

Progress of discovery on the northern coast of America, by Patrick Fraser Tytler, Esq. with a map and engravings. pp. 360.

This book belongs to the series of the Harpers. It is an entertaining and well-digested volume, for such as cannot read the larger works of Parry and Franklin. In the volume, there are some striking facts, which show the power of Christianity to sustain the soul in the last extremity of human suffering.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

CHARLES SOULE, inst. pastor, Cong. North Bridgton, Maine. Jan. 22, 1833.
SILAS M'KEEN, inst. pastor, Cong. Belfast, Me. Feb. 28, 1833.
G. W. HATHAWAY, ord. pastor, Cong. Bloomfield, Me. Mar. 20, 1833.

WILLIAM B. KELLEY, ord. evan. Baptist, Peeling, New Hampshire, Jan. 30, 1833.
DAVID ROOT, inst. pastor, Cong. Dover, N. H. Feb. 6, 1833.

AMOS BLANCHARD, inst. pastor, Cong. Lyndon, Vermont, Dec. 9, 1832.
AMOS FOSTER, inst. pastor, Cong. Putney, Vt. Feb. 13, 1833.

WARREN NICHOLS, ord. evang. Springfield, Massachusetts, Nov. 21, 1832.
ALEXANDER W. McCLURE, ord. pastor, Cong. Malden, Ms. Dec. 19, 1832.
JAMES KIMBALL, inst. pastor, Cong. Oakham, Ms. Dec. 26, 1832.
LOREN ROBBINS, ord. pastor, Cong. Oxford, Ms. Dec. 26, 1832.
SETH CHAPIN, inst. colleague pastor, Cong. Middle Granville, Ms. Jan. 6, 1833.
EBENEZER NEWHALL, inst. pastor, Cong. Lincoln, Ms. Jan. 16, 1833.
SIDNEY HOLMAN, ord. pastor, Cong, Saugus, Ms. Jan. 16, 1833.
JOHN TODD, inst. pastor, Cong. Northampton, Ms. Jan. 30, 1833.
GEORGE B. CHEEVER, ord. pastor, Cong. Salem, Ms. Feb. 13, 1833.
MOSES THACHER, inst. pastor, Cong. North Wrentham, Ms. Feb. 20, 1833.
THOMAS BELLOWS, ord. pastor, Cong. Greenfield, Ms. Feb. 21, 1833.
LUCIUS FIELD, inst. pastor, Cong. Tyringham, Ms. March, 27, 1833.

CHARLES SIMMONS, ord. pastor, Cong. Attleborough and Seekonk, Dec. 26, 1832.
BARNABAS PHINNEY, inst. pastor, Cong. Pawtucket, Jan. 2, 1833.

CORNELIUS C. VANERSDALEN, ord. pastor, Cong. Hartford, Connecticut, Dec. 27, 1832.
WILLIAM C. WALTON, inst. pastor, Cong. Hartford, Jan. 9, 1833.
ALLEN C. MORGAN, ord. priest, Epis. Watertown Ct. Jan. 17, 1833.
DAVID S. TOMLINSON, ord. priest, Epis. Watertown, Ct. Jan. 17, 1833.
ASA KING, inst. pastor, Cong. Canterbury, Ct. Jan. 23, 1833.
HIRAM P. ARMS, inst. pastor, Cong. Wolcottville, Ct. Feb. 6, 1833.
SAMUEL SPRING, inst. pastor, Cong. East Hartford, Ct. Feb. 14, 1833.
STEPHEN JOHNSON, ord. miss. Cong. Griswold, Ct. Feb. 21, 1833.
WILLIAM H. BEECHER, inst. pastor, Cong. Middletown, Ct. March, 13, 1833.

J. JENKINS, ord. pastor, Welsh Cong. New York, Nov. 25, 1832.
LEICESTER A. SAWYER, inst. pastor, Pres. Martinsburgh, N. Y. Oct. 12, 1832.
WILLIAM A. HYDE, inst. pastor, Cong. Yorktown, N. Y. Jan. 2, 1832.
JOHN THALHIMER, inst. pastor, Pres. East Mendon, N. Y. Feb. 28, 1832.
LUKE LYONS, inst. pastor, Pres. Rochester, N. Y. March, 12, 1833.
JARED B. WATERBURY, inst. pastor, pres. Hudson, N. Y.
H. E. PIERPONT, ord. evang. Pres. Rochester, N. Y. March, 13, 1833.
CHARLES E. AVERY, inst. pastor, Pres. Scipio, N. Y. March 16, 1833.

ABRAHAM MESSLER, inst. pastor, Somerville, New Jersey, Dec. 4, 1832.
ISAAC D. COLE, inst. pastor, Ref. Dutch, Paterson, N. J. Jan. 6, 1833.
GEORGE S. WOODHULL, inst. pastor, Pres. Middletown Point, N. J. March, 5, 1833.

JOHN NEAL McLEOD, inst. past. Pres. Philadelphia, Pennsylvania, Jan. 14, 1831.
LINDLEY C. BUTLER, inst. pastor, Pres. Shearman's Valley, Perry Co. Pa. Jan. 29, 1833.

JAMES KNOX, ord. pastor, Pres. New Castle, Delaware, Nov. 21, 1832.

ROBERT J. BRECKINRIDGE, inst. pastor, Pres. Baltimore, Maryland, Nov. 26, 1832.

ELIPHALET BOSWORTH, ord. evan. Pres. Washington, District of Columbia, Jan. 9, 1833.

DAVID McELHERAN, ord. priest, Epis. Charleston, S. C. Jan. 11, 1833.

C. W. FITCH, ord. priest, Epis. —— Ohio, Dec. 2, 1832.
REUBEN FRAME, inst. past. Lower Bethel, Ohio, Feb. 12, 1833.

Whole number in the above list, 49.

SUMMARY.

		STATES.	
Ordinations	19	Maine	3
Installations	30	New Hampshire	2
		Vermont	2
Total	49	Massachusetts	12
		Rhode Island	2
OFFICES.		Connecticut	9
		New York	8
		New Jersey	3
		Pennsylvania	2
		Delaware	1
Pastors	40	Maryland	1
Evangelists	4	District Columbia	1
Priests	4	South Carolina,	1
Missionaries	1	Ohio	2
Total	49	Total	49

DENOMINATIONS.		DATES.		
Congregational	27	1832.	October	1
Presbyterian	14		November	4
Baptist	1		December	3
Episcopal	4	1833.	January	17
Reformed Dutch	1		February	11
Not specified	2		March,	7
			Not specified	1
Total	49	Total		49

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology, and Missionaries.

JACOB HERRICK, Cong. Durham, Maine.
JACOB HARDY, æt. 87, Cong. Strong, Me. Mar. 20, 1833.

JESSE COBURN, Bap Hanover, N. H.
OZIAS SILSBY, æt. 75, Hillsborough, N. H.

ROYAL WASHBURN, æt. 35, Cong. Amherst, Mass. Jan. 1, 1833.
JOB BORDEN, æt. 78, Baptist, Fall River, Mass. Jan. 5, 1833.
EZRA S. GOODWIN, æt. 46, Cong. Sandwich, Mass.
STEVENS EVERETT, Unit. Cong. Dorchester, Mass.

JOHN M. SMITH, æt. 34, Methodist, Middletown, Ct.
JOSHUA L. WILLIAMS, Cong. Middletown, Ct. Dec. 29, 1832.

ALEXANDER McLEOD, D. D. æt. 59, Pres. New York, Feb. 17, 1833.
JOHN T. FALEER, æt. 60, Ger. Ref. Goshenhoppen, Pa. Feb. 10, 1833.

WILLIAM LEONARD, æt. 50, Methodist, Seaford, Delaware, Feb. 16, 1833.

JOHN BROWNLEY, æt. 72, Methodist, Matthews Co. Va. March 2, 1833.
ABNER W. CLOPTON, Baptist, Charlotte, C. H. Va. March, 22, 1833.

JOHN WHITFIELD, æt. 38, Methodist, North Carolina, Jan. 2, 1833.

ALEXANDER KIRKPATRICK, Pres. Laurens District, South Carolina, Dec. 30, 1832.

THOMAS RHODES, Baptist, Milledgeville, Georgia, Dec. 23, 1832.

MURDOCK MURPHY, æt. 57, Clark Co. Alabama.

ZIBEON PACKARD, Cong. (Student in Theol.) Hebron, Me. of Theol. Sem. Andover, Feb. 11, 1833.

Whole number in the above list, 20.

SUMMARY.

AGES.		STATES.	
From 30 to 40	3	Maine	3
40 50	1	New Hampshire	2
50 60	3	Massachusetts	4
60 70	1	Connecticut	2
70 80	3	New York	1
80 90	1	Pennsylvania	1
Not specified	8	Delaware	1
		Virginia	2
Total	20	North Carolina	1
Sum of all the ages specified	661	South Carolina.	1
		Georgia	1
Average age	54 1-4	Alabama	1
		Total	20

DENOMINATIONS.		DATES.	
Congregational	7	1832. December	3
Presbyterian	2	1833. January	3
Baptist	4	February	4
Methodist	4	March	3
Ger. Ref.	1	Not specified	7
Not specified	2		
Total	20	Total	20

GENERAL SUMMARY

Of the ordinations, &c. for the year ending April 1, 1833.

Ordinations	133	Rhode Island	4
Installations	89	Connecticut	36
Institutions	1	New York	31
		New Jersey	3
OFFICES.		Pennsylvania	9
		Delaware	1
Pastors	149	Maryland	1
Evangelists	28	District of Columbia	13
Priests	11	Virginia	1
Deacons	20	North Carolina	1
Missionaries	11	South Carolina	6
Rectors	1	Ohio	4
Not specified	3	Alabama	1

DENOMINATIONS.		DATES.		
Congregational	118	1831.	September	6
Presbyterian	42		October	1
Baptist	22	1832.	March	6
Episcopal	32		April	11
Methodist	1		May	22
Universalist	1		June	16
Unitarian	3		July	16
Reformed Dutch	1		August	19
Not specified	2		September	22
			October	28
STATES.			November	15
			December	16
Maine	17	1833.	January	17
New Hampshire	18		February	11
Vermont	3		March	7
Massachusetts	73		Not specified	10

Total No. Ordinations &c. 223.

GENERAL SUMMARY

Of deaths, for the year ending April 1, 1833.

AGES.		STATES.	
From 20 to 30	3	New York	5
30 40	6	New Jersey	3
40 50	1	Pennsylvania	4
50 60	6	Delaware	1
60 70	6	Virginia	6
70 80	7	North Carolina	2
80 90	3	South Carolina	2
Not specified	24	Georgia	3
Sum of all the ages specified.	1770	Ohio	4
		Indiana	1
Average age	55 1-3	Alabama	1

DENOMINATIONS.		DATES.		
		1831.	September	2
Congregational	17		December	1
Presbyterian	7	1832.	January	1
Baptist	8		February	1
Episcopal	2		March	4
Methodist	9		April	2
Reformed Dutch	1		May	2
German Reformed	1		June	1
Roman Catholic	1		July	1
Not specified	10		August	2
			September	1
STATES.			October	3
			November	1
Maine	3		December	5
New Hampshire	2	1833.	January	3
Vermont	3		February	4
Massachusetts	6		March	3
Connecticut	10		Not specified	10

Total No. of Deaths, 56.

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1833.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly meeting of the Board of Directors, was held on Wednesday, April 10, 1833. Appropriations to the amount of $6,903, were made to 352 young men, in various institutions, as follows:

	Former Benefic.	New Benefic.	Total.	Amo. appro.
4 Theol. Sem's,	55	1	56	$1,120
11 Colleges,	217	8	225	4,816
28 Academies,	63	7	70	956
43 Institutions,	335	16	351	6,892
Priv. Instruction,	1	0	1	12
	336	16	352	$6,904

Quite a number of new applicants were rejected this quarter from the fact, that they had not been professors of religion or had not studied the languages for six months, as the new rules require. A larger number than usual, consequently, will probably apply for assistance the next quarter.

The Rev. Benjamin C. Cressy of Salem, Indiana, was appointed to a temporary agency in Worcester county, Mass. From Mr. Cressy's known character as an agent, it is confidently believed much good will result from his labors in that section of the State.

ANNIVERSARIES.

THE Annual Meeting of the Hartford County Education Society, (Ct.) was held Feb. 13, at Hartford. The Report was read by the Secretary, and the meeting was addressed by the Rev. Messrs. Vanarsdalen and Walton and the Secretary of the Parent Society. The Report was well prepared, and has since been published, and will, no doubt, have a happy effect upon the friends of the Education Society in that State. The officers of the Society are Oliver D. Cooke, Esq. President; Rev. Ansel Nash, Secretary, and Eliphalet Terry, Esq. Treasurer.

The Anniversary of the Middlesex County Education Society, (Ct.) was held Feb. 28, at East Haddam. The Report was read by the Rev. Mr. Bentley, who happily advocated the cause. The Secretary of the Parent Society was present and addressed the meeting. He was followed by addresses from the Rev. Messrs. Case and Crampton. The officers of the Society are Clark Nott, Esq. President; Rev. Charles Bentley, Secretary, and Samuel Southmayd, Esq. Treasurer.

The Annual Meeting of the Litchfield County Education Society, (Ct.) was held Feb. 12, at Litchfield. It was a season of much interest. The meeting was addressed by the Rev. Messrs. Shepard of Ohio, Hickok of Litchfield, Bardwell, Gen. Agent A. B. C. F. M. and Mather, Agent of the A. E. S. The officers of the Society are Hon. Frederick Wolcott, President; Rev. Grant Powers, Sec'ry, and Stephen Deming, Esq. Treasurer.

Formation of Auxiliaries.

A Society called "The Barnstable County Education Society," was formed at Barnstable on January 4th, through the agency of Rev. J. D. Farnsworth, who has for a number of months been laboring for the Society. The officers are as follows, viz. Hon. Elisha Doane, of Yarmouth, President; Rev. Asahel Cobb, of Sandwich, Secretary, and Dea. Joseph White, of Yarmouth, Treasurer.

A Society called the "Education Society of Taunton and vicinity," was formed, April 4, by the agency of Rev. Mr. Farnsworth. The officers for the ensuing year are James C. Starkweather, Esq. of Pawtucket, Presi-

dent; Rev. Orin Fowler, of Fall River, Secretary, and Mr. Charles Godfrey, of Taunton, Treasurer.

Views of former Beneficiaries on Refunding.

Extracts from letters received.

"I have this day received your letter. With the sentiments of that letter I fully concur, and since I have not yet thought it my duty to become a minister of the gospel, I have cherished the desire of refunding the sum granted me by the Am. Ed. Society. But I have never yet been fortunate enough to have the means in my power. My situation is now, however, tolerably lucrative, and at the return of my quarterly pay-day I will forward to you one half or thereabouts of the sum due. In the mean time I may be allowed to say, that it is not improbable, that I may ere long enter the ministry; but while I am conscious of being highly useful in my present capacity, and am better qualified to teach the young, than to preach, I have less anxiety to enter that sacred profession immediately."

"Your favor came to hand this day, and merits an early reply. I am aware that the constitution of the Education Society requires all who receive aid from its funds to pay back the amount as speedily as possible. I hope also that no one will be found among its beneficiaries so ungrateful and regardless of Christian obligations as to refuse compliance with the rules of that Society, without whose aid he must have been deprived of the high privilege of preaching the gospel of peace to his dying fellow men. So far as it regards myself, I can truly say it has been my constant purpose to refund the whole amount as early as I should be blessed with the ability to do it."

"I would, were it possible, express the obligations of gratitude which I feel to those who have acted as the agents of the Christian community, through whose instrumentality I was assisted in my preparation for the great work in which I am now engaged. Please express my thanks to the Directors of the Society, and assure them of my ardent desire for the prosperity and continued success of a Society which has already done so much to furnish the world with the gospel of salvation.

"It is my present purpose to refund, in some way, *all* the money I have received from the Society. This will however depend on future circumstances which I cannot control."

"Your very kind and affectionate appeal to me in behalf of the American Education Society was received by the last mail save one. It was directed to F———, on the north side of the Missouri river. Having been detained in that office for a long time it was at last remailed for B———, where I reside. I regret this circumstance, as it has prevented my prompt reply to a call from a Society, to which I am indebted for the precious privilege of preaching the gospel of Christ.

"I also regret that my response coming late must be what it is. My heart sickens and swells with grief over the operations of dire necessity. But neither the tears which I have often shed in private, nor the prayers which I have offered to Him who seeth in secret and rewardeth openly, nor the efforts which I have made to burst the bands of poverty, have ever enabled me to discharge the debt of justice, gratitude, and love, which I owe to your Society.

"Your Society has been remembered by me, with deep felt gratitude and hope. I have looked to it for a supply of these immense moral wastes in the West, and I still look to it. Praying that the God of heaven may ever bless and prosper your efforts to educate poor and pious young men for the ministry, I am with sincere affection your brother in the gospel."

"A few days since I received yours in which the claims of the American Education Society were presented. The movements of that Society, from one of whose branches I received assistance while preparing for the sacred office of the ministry, I respect, —I *venerate*. Her wants I *feel*. Her claims I *acknowledge*. In her *embarrassments* I feel embarrassed. I hope I have asked myself in view of *another day*, what *can* I do? what *ought* I to do? She has my sympathies and prayers. But what *more* can I do?

"I am not ignorant of the *object* of the Society,—of what it *has* done,—is now doing, —nor, (living in this destitute portion of country, as I have done for more than five years,) of the necessity of its increased exertions. You, dear sir, have known, and probably have *seen* something of the wretchedness of some parts of our country, comparatively destitute of the means of grace,—of the "thousands," as you say, "and hundreds of thousands, who are closing their probationary state and launching into an awful eternity through lack of a preached gospel."

These things are matters of hearsay to most of our eastern Christians; to *me* they are matters of *fact*, of every day's observation. It was to accomplish the objects of your Society in these respects that first brought me through many trials to this destitute region; the same has retained me here. I am the only presbyterian minister in *nine counties* adjoining each other, except that a brother spends one fourth part of his time in one of them. In P——, (one of these counties,) of more than eleven thousand inhabitants, in which, too, the *New*

Harmony influence is exerted, there is not, to my knowledge, *a single professor of our denomination.* My nearest brother in the ministry is 55 miles distant, the next nearest, 70. I ought to say brother M——— has lived in P——— during the summer past, though he is not there now only one fourth of his time.———By such means, and with the strictest economy, I think I shall obtain a subsistence. I have an assurance thus far, that "*my bread and water shall not fail.*" But I have not the means of going any further.

It is, I believe, a rule of your Society, "when those who have been patronized devote themselves to the missionary cause, either in foreign lands, or the remote settlements of our country, or are providentially placed in circumstances where an effort to refund would impair their usefulness, then by making the request, their obligations can be cancelled." Such a request, *being in such* circumstances, I now make to your Society."

The notes, held by the Society against the individuals who wrote the letters from which the last two extracts were taken, were cancelled by the Directors at their last meeting.

Extract from the Report of the Rev. Mr. Nash, Secretary of the Hartford County Education Society.

Information needed.

"THE subject has been laid before a few congregations by the Secretary of the County Society. As facts connected with this subject have thus been communicated, they have, in some instances, awakened surprise, in all have been heard with attention and interest, and have in good degree, called into exercise the charity which seeketh not her own. The principal reason why the Christian public has not sooner and in greater degree felt and acted on the momentous subject of preparing men for the Christian ministry, has been the want of information. As the friends of religion have been made acquainted with the facts in the case, they have felt that something must be done and have been disposed, both by their contributions and their prayers, to come up to the help of the Lord. With regard to the subject which we are contemplating as well as to all other subjects, it is strictly true that if we would have men willing to act and to give, we must convince them that there is need of their so doing, and likewise that they may act and give with fair prospects of success. It is too obvious to need proof, that Christians cannot be expected to make efforts to supply the world with religious instructors unless they be well informed in relation to the subject. In order to this it must be often presented to their minds, and its claims to their attention urged upon them. They must be made acquainted with the present demand which exists in the world at large and in our own country, for an increase of the number of competent Christian ministers, and must feel that this demand can be met only by special, self-denying, spirited efforts."

Greater efforts should be made.

"Who can avoid the impression, that this call is rendered immensely more pressing by the efforts now put forth to propagate error in various forms? Besides the struggles of infidelity to gain a ruinous ascendancy over the minds of men, the See of Rome is making unwonted exertions to propagate its faith in our borders. Who has not heard of the men and the treasure that have lately been wafted to us from the old world in such abundance, with the sole design of bringing Americans to pay homage to the self-styled successor of St. Peter, claiming to possess the keys of heaven and of hell? But who that loves his country or the true church of God, can be willing to see popery spread over the land?—a religion essentially at variance with all our civil and our religious institutions?—a religion of which it has been truly said, that if it does not find a people vicious it will soon make them so? As we behold error and sin coming in like a flood, how shall we so effectually raise up a standard against them, as by contributing to qualify able, devoted men to teach the truth? The fact ought to be universally known, that our times are such as to make a most urgent demand for an increase of men of this character. When moral desolation is spread so far and wide in the country and such numbers are desiring and seeking to extend it still farther, how is a host of men needed not only to check its progress, but to labor with zeal and efficiency that the land may be brought under the influence of the religion which came from heaven! But how can this host be prepared for the work in which it is so much needed? Only by special, strenuous, self-denying efforts on the part of them who love the Saviour and his cause. The church must take the talent and the piety which are to be found in our fields and our workshops, and cultivate them for Christ and the church. The work which needs to be done is altogether too great, and our exigencies too pressing to suffer us to rely on the young men who are able to educate themselves. If our only supply of spiritual laborers is to come from this source, then for a long season where we can hope to have one individual introduced into the ministry, we shall need a hundred."

Encouragement.

"But the encouragement with which we are furnished to employ our property, our

time, and influence in this cause, is most ample. Passing by what arises from the general providence of God and the declarations of his word, I shall briefly notice the success which has attended the efforts already made. The national society instituted for the purpose of aiding young men in their preparation for the ministry, has been signally blessed of Heaven. Well may we regard it as an honor and a privilege to be auxiliary to an institution so highly favored of God. During the sixteen years that this institution has been in operation, it has aided more than fourteen hundred young men by its funds. It has been the means of introducing into the ministry more than twice the number of the congregational ministers in this State. It is now affording assistance to more than seven hundred young men who are preparing to preach the unsearchable riches of Christ. It is ascertained that at least one in six of all the students in our theological seminaries is its beneficiary; and one in ten of those who are from time to time ordained and installed in our churches, has been assisted by it in preparing for his work. This institution has adopted the noble resolution to afford assistance to all young men who apply for it with the requisite character, and has cast itself on the Christian public for the means of carrying this resolution into effect. In the success which has already crowned its efforts and in the spirit with which its operations are now conducted, we have cheering evidence, that our labor in this good cause shall not be in vain in the Lord. It may well encourage us to know that the American Education Society, to whose magnanimous efforts we would contribute our feeble aid, now enjoys the full confidence of the Christian public. Such are the wisdom and efficiency which have characterized its proceedings, that every intelligent friend of religion is happy to make its treasury the repository of his charities. Its doings have fully solved the problem whether young men can be successfully assisted by charity in their preparation for the ministry, and have happily illustrated the proper method of assisting them. The question once of doubtful solution in many minds, whether individuals could be taken from the humbler walks of life and prepared for the ministry with fair prospects of success, now no longer exists. By abundant experience it has been fully settled."

Address of the Rev. John M. Peck, before the Illinois Branch of the American Education Society, in support of the following resolution:—

Resolved, That the American Education Society, from the wisdom of its plans, the efficiency of its operations, and the liberality of its spirit, is entitled to the confidence and co-operation of the churches.

MR. PRESIDENT,—In presenting this resolution, it is not necessary for me to offer any remarks upon the Education Society, in showing the "wisdom of its plans." That has been done already, in the report which has just been read and adopted. Nor shall I attempt to prove the "energy of its operations." That also has been made to appear in the report.

My remarks will be directed chiefly to a brief view of the "LIBERALITY OF ITS SPIRIT."

That the American Education Society is formed and conducted on liberal principles, will be manifest to all, who will make themselves acquainted with its organization, and the general course of its operations. But here it will be necessary to explain. With the distinct object in view of educating men to the gospel ministry, there must necessarily be some restrictions and limitations, and these without a departure from a spirit of liberality.

The society is not liberal enough to educate *any* young man, who may evince talents deserving of cultivation. Unquestionable evidence of *piety*, love to the Redeemer, and deep devotion to his cause, must be had. Let it not be said then, that this society is so liberal as to bestow its patronage upon any young man, however deserving the means of education, but who does not give evidence of a *change of heart*.

Nor does this society offer to educate every *pious* young man in the church. There must be some development of *talent* suited to the ministry. He must possess a burning "*desire*" for the work, and be willing to sacrifice every worldly advantage that comes in competition with it.

Nor is the society liberal enough to educate beneficiaries from every sect in Christendom, and of every cast of doctrine. The leading *principles of doctrine and practice*, held by evangelical Christians, are to be regarded.

Young men of talents and piety from those denominations, which hold to the doctrine of a Triune God, the divine character and supreme authority of Jesus Christ, the vicarious character and entire efficiency of his atoning sacrifice to save sinners, the depravity of the human heart, the necessity of the influence of the Holy Spirit in forming the Christian character, justification by faith in Christ, the necessity of practical godliness, the everlasting glories of heaven to the righteous, and the eternal torments of hell to the wicked, are some of the leading principles that must be kept in view.

Still I maintain that this society is sufficiently liberal in its spirit to satisfy the wishes of any reasonable Christian,—quite as liberal as it can be with due regard to its own character, and the character of the ministry that is to be raised up.

Its liberality is seen in the following particulars:

1. In its organization of individuals from different religious denominations, Congrega-

tionalists, Presbyterians, Episcopalians, Methodists, Baptists, and many others have been found in its ranks, and have received appointments in its Board of Directors.

I know it is alleged with some truth that the Congregationalists and Presbyterians have had a large share in the operations of this society. This, Mr. President, I regret. I have not one word of complaint to make, because these denominations have done so much in it. If your folks will "out-preach, out-pray, out-work, and out-live" us, (as Mr. Wesley advised the Episcopalians of England to do,) in this benevolent operation, I cannot help it. You must "go ahead." But I admire that feature in the society which permits Baptists and Methodists to do as much as we please, and that in strict accordance with our peculiar principles.

2. This society is sufficiently liberal in bestowing its patronage upon beneficiaries of different denominations. If a young man comes with proper recommendations of his qualifications for the ministry, the question is not asked whether he be a Presbyterian, a Baptist, or a Methodist! coming with certified credentials from any evangelical church, he is made welcome to the bounty of the society.

3. This society is liberal in the selection of the college or institution to which these young men will be sent. This is ordinarily left to the choice of the young man or his friends. A literary institution patronized by the public, or by any religious denomination, will be acceptable to the Board, provided it possesses the character and means to give a thorough education.

Thus the "liberality of spirit," as expressed in the resolution, which I have the honor to name, is fully sustained.

Mr. President, before I sit down, permit me to urge the importance of such measures for the education of preachers in this State.

I would not say a word to the disparagement of those pious and excellent men of different denominations, who have been pioneers with myself on these western frontiers—men of warm piety, good sense, active habits, and some knowledge of the English Scriptures. They have done well, and deserve all praise, considering the difficulties they have had to encounter, and the extremely limited means they had to improve their minds. But, Sir, fifteen years, mostly spent in travelling over these frontier States and Territories, have fully developed to my view the great necessity of ministerial culture and education. With all that can be said in truth in favor of those to whom I have adverted, there is a deplorable deficiency on the part of many more. I could tell you of men, who are in the gospel ministry, upon whom hands have been laid in solemn ordination, without ever being examined as to their knowledge of the Scriptures,—who could not take that sacred volume that lies on the desk before you, and *read* a whole chapter correctly, if their lives depended upon it. What can such men do in teaching the people from the Holy Oracles? I speak not of a knowledge of the dead languages, so called—of the Hebrew and Greek, in which the Scriptures were originally written. I speak merely of a common English education, and of that knowledge of the holy book, which every farmer and mechanic ought to have, and which is now taught in every well conducted Sabbath school and Bible class. And yet those men will preach, and churches who are no better instructed, will put them forward, and if there is no counteracting means employed, this great evil will be entailed upon all succeeding generations. Now, my plan is, to have all these men *taught*, and brought into the habit of studying the Bible and other useful books, and thus raise them up from this condition, where in many instances, they do more injury than good. And those who are young, and give evidence of proper talents and piety, and who are approved by the church for the work, let them be thoroughly educated both in literature and theology.

I know, Sir, there are objections and violent prejudices against educating preachers. But I resolve them all into one principle, which was expressed by a preacher of the *caste* I have named, who once in a church in Sangamon county, in objecting against missionaries coming into the country, said, "they all would be great learned men, and if they were allowed to come to the country, the people would go to hear them preach, and not go to hear the backwoods preachers, and we shall be put down."

Mr. President, what shall be done? Shall we aid in qualifying men on the field where they are needed,—men of hardy, frontier habits, the pious youth of our own soil, who are accustomed to the manners and habits of the people? or shall we depend upon the importation of foreign preachers? It appears to me, Sir, that we ought to depend chiefly upon our own resources as to *men*, though we should be very grateful for all the "ready made" preachers our eastern friends send us. But the conversion of the world lies before them, and ought to be before us. God is pouring out his Spirit in various settlements,—young men are converted,—and measures should be adopted to place such as are devoted to the ministry, in a proper training. We must have some men of thorough education, both literary and theological. Our resources for *means* must be, to a considerable extent, in the liberality of our brethren in the old States, through the channel of the American Education Society, and other kindred institutions. But we must put forth a helping hand, and do all we can to aid the cause. The churches must look up and bring forward the young men of piety and talents in every denomination, and who evince a call to the ministry. The Ed-

ucation Society must aid them in means of support, and our colleges and schools must furnish the education they need. Thus will this new and rapidly populating region, which is ere long destined to occupy an important place in our nation's history, be supplied with able ministers of the New Testament.

Extracts from Rev. Mr. Farnsworth's Report of Jan. 5th, 1833.

To the Secretary of the American Education Society.

I HAVE been very cordially received by the ministers and churches where I have been, and I think the cause of the American Education Society is gaining in their affections; and as its object and operations become more particularly known, a greater willingness will be felt to contribute to its funds.

I commenced my labors in October, in Essex county, Mass. and spent a fortnight there and preached on the subject in West Boxford, New Rowley, Byfield, Hamilton, Wenham, and Manchester, and made collections in all these parishes. For the particular sums I have obtained in each town, I will refer you to the treasurer's list of donations. From Essex county I went to Hampden, but owing to a mistake in the time appropriated to this agency in that county, I preached there but once, at Westfield, on the subject. I spent a few weeks in Hampshire county, and presented my object at Whately, Williamsburgh, Goshen, Cummington, Plainfield, and South and East Hampton.

It being understood that Barnstable county was ready for an agency of the Education Society, I came here at your request a few weeks since, and have visited about half the towns, namely, Provincetown, Truro, Wellfleet, Eastham, Orleans, Chatham, Harwich, Brewster, and Dennis. In all these towns they feel disposed to do something for this object, although their attention has not heretofore been directed very much to this particular branch of Christian benevolence.

I attended a meeting of the Conference of Churches of this county this week at Barnstable, and presented the subject, when an Education Society for Barnstable county was organized under favorable circumstances, and measures taken for systematic and efficient operation in all the towns. It is hoped that this Society will prove a useful auxiliary. The collections will be made annually and paid over to the treasurer of the Parent Society, by the middle of January.

I have learnt from the experience of a single quarter's agency the great importance of system in conducting benevolent operations, and I am happy to know that ministers and churches are beginning to feel this, and adopt measures for doing what is done systematically.

Extracts of Rev. Mr. Farnsworth's Report of March, 1833.

To the Secretary of the American Education Society.

MY last report was dated at Barnstable, January 5th, 1833. As I had then not quite completed my agency in that county, I spent about a fortnight longer there, and preached and obtained subscriptions for the society in Yarmouth, West Barnstable, Falmouth, East Falmouth, North Falmouth, and Sandwich, and then returned and went to Strafford county, N. H. Here I have spent the principal part of my time since. I have addressed the people and made collections in the following towns: Barrington, Dover, Durham, Gilmanton, three societies, Meredith Bridge, Meredith village, Moultonboro', Ossipee, Sanbornton, Sandwich, Somersworth, Rochester, Tamworth, Wakefield, and Wolfeboro'. I preached in a few other places without making collections. These are not half the towns in the county, but all in which it was thought expedient to attempt to do any thing for the Education society at the present time.

In this county there are thirty-three towns, and but twelve settled, active ministers of the Congregational denomination, two of whom were settled while I was there. Of the 12 active pastors, 4 were in the ministry before Education Societies were formed, one of whom was several years in the service of his country in the Revolutionary war; six received aid from Education Societies; and the remaining six educated themselves. There are six others preaching on supply. These are laboring hand in hand, and heart to heart in this extensive field. Their salaries are generally small, and they practice much self-denial for Christ's sake. Five of the twelve pastors are supported in part by the New Hampshire Missionary Society, and the united salaries of three of the remaining seven, who do not receive missionary aid, do not amount to much more than $700. Still in all these places they are doing something for benevolent purposes. They are supporting a missionary at the Sandwich Islands, have this winter past subscribed in a part of the towns only, about $1,000 for the Bible Society, have paid something for Home missions, and have now contributed somewhat liberally to the American Education Society. For particular sums, see the treasurer's list.

The moral state of this county has been low, but it is rising; benevolent contributions have been small, but they are increasing. Professional men, and others of influence have come over to the Lord's side, and are taking an interest in benevolent efforts.

My agency in this county has on the whole been pleasant, although laborious and fatiguing. I have been received and entertained with great kindness and hospitality, and many, I do believe, have felt it to be a *privilege* to contribute to our object.

There is a county society, and I formed several in towns and parishes auxiliary to it. I have spoken with three or four young men on the subject of studying for the ministry, and they have made up their minds to commence. On the whole I have reason to hope that the influence of my agency in Strafford county will be favorable to our object, and that the blessing of the great Head of the church will attend it.

By my agency in that county I have learnt very distinctly both the usefulness and necessity of education societies. The usefulness is obvious from these facts, that half the pastors now in the county were aided by these societies, and without them might never have been in the ministry, and that all of them who have been settled any time, have enjoyed revivals among their people, which have added many to their churches, which tends to promote the glory of God, and to advance the kingdom of Christ among men. The necessity of such societies is obvious from the fact, that in at least three or four towns they are living without the ministry of the word and ordinances, *solely because they cannot obtain ministers.* Ministers are wanted in these places immediately, and could be supported, but they cannot be found.

"The harvest truly is plenteous," but notwithstanding all the effort that is made to increase their number, "the laborers are few." May God in his infinite mercy increase the efforts of this Society an hundred fold, and excite a spirit of unceasing and importunate prayer "that he will send forth laborers into his harvest."

PRESBYTERIAN EDUCATION SOCIETY.

The Board of Directors held their Quarterly Meeting on Tuesday, March 26. Appropriations to the amount of $5,459 were granted to 257 young men as follows:

	Former Benefic.	*New Benefic.*	*Total.*	*Amount App.*
10 Theol. Sem's,	37	1	38	$805
11 Colleges,	89	6	95	2,065
36 Academies,	89	34	123	2,589
	215	41	256	$5,459

The amount appropriated this quarter was larger by one thousand dollars than any previous appropriation. And it is evident to those who are acquainted with the opening prospects of the Education Society, that the appropriations must be continually enlarging. This is palpable to all who bestow the slightest attention upon the following considerations.

1. There is now a peculiarly thrilling appeal for more ministers, both as it regards the destitute in our own, and in heathen lands. This appeal is heard and begins to be felt by hundreds of pious young men. They are anxiously inquiring what the Lord will have them to do. The answer is very clear to many, that they ought to preach the gospel. A large majority have not the means requisite to bear the expenses of an education. They apply therefore to the Education Society for aid. It stands pledged to assist them. The pledge is of no trivial character, but one of solemn obligation. It was not made to be retracted, whenever God should raise up a larger number of applicants than our feeble vision might anticipate. No. The Society, in giving this pledge, announced itself a debtor to the world, to supply it with an intelligent and pious ministry. It does not feel exonerated from its obligations, now that the world, a suffering and needy creditor, is making urgent claims for a speedy liquidation. Far otherwise; it feels that so long as the world needs more ministers of the gospel, and young men can be found of proper qualifications, to be encouraged to seek the sacred office, it is the imperative duty of the Society to go onward, and of the church to sustain its operations. It is an indispensable axiom in the ethics of Christianity, laid down by its founder, that neither individuals or associations, should stop in the midst of an useful undertaking to compute its cost.

2. A large number of young men have been hopefully converted in the late revivals. It was computed by an intelligent individual, who took great pains to arrive at a correct result, that the number of persons hopefully converted in 1831–2 was not far from *one hundred thousand.* If this estimate be true, it is not hazardous to say that five thousand, i. e. one twentieth of this number are young men between the ages of fourteen and twenty-one. Is it not obvious that many of these youth ought to become ambassadors of Christ? Can it be supposed that the conclusion, arrived at by a prayerful and protracted examination of duty, has not burned its way into the soul of many a youth, that he ought to give *himself* to the Lord? What else could rationally be anticipated in the blaze of light, that is now poured around the pathway of duty? The cry of perishing heathen comes up "like the voice of many waters and of mighty thunderings," and it would be passing strange should pious young men close their ears to the loud and urgent call.

Friends of the Redeemer, in view of this brief presentation, the appeal is again made to you to sustain these candidates for the ministry. The Presbyterian Education Society has no permanent funds. Its only riches are the prayers and contributions of the pious. It cannot furnish aid to one young man unless authorized so to do by a benevolent public. It rests therefore upon you to decide whether the pledge to reject no worthy applicant shall continue to be

redeemed. The Society must share more bountifully in your prayers and contributions, or inevitably be compelled to blast the fondest hopes of many candidates for patronage. There is no other alternative. The treasury of the Society is not like the widow's cruse of oil, replenished with miraculous supplies, but by the voluntary contributions of those who pray sincerely for an increase of laborers in the vineyard of Christ. It is plain then, that the rapidly augmenting number of applicants must be attended with a commensurate increase of funds, or the wheels of this branch of benevolent action must drag heavily. We look to the friends of an educated ministry generally to come to our aid, and especially to those who have already pledged donations to make speedy remittances. By so doing they will enable us, as heretofore, promptly to meet the increasing demands which have been made upon our treasury.

Voted, That the pledge given by beneficiaries, in their academic and collegiate course of education be as follows:—I hereby certify, that it is my serious purpose to devote myself to the gospel ministry; that I intend to pursue a thorough course of literary and theological studies with reference thereto: and ask the aid of the Presbyterian Education Society.

Voted, That it be required of all candidates applying for the patronage of the Society, that they have been members in good standing of some Christian church at least six months: and that they have prosecuted classical studies either three or six months, at the discretion of the respective examining committee.

REPORT OF REV. THADDEUS B. HURLBUT.

To the Secretary of the Presbyterian Education Society.

Dear Brother,—Your communications of January 21, and February 12, I found here on my return, last week, from Athens Presbytery. The churches in that Presbytery, with the exception of Athens and Marietta, are all small and feeble. But they all expressed an interest in the object of the Education Society. In the four weeks of my tour, I collected something over $200. I was affected and encouraged, to see how those little churches were struggling to sustain the stated preaching of the gospel among them. I found men, living in their log cabins, who paid from $25 to $40 per year, rather than be deprived of the gospel.

I was affected with the simple story of an aged father in the church, with whom I tarried for the night. He was one of the first settlers of the country. He related the trials he and his associates endured, when the country was a wilderness, some forty years ago. A fort was their only security from the savage foe. The Indians would steal away their cattle, and now and then take captive one of their little company, and others they would shoot when they were at work in the fields. He had run out and lugged in his own arms to the fort, a wounded companion, to save him from an Indian tomahawk and scalping knife. These things he related with cheerful countenance, and not till he began to relate the trials of their little church, did his aged frame tremble, and his utterance choke. For many years it had been the object of his care and solicitude. At intervals they had a servant of the Lord to cheer their hopes, and break to them the bread of life. Then would come a famine of the word, when all the world looked dark and desponding. Such had been their case for a length of time, till within a few weeks previous to my visit. He said we could not get a minister. I saw the little church was languishing, and religion was dying around us. I went to Presbytery, and laid our case before them. They pitied us, but could not help us, because no man could be found; for none but a well educated able preacher would answer. I went home from Presbytery with a sad heart, weeping more than half the way. I saw no prospect of having the gospel. I went to all the brethren and sisters. We agreed to have a day of fasting and prayer. We came together, and conversed and wept, and tried to cast our cares upon the Lord. And oh, what has the Lord done for us! We now have a minister with a small salary. We allow him to preach one third of his time to the destitute, and the Lord is adding to his church, such as we trust will be saved.

Numerous instances of this kind, show, that the harvest truly is plenteous, but the laborers are few. Our church alone need at least 100 additional ministers to supply the present wants of Ohio, which is altogether better supplied than any other State west of the mountains.

Extracts from a letter recently received from a clergyman, who was a beneficiary of the Presbyterian Education Society.

A YOUNG man is in my family, who is preparing for college under my instruction. Another has been under my care, and will enter college soon. I shall pay the demand you hold against me, as soon as possible. I have to practice the strictest economy now, in order to maintain my family. Indeed I always intend to do the same, as long as I consider myself the Lord's steward. That the Lord will bless your Society we pray in our region, and contribute as we have ability. Such are the moral desolations around me, and throughout the world, that I will take up every young man, who joins the churches under my care, (if of suitable promise,) and prepare him for college, and when he has entered, the Education Society must take him. There are two or three more who will commence their studies in the fall.

LETTERS OF DR. SCUDDER.

DR. SCUDDER, the author of the following letters, is a missionary of the American Board of Commissioners for Foreign Missions, in Ceylon. He has long been an eye-witness to many of the scenes and facts which he describes, and his testimony is of course entitled to the earnest and respectful consideration of all who may peruse these letters. We cannot doubt but the appeals which he addresses to various classes of persons in his native land, will awaken deep interest, and produce the desired effects.—EDITOR.

THE following letters, with some alterations and additions, were written at different times, and addressed to three different classes of Christians in the United States of America. As they relate to the same subject, the reader will find a frequent repetition of the same sentiments. But notwithstanding their deficiencies in this and in other respects, the author hopes that under the influences of the ever blessed Spirit, they may have the tendency to promote the momentous object to which they have reference. However unqualified he may be to appear before his fellow Christians in the capacity of an author, he feels himself bound thus to appear. Wo to him if he does not lift up his voice and present to their view the claims of the hundreds of millions, who are going down to the chambers of eternal death, without a single ray from the Sun of Righteousness to illuminate their dreary path.

The author desires to have it impressed upon his own mind, and upon the minds of all the household of faith, that whatever they have to do to build up the kingdom of their adorable Redeemer, must be done soon, or the opportunity will be gone forever. May they and he act in such a manner, that when they meet at the last great and dread tribunal, he may say to each of them, "Well done, good and faithful servant, enter into the joy of thy Lord."

From the extraneous circumstance that these letters have been written by one, who has been sent as an ambassador of the cross to a foreign land, by the American churches, it is possible they may have a circulation which they would not otherwise obtain. The author therefore remarks, that if any profits should be realized by their sale, he wishes them to be appropriated towards the education of pious young men for the Christian ministry.

CEYLON, APRIL 19, 1832.

LETTER I.

Addressed to the pious young men belonging to the Methodist, Baptist, Episcopalian, Presbyterian, Congregational, Dutch Reformed, and other Evangelical churches in the United States of America, on the subject of their engaging in the work of the ministry.

Beloved brethren,—It is a heart-reading truth, that though eighteen hundred years have rolled away, since the Saviour bowed his head and cried, It is finished, the greater part of our world is involved in moral darkness. Nearly six hundred millions of heathens and Mohammedans know nothing of the Saviour. More than one hundred and fifty millions of the Roman and Greek churches are sunk in the grossest idolatry, and many of those called Protestants, are almost as destitute of the means of grace as the heathen. If all who have the gospel in its purity preached to them, should be separated from the rest of the human race, their numbers would scarcely be missed.

It is a momentous inquiry, what is to become of the eight hundred millions of people, who inhabit our world? Are they on the road to heaven or hell? All on the road to heaven, says the Universalist. But what says the volume of inspiration? "The wicked shall be turned into hell, and all the nations that forget God." With the exception then of a few millions, who bear not this character, who love not the world nor the things of the world, the rest are in one promiscuous mass rushing down to everlasting burnings. Frightful consideration! I look around me with amazement, and ask, Is there no remedy? Yes, says the same volume of inspiration, the blood of Jesus Christ cleanseth from all sin. But, before the way can be prepared for the application of this remedy, most of them will be beyond the reach of mercy forever. Would that the evil could stop even here. But alas, if things move on in their present course, despair may be written in letters of blood on the door-posts of the dwellings of most of their children and their children's children. Situated as I am in the midst of hundreds of thousands of perishing heathen, I see enough to keep me weeping day and night for them. O, that I had to weep for no others. But when I look to the country which gave me birth, and see the extensive moral wastes, where the voice of the ambassador of Christ is never heard, and where vice and immorality stalk abroad, my heart sickens and almost dies within me. Many of the accounts we receive, are like Ezekiel's roll, written all over with lamentations, and mourning, and wo. In Louisiana, we are told "it is no uncommon thing to find families, who have not heard the gospel for five and even ten years." That "the part which lies west of the Mississippi, is in a very great degree destitute of all the means of grace." That "infidelity, Universalism, and other destructive errors extensively prevail, and as a consequence, duelling, gambling, horse-racing, profaneness,

intemperance, and Sabbath breaking, often cause the Christian's heart to bleed, and in many places seem almost to have incorporated themselves with the fashionable approved customs of society." "We visit whole neighborhoods sometimes," says a Baptist clergyman in Ohio, "where there has not been a sermon preached for ten or fifteen years." "The whole country, to an astonishing extent around this," says a clergyman of West Virginia, "is destitute of almost every source of religious information. The people are generally indifferent to religious subjects." "In my seclusions here," says a clergyman of the Arkansas territory, "in these western wilds, my heart at times is ready to sink within me, at the slowness of Evangelical movements towards poor neglected, unknown Arkansas. As to the religious and moral condition of this country, it is deplorable indeed. On this subject I could tell you a tale, which would cause your hearts to bleed. I have written at this time with a heavy heart, and I have hesitated whether I ought not to give over all application for relief, and keep the knowledge of our real situation from afflicting the sensitive hearts of your Committee, until the means placed in your hands become more commensurate with the views of benevolence." "I have seen enough of the West," says another gentleman, "to know that, in a spiritual sense, large portions of it are growing up with briers and thorns." "The progress of Romanism," says another, "together with open and disguised infidelity in the great Valley of the Mississippi, will require, according to present appearances, but a few years to prepare for your presses, a tract, which you may entitle 'The last hope of the world fallen. America ruined.' Be assured, that in all the departments of benevolence, efforts altogether unprecedented must be made, and made soon, or our country is lost. Our civil and religious institutions, all the blessings of a free government will be swallowed up as with a flood, and Wo, wo, will be written in tears and blood all over this once fair and happy land." "The truth is," says another, "that Satan, plotting the destruction of our nation, and the overthrow of Christianity in it, has fixed his eye on our new settlements, and there erected and fortified his strong holds, and if they are not wrested from him, his object in a few years is inevitably attained."

Pious young men of America, are these things so? Is there no deception here? O no: In the language then of one of them, I ask "What shall be done? Shall the tide of moral desolation be permitted to roll on, till thousands after thousands are hurried by its turbid and desolating streams, into the gulf of perdition? Can nothing be done to stay its baleful progress?" To these questions, you will answer, Much is doing to stay it. The Bible is finding its way into every family. The American Tract Society is, to a considerable extent, circulating its excellent publications among them. In these things I rejoice, and will rejoice. If we consider the numerous instances in which the Bible and religious tracts have been, when left alone, instrumental in the conversion of individuals, or even whole families and neighborhoods, Christians should feel encouraged to go forward with a thousand fold zeal in these labors of love. But, beloved brethren, these are not the principal means which ought to be used. Preaching the gospel among "all nations," and to the "end of the world" is the grand instrument, which God has appointed for the conversion of the world; and while so much commendable zeal is manifested, to distribute the Bible and tracts, it is a most melancholy fact, that sufficient zeal is not manifested to send forth preachers. Where the gospel is not preached, religion never has permanently flourished, and never will. Indeed as long as Christians do not honor this appointment of their Saviour, they have no right to look for the Holy Spirit, to put his seal to their labors.

The churches of the United States are able, and consequently bound, to supply every part of their destitute settlements with preachers of the gospel. During the last six years, in consequence of the extensive revivals of religion which have taken place, we may suppose that two hundred thousand have been hopefully converted and added to the Methodist, Baptist, Episcopalian, Presbyterian, Congregational, Dutch Reformed, and other Evangelical churches. As the influences of the Spirit are bestowed much more freely upon the young than those advanced in life, a large number of the rising generation will be among the converts. Probably, at the least calculation, sixty thousand have been converted during this period, of whom twenty-five thousand are lads or young men. Of these twenty-five thousand, we will suppose, that half, from various impediments, are unfit or unwilling to enter the ministry. There remain twelve thousand five hundred, who have piety and other qualifications for this work. I will go farther, and suppose that from death and other causes, this number is reduced, by the time they enter the ministry, to eight thousand. Still there are enough to supply their wants, and give a proportion for the heathen. Now, I much doubt, whether many of these young men have ever even agitated the question, whether they are called of God, to engage in this great business. Many, especially those who live in more remote places, where the publications of education, domestic missionary, and other societies, are to a very limited extent circulated, have, it is to be feared, but little knowledge of the moral dearth of our land. Or if they have, the subject is so seldom presented to their minds

with the force it deserves, or with reference to personal duties, that but comparatively little impression is produced. Such could hardly be expected to inquire whether they ought to enter the ministry. But even in places where such knowledge is not wanting, a large majority of them have probably never given it a serious and prayerful consideration. My friend, who are you, now reading these lines? Are you one of the pious young men, belonging to the American churches? If so, you may be among the eight thousand to whom I have just alluded, and consequently, you are one of the very persons upon whom a great share of the responsibility of supplying the destitute parts of our country with the preached gospel, depends. Though you may be included in this number, you may have various reasons for concluding that you are not. Let us examine these reasons. In the first place, you say that you cannot enter the ministry, because you have not the means to obtain an education. But have you applied to the Board of Education in the denomination to which you belong, and have they declared their inability to assist you? If so, by reading the reports of the American Education Society, you will learn that this excuse may be obviated; for they have declared, that in view of the "entire wants of our country and the world, it is their intention to extend their aid to young men of proper qualifications, even though they should be multiplied by hundreds in a year." I charge you, therefore, not to urge this reason again, until you have applied to them, and they reject your application. The next reason you urge is, that as it is a business of momentous import, you have not the requisite qualifications, and therefore must content yourself on your farm, or in your shop, or by attending to your profession of law or medicine,* and do what good you can to the souls of those in the sphere where Providence has placed you. Let me inquire what qualifications you need. Do you urge want of piety? Go to the foot of the cross, and lie there until you obtain it. As you may however form too low an estimate of your piety, you cannot confide in your own judgment in this matter, and consequently, are under obligations to go to your pastor or other judicious friends, and ask their opinion. Do you urge want of talents? This may be a legitimate plea. But it has been urged by some of the most eminent men the world has produced. When God required the services of Moses, how earnest was he in bringing forth his arguments for declining. "Who am I, that I should go unto Pharaoh?" "But they will not believe me, nor hearken to my words." "O, my Lord, I am not eloquent; but I am of slow speech, and a slow tongue." Even after every plea he could urge was taken away, he was unwilling to perform his duty. No wonder it is added, "And the anger of the Lord was kindled against Moses." Jeremiah was equally unwilling to do as the Lord commanded him. "Ah, Lord God, behold I cannot speak; for I am a child." Your pastor, or other judicious friends, will be better able than you to judge how far your excuse may be valid. Do you say then, I do not feel that I have a call to the ministry? If I could ascertain that I had one, I would engage in it? But is there no way to ascertain it? It appears to me there is. You allow that you are bound to do all the good, and prevent all the evil you can in the world. Of course, in whatever situation you can do most good, and prevent most evil, you can bring most honor to your Saviour. By entering the ministry, you may, with the aid of the Holy Spirit, be instrumental in converting many of your fellow men, in raising up preachers of the gospel, and in doing much good in various other ways. If you do not enter it, you leave the field to be filled with the natural and rapid growth of errors in doctrine and practice, which will soon amount to little less than heathenism. Those fathers and mothers, who are not under the influence of the ministry, cannot, in general, be expected to be under the influence of Christianity. Of course, they will not teach their children its precepts to any great extent; and in many instances, not at all. Thousands will probably, ere long, be found, who never hear the name of Jesus. If they do, it will be mingled with the fables of Mary and St. Anthony; or they will hear it only to be vilified by infidels. It must also be remembered, that if these errors be propagated, many of the children of those who propagate them, will be raised up to preach them. No bounds can be set to the spiritual mischief which may be done. Now the simple question is, when you have the prospect of doing so much good, and preventing so much evil, by entering the ministry, do you not seriously believe that you can glorify your divine Master more, by entering it, than by remaining in your present situation? If you believe this, and there be no valid reasons against it, it appears to me plainly, that you are to wait for no other call, and wo be to you, if you preach not the gospel.

To those of you, beloved brethren, who have such a belief, I will mention some of the motives which should constrain you to engage in this work. The first is the obligation you are under to your Saviour. To redeem you from everlasting burnings, he

* Pious physicians especially, by entering the ministry and acting in the united capacity of physician to body and soul, have a very extensive opportunity of doing good. Such are much needed in our destitute settlements and among heathens, where there is often much suffering for the want of medical aid. Among the latter especially, they will have an influence which ministers of the gospel, without a knowledge of the healing art, can never obtain.

left the glory which he had with the Father before the world was, came into the world, and expired upon the cross. He has baptized you with the Holy Ghost, enrolled your names in heaven, and prepared a place for you at his right hand, where you are to drink forever of the streams which make glad the city of your God. O, had you a thousand lives to spend in the service of this adorable being, or had you ten thousand tongues to sound abroad his praises, you should rejoice to dedicate all to him who has done so much for you.

2. The obligations you are under to your neighbor. Him you are commanded to love as yourselves. Thousands of your fellow men, who are all your neighbors, are perishing. The souls of every one of these have been pronounced by him, who has the keys of death and hell, to be of more value than the whole world. Even with your little knowledge, you feel this to be the case. You know that every soul which is lost, must, through some period of eternity, endure more suffering than has been endured by the countless millions, who have died, from the days of Adam, to this time. This thought alone, ought to be sufficient to make every one rejoice to leave his farm, or his merchandize, or his law, or medicine, and flee to the help of any who could possibly be rescued from so tremendous a doom.

3. Consistency of conduct. On your knees at the throne of grace, you plead with your Saviour to send more laborers into his harvest. While you thus plead, you are not at liberty to urge excuses to decline entering it. Indeed you must leave off praying for the advancement of his kingdom, while you are unwilling to do your part towards its advancement. How can you spread forth your hands, while you keep back part of the price?

4. The rewards which await you, if you prove faithful. The Saviour has promised great blessings to those who love and serve him, and it is reasonable to suppose that he will, in a peculiar manner, honor those who honor him, by spending their lives in endeavoring to save souls. On this point, however, we are not left merely to reason. We have the words of inspiration, that they who turn many to righteousness, shall shine as the stars forever and ever. Another reward, and one of great magnitude, will be the joy which shall forever thrill through your bosoms, in seeing the honor which those whom you are instrumental in saving, will bring to your Redeemer. You should remember and never forget, that every soul which is saved, will, through some period of eternity, bring more glory to this adorable being, than yet has been brought by all the myriads who have gone to heaven.

In consideration of what has been said, I have two questions to ask, answers to which, I solemnly enjoin it upon you to give to the Head of the church. The first is, Do you intend to go up to the help of your fellow men in our destitute settlements? If so, whatsoever your hands find to do, do it with all your might. This is the direction of the inspired volume, and in nothing will it apply more forcibly, than in regard to your duty to supply the wants of our country. Error, not like a few sparks which may easily be quenched, but like a mighty flame, is sweeping all before it, and if met at all, must be met by the immediate and undivided aid of the pious young men of every denomination. It should also be remembered, that if it be not met now, it will increase with the increase of our population. As this is at the rate of about 400,000 yearly, of course in twelve years it will amount to 5,000,000, and will require 5,000 ministers of the gospel. To say nothing of others, as things go on at present, a large proportion of these must be left destitute. A fruitful field indeed for Romanism and infidelity.*

The second question is, do you feel disposed to decline entering the ministry, or are you halting between two opinions? If this be the case, I entreat you to give me your attention for a few minutes longer. Is it in reality true, that Satan, plotting the destruction of our nation, and the overthrow of Christianity in it, has fixed his eyes on our new settlements, and there erected and fortified his strong holds? Is it true, that infidelity, under the names of Universalism and deism, is making rapid strides there? Is it true, that the plan of reducing our Western States, to spiritual subserviency and subjection under the See of Rome, has been laid at the very seat of the "Beast," and that Catholic priests and money in abundance have been sent to our borders for this purpose? Is it true, that no less than one hundred of these priests are exerting their influence from Canada to Louisiana? Is it true, that nunneries, and schools, and colleges have been established by them, and that from these fountains of corruption, streams are constantly issuing, and diffusing their deadly poisons far and wide? Is it true, that efforts altogether unprecedented, must be made to check these evils, or Wo, wo, will be written in tears and blood, all over these fair and happy portions of our land? Is it also true, that if these efforts are not made immediately, even before your lamp of life goes out, you may see a tract issued from the presses of the American Tract Society, entitled "The last hope of the world fallen, America ruined." Yes, belov-

* If these errors be allowed to spread, double will be the work of those who go hereafter to evangelize them. Much of their strength must be spent in clearing away the briers and thorns, that the seed may grow. It is scarcely to be conceived how great is the toil in this land, from this cause. If the Protestant sects are before us, say the Roman Catholics, in regard to our destitute settlements, it will be difficult to destroy their influence. If Roman Catholics and infidels are before us, it will be difficult to destroy their influence, Protestants should say.

ed brethren, you may live to see such a day. You may live to see the day, when the Popish Inquisition* shall be transferred to America. You may live to see the day when your Protestant brethren in the West, will be obliged to lay down their lives by refusing to pay their supreme adorations to a piece of bread.† You may live to see the day, when the blood-thirsty Roman priests, who have sworn to do all they can to extirpate those out of their communion, plunge their daggers into their bosoms,‡ and witness rivers of blood flowing down your streets.* You may live to see the day, when another papal monster, just made drunk with the blood of saints, and with the blood of the martyrs of Jesus, will go at the head of a procession, to the church of St. Mark, to return thanks to Almighty God for such a horrible massacre.† You may live to see the day, when you shall hear the voices of some of these faithful followers of the Redeemer, in their expiring moments, crying out, Oh, ye fathers and mothers of the East, how little have you imagined, that we, your children in the West, would become such victims of torture, in consequence of your having made no more exertions to supply us with a preached gospel.‡ A happy circumstance indeed, it would be, if the evil could even end here. But alas, if unprecedented efforts be not made to put a stop to these errors, our western country will be involved, not only in temporal ruin, but millions upon millions must become a prey to the worm which never dies, and to the fire which never is quenched. And who then, are the persons to make these unprecedented exertions. Surely, not our Christian friends advanced in life,§ nor our young sisters belonging to the church.‖ *You,*

* This was instituted by Pope Innocent, for the purpose of punishing all, who dared to differ in their faith from the church of Rome. The people stand so much in awe of it, that parents deliver up their children, and husbands their wives, to its officers, without daring to murmur. As soon as they are imprisoned, their friends go in mourning for them, and speak of them as dead, not daring to sue for their pardon, lest they should be brought in as accomplices. It would require a volume to give a description of this diabolical tribunal. I can now mention but one scene, the Auto De Fe, which may be called the last act of the inquisitorial tragedy. When a sufficient number of prisoners are convicted of heresy, they are brought out of the Inquisition and placed on a scaffold, sufficiently large to hold two or three thousand people. After this, they are delivered to the civil judge, and such as have their own pictures painted on their breasts, with dogs, and serpents, and devils, all opened-mouthed about it, are condemned to death. Those who renounce their heresy, are first strangled and then burnt to ashes. Those who do not, are burnt alive as follows. Stakes are erected about twelve feet high, with a small board near the top for the prisoner to be seated on. Jesuits attend to exhort them to be reconciled to the church. When they find their efforts to be vain, they part with them, telling them that they leave them to the devil, who is standing at their elbow to receive their souls, and carry them with him to the flames of hell. On this, a great shout is raised, and the cry is "Let the dogs boards be made," which is done by thrusting flaming furzes, fastened to long poles, against their faces, until their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last, fire is set to the furze, at the bottom of the stake, over which the prisoners are chained so high, that the top of the flame seldom reaches higher than the seat they sit on. So that they rather seem roasted than burnt. There cannot be a more lamentable spectacle. The sufferers continually cry out, while they are able, "Pity for the love of God." Yet it is beheld by all sexes and ages with transports of joy, and satisfaction.

† The council of Trent declares, "If any one should say that the holy sacrament should not be adored, nor solemnly carried about in procession, nor held up publicly to the people to adore it, or that its worshippers are idolaters, let him be accursed." In countries where Catholicism has its full away, when the "host" is brought out, if a Protestant is near, he is put to the alternative, if he cannot flee, of basely denying his faith by falling on his knees before it, or of being stabbed by those who carry it.

‡ The Roman clergy are bound by oath to destroy all Protestants, or make them papal idolaters. The following is a part of the oath their bishops make to the Pope. "Heretics, schismatics, and rebels, to our said Lord the Pope, and his successors aforesaid, I will to the utmost of my power persecute and destroy. At times, they, in common with their people, receive a papal indulgence to destroy them." This was the case in the time of Elizabeth, Queen of England. The Pope dissolved them from their oaths of allegiance to her, and offered a full pardon of sins to all who would take up arms against her, or, in other words, to all who would murder her, and her Protestant subjects.

* During the dreadful persecutions carried on in various parts of Germany and Bohemia, the blood of saints was said to flow like rivers of water. In France, during the reign of Charles IX., above 70,000 persons were butchered within three days. Their blood running down the channels in such plenty, that torrents seemed to empty themselves into the neighboring rivers.

† After the massacre of the Protestants in France, under Charles IX., in which, some suppose, 100,000 perished, as soon as the news reached Rome, it was decreed that the Pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to Almighty God for so great a blessing conferred upon the See of Rome and the Christian world. It was also declared that a Jubilee should be published throughout the whole Christian world, that all might join with them in their thanks. In the evening, cannons were fired, and the city illuminated to testify the public joy.

‡ Let it not be imagined, that because the Catholic religion appears mild in the United States, that its spirit is altered. It is the art of the "Beast" to appear so, until its ends are accomplished. The fact is, its spirit never has altered nor can alter. All it wants is power, and the blood of every Protestant on earth will flow. This is proved from the fact, that the Pope, once a year, solemnly curses all who will not fall down and adore him.

§ Beyond what age it is impracticable for a man to enter the ministry, is rather difficult to decide. All will unite in saying that though he be not converted until after he is twenty, if he have the proper qualifications for it, and can begin to preach, by the time he is thirty, he ought to do it. As the average number of deaths, between thirty and forty, will not be more than ten per cent, and between forty and fifty, twelve per cent, the church may derive the most important services from those who may enter the ministry, even beyond the age of thirty. This will apply especially at this time, when there is such a dearth of ministers.

‖ Though they cannot go as preachers of the gospel, if they would go as teachers of youth, they might be instrumental in saving the souls of thou-

you, my beloved young brethren, are the only persons who can make them. Upon you, the eyes of the Saviour are fixed for this purpose. He bids you go and preach the gospel. Those who have been set as watchmen over you, by the Holy Spirit, call upon you and entreat you to go and preach the gospel. That which you now hold in your hands, has been sent you from a heathen land, and is a call for you to go and preach the gospel. The people of the West stretch out their hands and say, Come to us and preach the gospel. And are you prepared to resist all these calls? I entreat you to think well of this matter, before you come to such a determination. As an ambassador of the King of heaven, I charge you to make these calls a subject of much prayer and meditation. Let the first question on your self-examination list for morning be, Am I going to glorify my Saviour to-day, by not setting my face towards the Christian ministry? And let your first question, on your self-examination list for evening be, Have I glorified God to-day, by not setting my face towards the ministry? While engaged on your farms, or in your shops, or in your law, or medicine, often put the question to your consciences, Do I believe my God looks down upon me with as much approbation as he would, provided I were now engaged in laboring in the vineyard of his Son? Whether you, beloved brethren, think of it or not, it is a most melancholy truth, that a vast army, in our destitute settlements, has already commenced its march to the regions of everlasting wo; and daily, many of its first ranks are taking up their dismal abode there. And can you quietly stand still, and see multitudes thus perish? Have you no bowels of pity? Have you no sentiments of compassion? Have you no tender concern for these your fellow men? If you have, I beseech you to show it, by flying to their help. If you do not, and should your garments be found stained with their blood in the last day, how will you look them in the face? How will your very knees smite together with trembling, when you see them point out their hands towards you in the presence of the assembled universe, and hear them saying, There stand the men who solemnly covenanted over the body and blood of their Lord, that they would love their neighbors as themselves; but they loved us not? Though they knew what evil was coming upon us forever, they pitied us not? How will your hearts die within you, when you hear your Saviour say unto you, Is this the love you bare to your fellow men, to let them sink into the fire never to be quenched, without one effort on your part to save them? Is this the way you have shown your gratitude to me, who shed my blood for you? If such a thing be possible, how will it mar your joys in the heavenly world, to hear them, from the regions where hope never comes, blaspheme your Saviour, day and night forever, and reflect that you have been the cause of it? Ezek. xxxiii. 8. O ye perishing immortals in our destitute settlements, would that I could take the wings of the morning and fly to the uttermost parts of the earth, I would in the morning, with one hand, lay hold of the perishing heathen, and endeavor to pluck them as brands from the burning, and in the evening, grasp you with the other. But alas! I can do nothing but pity and pray for you, and plead with my younger brethren, who alone can help you, to hasten to your relief. If they will not, you must sit down in despair, and wait the execution of that dreadful sentence, which will convey you to the lake which burneth with fire and brimstone forever. If, however, notwithstanding what I have said, you believe the command of Christ, "Go and preach the gospel," does it not apply to you? I request each of you to enter into your closets, and shut your doors, and on your knees, in the presence of Him, whose eyes are upon you, sign your name to the following document.

"O, my Saviour, I know that thou hast commanded thy disciples to go into all the world and preach the gospel to every crea-

sands. The following observations (with one alteration) on this subject in the Boston Recorder, June 16, 1830, demand attention. "It is admitted that the education of the children of our western brethren, is not less important than the education of our own. They are soon to take the place of their fathers, and exercise a predominant influence over the moral and political destiny of our country. A great enterprize has been commenced, under the auspices and patronage of the Pope and several potentates of Europe, to convert the people of the West to the Catholic faith, principally by means of education. If this succeed, the Pope and his creatures will of course acquire the ascendency in the religious and political concerns of the whole nation. Flattery is the instrument to be employed first; force last. The numerical majority of the West is to be directed so, as to overwhelm the East. The present is the moment to anticipate and prevent this tremendous catastrophe. How is it to be done? Not by Bible, and Tract, and Missionary Societies, simply and exclusively. Effectual counteraction must be commenced, by due education, in the primary schools of that immense section of the United States. But it will be said, that there are comparatively few competent teachers in that whole country. What then? We must send them thither. There are at least, six or seven thousand females more than males, in three of the New England States, between the ages of 16 and 26. The greater part of these are well educated and competent. Many would readily undertake the noble and delightful task, of teaching the western world, if they could receive adequate patronage and protection. Let then a society be formed, as soon as may be practicable, of respectable, influential, and religious men, to afford the patronage and protection demanded. Let them go forth to their appropriate stations, with the prayers and blessings of their fathers and mothers, and brothers and sisters. They will be hailed in the West as the firm standard bearers of learning and religion, as the harbingers of knowledge, and happiness, and rational union." Such persons are especially needed in those places where the "Sisterhood" of the Catholic church are settled as teachers. Their nunneries and schools are now in many places, poisoning the minds of many children of Protestant parents.

ture; and I feel that those who love thee, and can become thy ministers, are bound to obey this command. I know that nearly eight hundred millions of my fellow men, are destitute of a preached gospel, and that among this number, many of my countrymen are daily dropping into hell. I know that the most destructive errors are propagating in this land, and I fear that our civil and religious institutions, all the blessings of a free government will be swallowed up, as with a flood, and Wo, wo, will be written in tears and blood all over this once fair and happy land. I know that I have solemnly sworn in the presence of God and men that I will do all in my power to prevent these evils; and could I enter the ministry, I might do much to prevent them: But thou, I trust, knowest that my reasons for not entering it, are such as will stand the test of thy scrutiny in the day, when I meet thee at thy bar."

If there be any one of you, who is unwilling to put his hand to this document, and yet refuses to enter the ministry, I desire to thank my God, that I am not in his situation. I should greatly fear, that there would be but little difference between my case, and the case of Ananias and Sapphira.

Situated as I am among hundreds of thousands of perishing heathens, I imagine you ask the question, Why, when pleading so much for our countrymen, do you say so little about them? Brethren, why should I speak any more of their matters? Have we not urged plea after plea, until our pleas have become like water spilt upon the ground? Has not the voice of Hall and Newell (The Claims of Six Hundred Millions) been sounding in the ears of our young men these twelve years, while millions upon millions have been going down to hell every year? And what has been the effect? Have they not heard it, and heard it, and so often turned a deaf ear to it, that we can almost see TEKEL written on the plaster of the walls of many of their houses? And is there not reason to believe that some of them have been smitten with blasting and mildew, for rejecting the call? Jonah, 2d ch. The shrieks of the lost, rendered still more frightful, by the accession of hundreds of voices every day, have become so familiar to them, that they follow their professions as lawyers and physicians, or remain on their farms or in their shops, and eat their bread and drink their water and take their sleep, as quietly as if the lake of fire and brimstone had become so filled as not to admit another. O, had they treated the commands of an earthly king, as they have treated those of the King of heaven, where would they now be? When he commands, they obey, even though they have to leave father and mother, and brother and sister, and houses and lands, and their country also. But when the King of heaven says, Go and preach the gospel, this command *only*, they say, we will not obey. But let me stop. It may be that the day is at hand, when America's sons, intend by thousands to enter the ministry, and while many go to our destitute settlements, some may prefer going to the heathen. If this be the case, I will just say to those who prefer going to the heathen, that thousands and ten thousands of them are waiting on the shore to welcome the ships which convey you to their benighted lands. Hasten, O hasten your flight to them. The everlasting ruin with which they are threatened calls upon you to hasten. Every day you delay, at least thirty thousand go down to the grave.

August 25, 1831.

LETTER II.

Addressed to the ministers of the gospel belonging to the Methodist, Baptist, Episcopalian, Presbyterian, Congregational, Dutch Reformed, and other Evangelical churches in the United States of America, on the subject of their personal duties, in regard to bringing forward young men for the Christian ministry.

Beloved brethren,—I believe it will be controverted by no one, that we who are engaged in the work of the ministry, hold a more responsible situation, than that of any other class of men. The government of the Lord Jesus on earth, has been committed to us, and must rise or fall in proportion, as we are faithful or unfaithful to our trust. We are to be the instruments in making the arches of heaven resound with the glorious anthem, "Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honor, and blessing," or to make the regions of despair ring with the cries of those who gnaw "their tongues for pain," and blaspheme "the God of heaven because of their pains." This being the case, we have important duties to perform to each other, and are as much bound to stir up each other's minds by way of remembrance, as to perform the most common duties to our flocks. The world lieth for the most part in wickedness, and I fear we have not done all we can to remedy it. Until this is done, mutual exhortation will not merely be esteemed a duty but a privilege: for as iron sharpeneth iron, so do the affectionate addresses of those who are of the same household of faith tend to warm each other's hearts. I confess with gratitude to my heavenly Father, that I have had mine warmed at the fires some of you have kindled; and if any of this warmth be reflected, let it prove an additional excitement to you to continue by your publications to warn me and thousands of others, that we come not short of the duties Christ expects of us.

With regard to the great duty devolving upon you to preach the all-important doctrines of the ever blessed Trinity; the lost

condition of man; the absolute need of his being born again by the Holy Spirit; his obligations to repent, believe in Christ and make an immediate and unconditional surrender of himself to him, I have nothing to say. My object is to entreat you to take the same views you may have taken a thousand times before, of the deplorably moral condition of six millions of bone of our bone and flesh of our flesh, within our own territories, and of the six hundred millions of heathens and Mohammedans, in this eastern world, and ask yourselves, What more can we do to send them preachers of the gospel?

1. It is an appalling consideration, that in our highly favored land, there are six millions without preachers of the gospel. Now we plainly see that the churches which preceded us, did not sufficiently exert themselves to raise up enough ministers to keep pace with our increasing population. Had they, as it were, pressed into the service of the church, from time to time, a considerable number of those eminently pious young men, who were suffered to bury their talents to a great degree on their farms or in their shops, those places over which the clouds of spiritual death are now lowering would have been enlightened by the rays of the Sun of Righteousness, and would be, as we have every reason to suppose, directing their attention to the wants of the hundreds of millions beyond their borders.

But however faulty they may have been, it becomes us to remember that we shall be a vast deal more so, if such a neglect be chargeable upon us. Our calls are a thousand times greater than theirs. In their day the number of destitute was comparatively small. Popery and infidelity under the names of Universalism and deism, were but little known. But now "the mother of harlots and abominations of the earth" numbers not less than *five hundred thousand* in her ranks, and infidelity nearly *two millions*. Independently of the destitute, who are yet nominally of the true faith, should these increase as is anticipated, at the end of 200 years, (if they make not a single proselyte,) they will amount to nearly *one hundred and fifty millions*, or about twelve times the number of people, now in the United States. We are not however to suppose, they will make no proselytes. To say nothing of infidelity, popery will go forward with rapid strides, in all our destitute settlements. An enterprize to bring them under the authority of the Pope, was commenced a few years ago, and has been crowned with remarkable success. "In 1828," as one of your number informs us, "twenty-four thousand dollars, were sent from Europe by the Papal 'Association for the Propagation of the Faith,' for supporting missions in these United States, and no less than one hundred ecclesiastics are said to be now exerting their influence from Canada to Louisiana." It is stated on good authority, that not only the powerful emperor of Austria; but most of the other Catholic monarchs of Europe are actually contributing to build and ornament churches, and sustain a mission in these United States. Their aim is particularly directed to the new settlements of the West, as they must be greatly deficient in the means of correct religious instruction, and knowing as one of their order has said, "if the Protestant sects are before us, it will be difficult to destroy their influence." In the diocese of Bardstown alone, 30 Catholic churches, besides several colleges and nunneries* have been erected within the last 20 years. From one of their convents in the same diocese, twelve priests have gone forth, of whom it is said, they "would do themselves honor at Paris or at Rome." Their seminaries of learning are poisoning the minds of many of your sons. That at Bardstown has contained on an average for the last four years 150 students; a number greater than is now sent from the State of Kentucky to all the Protestant colleges in our Union. Their schools for girls have proved gins to entrap the daughters of unwary Protestants, many of whom it appears, have entailed upon themselves the awful curses pronounced against "the beast and his image." With the adult population their exertions are unremitted, and in those places where no ambassadors of Christ lift up their voices to warn them of their danger, many, lead by the splendor and pomp displayed in their churches to visit them, have, ere they were aware, been bewitched

* It is a subject which demands the most serious consideration of the Judicial Department of our nation, whether they should allow Roman Catholic priests to establish nunneries, where the "black veil" is taken. Such in fact are *prisons, in which females are kept locked up forever*. It is true they enter them voluntarily at first, but the question is, do they voluntarily remain there? It should be remembered that they are introduced into them, at a tender age, when in fact they know not their own minds, and however much they may repent of their rash acts when their judgments are matured, it is of no avail. They have no hopes of escape. The bare mention of a wish to leave, might in many instances be followed with a deadly poisonous draught. If such institutions be allowed, justice to those who may be kept there contrary to their wills, should at least be done. The doors should by *public authorities* be opened once a year, and full opportunity be granted to all who may wish to make their escape.

From recent communications it appears that in the United States, nunneries are becoming places of resort for converted Protestant young ladies. In Missouri, it is said that eleven who had attended school in a Catholic convent, became papists and took the veil at the same time; and that the nuns in a convent in Ohio, are all converted Protestants. It would be well if those who think of burying themselves in convents, could become acquainted with their history. Judging from the underground communications, which have been discovered between them and the houses of monks and Roman Catholic priests, it appears that some of them have been nothing less than brothels. See Sannobet's letter to the Roman Catholic Bishop Ricci, and so forth.

with their sorceries. To use their own language, "the Protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment to the Catholic worship, whose pomp and splendor form so striking a contrast with the barrenness and nudity of Protestant worship." A theatre in our destitute settlements, would probably not collect as many people as the farce they exhibit on "good Friday." As the Catholic religion is not only above all others most calculated to please the carnal heart, but is the reservoir in which all the filth of the earth may collect, we may rest assured, that it will make greater advances than any other sect. Unitarianism, and other species of error, will doubtless enlist in their ranks men of enlightened minds, who are willing to believe a lie, but are unwilling to become dupes of popery; but while these slay their thousands, popery will slay its ten thousands.

2. The state of the heathen world urges upon us the great duty of endeavoring to raise up preachers of the gospel. If degradation, pollution, and every species of crime which can be enumerated, are calls for us to engage in this work, we have such calls. The very nature of their religion forbids any other state of things. The characters of their gods are as debased as is possible to conceive. Brumha, who is called the creator, betrayed a criminal passion to his own daughter, and was deprived by Siva, of the privilege of being worshipped for his lying. Vishnu, the preserver, was an adulterer, a thief, and a liar.* He was cursed by Paruvathe, the wife of Siva, for lying, and by her changed into a snake. Siva's adulteries are numbered by thousands. A modest person will not even dare mention the particulars of them. Many of the images which are worshipped, are of the most indecent kind. The lingum, or Siva's *pudenda*, is one among the most shocking. Hindoo women frequently make representations of it with clay, and fall down before it. In many places, the sculptured images on the outside, as well as within their temples, represent males and females in the very act of sexual intercourse. Belonging to the temples are dancing girls, or prostitutes, supported by the revenues of the temple wholly, or in part, and are common to all. One part of their daily business is to dance before the idols, at which time, they sing the most filthy songs, and exhibit the most lascivious gestures. Their dress is often so thin, as not to deserve the name of clothing. During the festivals at their temples, their joy keeps pace with the number of these prostitutes and the gross obscenity of their songs. It is not uncommon for brahmins, at such times, to mix with the multitude, and select the finest women they meet, and demand them of their relatives in the name of the idol. Their demand, though often rejected, is often complied with. Husbands deliver up their wives, and fathers their daughters. They become the wives of the gods, or in other words, the prostitutes of the brahmins. Their public processions are of a piece with other things. Men entirely naked dance before the idol in open day, and in the public streets. The celebrated Abbe Du Bois, a Roman Catholic priest, who spent many years in the Mysore country, says, "*I have never beheld an Indian procession without its presenting me with an image of hell.*" As might be expected, the minds of men, women, and children, become polluted to such a degree, that they carry the pernicious lessons of their temples and festivals into all the walks of private life. As children are conversant with such scenes from their early childhood, and as no pains are taken by their parents to curb their passions, they of course soon show their degeneracy. Fornication is very common among them. Adultery is prevalent to a surprising degree. "A chaste woman, faithful to her husband, is scarcely to be found among the millions of Hindoos." Vast numbers of married men keep concubines. If a climax be wanting to this horrid picture, it will be found at one of their ceremonies always held at night, in which there is a promiscuous intercourse among the sexes. Brahmins and pariahs, husbands and wives, in a word, all classes and descriptions of people degrade themselves to a level with irrational animals. The husband who may see his wife in the arms of another, can make no resistance, as every woman at this time is common.

The religion I have now described, must necessarily be a prolific source of every species of crime. In addition to those already mentioned, that of destroying illegitimate children in the womb, is common.

* Juggernaut, of whom a particular description has been given by Dr. Buchanan, in his Researches in the East, is one of the incarnations of Vishnu. His temple is resorted to, by people from the farthest parts of Hindoostan. It takes a year for such to complete their pilgrimage. "It is no uncommon occurrence, to see the miserable, worn-out pilgrim, with a patience and fortitude worthy of a better cause, bind their solitary, tattered garments round their lacerated feet, and go groaning along, with bending back, and tottering step, and emaciated frame, and dull and sunken eyes, from day to day and week to week, until they obtain the object of their painful toils, a view of Juggernaut." "Such is the great mortality among these pilgrims, that a Hindoo of property always makes his will, before he sets out on the journey and takes a most affecting farewell of his disconsolate relations." If Christianity was to extend its influence no farther than this world, it would be worth all the sacrifice Christians could make of their time and money, to send it to the East, in order to prevent the distressing bodily afflictions poor idolaters undergo. How much more then, when they look down upon the world of wo, which awaits them the moment they die, should they be exerted to use their utmost endeavors to send them the gospel. O, where are the bowels of Christians, that they yearn no more over them?

To what extent it prevails in this island, I have never learned any thing farther, than that it is frequent. In Bengal, it was represented to the late Mr. Ward, that the number could not be less than ten thousand a month. To the dishonesty of this people, there are no bounds. I have never seen a man, who is not under the influence of Christianity, whose word I would trust. Perjury prevails to such a degree, that I have no doubt I could hire a hundred of them, for a shilling, to testify to any falsehood. "Pooree," says a Hindoo, "is the heaven of the Hindoos, yet there the practices of mankind are adultery, theft, lies, murder of the innocent, whoremongery, eating fish with *maha presard*, disobedience and abuse of parents, defiling of mothers, defiling of sisters, defiling of daughters. Such is the religion of Juggernaut."

In view of what has been said, we shall all doubtless be ready to exclaim, that if any thing more can be done for our destitute settlements and for the heathen, it must be done. That much more may be done, appears plainly to me. There are sufficient young men of proper qualifications to do more. There is piety enough in our churches to do more. There is money enough to do more. With your present means, you have power to obey the calls for preachers of the gospel from all our destitute settlements; and it has been declared by one of your number, that "there are Christians enough now in the United States, if they will only throw aside every carnal weapon, and take the whole armor of God, and go forth in their strength, to subvert all the ancient foundations of error, and pull down all the strong holds of sin, and erect the standard of the cross over every demolished temple of idolatry, and pour the light of life into every dark habitation of cruelty in the whole world." The highly respected author of this paragraph will not be understood to say, that the American churches have it in their power, to send a sufficient number of preachers of the gospel at present, to supply the wants of the heathen world; but merely, as he afterwards states, that they have "resources which render the evangelizing the world a reasonable enterprize."* That this is correct, there can be no doubt. It will be much within the truth, if we say, that among every hundred communicants belonging to the Methodist, Baptist, Episcopal, Presbyterian, Congregational, Dutch Reformed and other Evangelical churches, one young man of proper qualifications for the ministry may be found.* If so, they have twelve thousand. Should this number, be reduced by sickness and death to eight thousand, there will be a sufficient number after supplying all their waste places, to send two thousand abroad. These, if properly divided, would form tolerably large companies, to be sent to every place, where different languages are spoken, both in heathen and Mohammedan countries.

Taking it then for granted, that the American churches have abundant means to go forward in evangelizing the world, it is a question of momentous import, what ought to be done by their ministers to promote it? I answer. In the first place, it appears to me that they ought to exert themselves to induce them to pray more. I very much fear, that one grand deficiency of the church in our day, consists in the want of fervent, importunate prayer. If we who are set for the defence and confirmation of the gospel, could be more where Moses was with the rod of God in our hands, with the Aarons and Hurs in our respective congregations, to hold them up when weary, we should be giants in slaying its enemies. "I know not," says Jeremy Taylor, "which is the greatest wonder, either that prayer which is a duty so easy and facile, and so ready and apted to the powers and skill and opportunities of every man, should have so great effects, and be productive of such mighty blessings, or that we should be so unwilling to use so easy an instrument in doing so much good." Foster, in his Essay on the Epithet Romantic, after speaking of the experience of good men in latter times, in regard to the efficacy of prayer, says, "This experience, taken in confirmation of the assurances of the Bible, warrants ample expectations of the efficacy of an earnest and habitual devotion, provided still, as I need not remind you, that this means be employed as a grand auxiliary of the other means, and not alone, till all the rest are exhausted or impracticable. And I am convinced that every man, who amidst his serious projects is apprized of his dependence on God, as completely as that dependence is a fact, will be compelled to pray and anxious to induce his serious friends to pray almost every hour. He will as little without it, promise himself any noble success, as a mariner would expect to reach a distant coast by having his sails spread in a stagna-

* As five hundred thousand preachers are needed for this eastern world, it cannot be supposed that one tenth of this number will ever be sent from Christian lands. The heathen and Mohammedan countries are, doubtless, as a general thing, to be converted through the instrumentality of persons taken from their own ranks. In order to effect this, many from Christian countries must be sent, whose object it will be not merely to preach the gospel, but especially to collect a number of youths, bring them entirely under their care, instruct them thoroughly in the doctrines of the Bible, and in a word, do every thing as far as human means are concerned, to train them up for native preachers. Such exertions, if accompanied with fervent prayers, will not go unblessed by the Holy Spirit. I believe, when the subject of conducting missions is better understood, this latter suggestion will receive more attention than it has yet obtained.

* Belonging to one of your churches lately blessed with a revival of religion, I understand that 12 out of 200 persons hopefully converted, are about to devote themselves to the ministry. One in about 16 communicants.

tion of the air. I have intimated my fear that it is visionary to expect an unusual success in the human administration of religion, unless there are unusual omens. Now a most emphatical spirit of prayer would be such an omen: and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole or greater number of the disciples of Christianity were with an earnest, unalterable resolution of each to combine that heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand." Nothing can withstand the force of importunate prayer. Armies disappear before it, as the morning cloud and early dew before the scorching sun. 2 Chronicles, xix. Prison doors fly open and chains are burst "as a thread of tow is broken when it toucheth the fire." Acts, xii. How soon was the ever blessed God overcome (I speak it with adoring reverence) by the prayers of his servant Moses. Though his justice was provoked to the highest degree, and called for the destruction of his people, he could do nothing to them as long as he (who was the type of Christ) stood between him and them. With the incense of our Redeemer's blood in our hands, will any one say that we are less able to prevail with God, to stay the plague which is abroad among the nations, than Moses was to ward off the threatened curse?

Within a few years, Christians in America have been praying with increased fervency that laborers may be sent in greater numbers into the harvest. And how glorious has been the result. To say nothing of the congregations over which many of you preside, who ever heard of such revivals of religion in colleges as have taken place, since these became the particular objects of prayer? It only needs an increase of the same spirit to obtain larger blessings. I have been much rejoiced to learn, that one of your education societies, with a view to such an increased spirit, has established a monthly concert of prayer; one object of which is to pray for "those who are destitute of the gospel in our own country and in other parts of the world, that the waste places of Zion may be built up, that the tide of moral desolation which is coming in like a flood may be stayed, that the supply of ministers of the gospel may keep pace with the rapid increase of our population, especially that the western and newly settled parts of our country may be blessed with an adequate and faithful ministry, that the glorious enterprize of converting the world may go on, with more and more success, till missionaries are raised up for all unevangelized nations, and the earth is full of the knowledge and glory of the Lord." I hope the time may come, when this concert of prayer will become general. What a noble spectacle would be presented to the angels in heaven to see a million of Christians in America, prostrate before their Redeemer, all with one accord pleading for this one definite object, that "the Lord of the harvest will send forth laborers into his harvest."

In the second place, greater exertions must be made to awaken the attention of the churches to the momentous import of this subject. For this purpose, it appears to me that it should be brought before them not merely from the pulpit, but especially in social meetings for prayer. And certainly no time can be so fit, as at such a monthly meeting I have just mentioned. Then the wants of a perishing world and the obligations of Christians to contribute of their substance, and give up their sons to supply these wants, may be urged with a familiarity, which will obtain in no other place. It will be equally an excellent opportunity, to press upon the minds of pious young men their duty to engage in the service of the church. In addition to these public exercises, as far as the latter are concerned, I would suggest whether it would not be well for you to go frequently to their houses, and after having set before them the spiritual wants of their fellow men, ask them, if they do not believe, that by entering the ministry, they can glorify their Saviour more than in any other situation in life. If they tell you they believe they can, (as many doubtless will,) the way will be opened for you to urge the duty of their engaging in it, with as much importunity, as you would urge the subject of repentance upon a perishing sinner. It appears to me, if proper representations be made, that they will much fear to keep back part of the price, after having solemnly engaged at the Lord's table to give up their all to the Saviour. I see not how they can eat and drink, and sleep, or even pray and read their Bibles, and go to the sanctuary of the Lord, with the least composure of mind, as long as you continue to make the groans and dying agonies of hundreds of millions sound in their ears, and not stretch out their hands to relieve them. I believe there may be happiness on the rack or in the flames; but I see not how they can be happy as long as they remain on their farms or in their shops.

I am aware, that at first sight such a plan of procedure may to some appear doubtful. Why it does not appear so to me, may be learned by the following extract from a letter I wrote year before last to the Secretary of one of your education societies. "While I deprecate the thought of introducing any into the ministry, unless they be of 'honest report, full of the Holy Ghost and wisdom,' I must also deprecate the

thought, that we are quietly to sit down, and, say, if God has designed to bring forward young men for the ministry, he will do it without any personal exertions, on our part being necessary. Such conduct I consider quite as inconsistent as that of a farmer would be, were he to say, God has designed to give me my food, therefore I will neither plough nor sow. Our divine Lord and Master did not act on this principle. Matt. iv. 18, 22.* Neither did the apostles, when they needed officers for the church. Acts, vi. 3. The conducters of missionary, Bible, and tract societies do not act on this principle. They feel that when they pray "thy kingdom come," it is their duty to (go, or) send their delegates from house to house, for the purpose of endeavoring to excite others to assist in building up this kingdom. Consistency requires when we pray the Lord to provide laborers for the harvest, that we seek such laborers. On this account, I plead that the wants of a perishing world, and the obligations of every one to do what he can for it, be personally presented before these young men in private. Whether they will enter the ministry or not, we of course have no part in determining. This business they must settle, after deep meditation and much prayer, between God and their own souls. The reason why I lay so much stress upon private personal exertion is, because I am persuaded, that unless it is done, the church will lose the talents of some of the best of her sons. We well know, that those who, in addition to the public duties of the sanctuary, labor personally with their flocks from house to house, are the ministers who win by far the most souls to Christ. The case in hand is precisely similar. Public addresses on the subject, or such tracts as "The Claims of Six Hundred Millions," have the desired effect upon some; but powerful as they are, unless followed up by private personal exertion in most cases, little or no effect will be produced.† There are many young men who, of all others, are most fit to preach the gospel; but who, like one of the ancient servants of God, have formed so low an estimate of themselves, that they never dare think of it. When this exists, we are warranted in believing that nothing but private personal exertions will induce them to take proper views of this subject. The objections they have formed, and which they consider valid, can neither be known nor obviated in any other way. What a blessed example has Jehovah Jesus given us of such a procedure. How did he condescend, face to face, to reason with Moses, and remove one objection after another, in order to induce him to enter upon the work for which he was designed. Exod. iii. and iv.* A less powerful effort, humanly speaking, would have had no effect.†

In the third place, an enlarged and more systematic effort must be made to obtain funds for the education of your indigent young men. Much has of late been done, by Bible, tract, and Sunday school societies, in our destitute settlements. But while these have been so largely patronized, I fear those whose object it is to fit young men for the ministry, have not engrossed sufficient attention. Two hundred and fifty thousand dollars have been contributed in a year, to the three societies first mentioned, while not a third of this sum has been realized by the latter. Of the propriety and duty of Christians to establish Bible and other similar institutions, not a doubt can be entertained by any who love the Saviour. But as these are minor means of doing good, Christ did not think proper to deliver them any definite directions on this point. On the subject of the ministry, however, he has not left them without such definite directions. "Go ye into all the world, and preach the gospel to every creature," was his last and grand command. This command, of course, has the prior claim to their exertions. If then, there are pious young men enough to obey this command, and they are kept back by want of pecuniary means, it is a question which they are bound, solemnly, to put to their consciences, Will not the Saviour consider us as verily guilty, if we do not exert ourselves to the last degree, to bring them forward? As to pecuniary means, there certainly ought not to be, and need not be any want. It has even been asserted by one of your number, "that the churches of this country are able to raise hundreds of thousands, where they now raise thousands, for the cause of benevolence,

* If any should object to this way of procedure, from the fact that our Saviour knew what was in man, I cannot feel the force of his objection, until he can show me the reasons Christ had in choosing Judas for one of his disciples.

† "The Claims of Six Hundred Millions" is a very excellent work, and should, if possible, be put into the hands of these young men, previously to the interviews their pastors may have with them. It was the instrument in bringing me to this heathen land.

* It appears to me that Christians must go forward in evangelizing the world, just as if the whole work depended upon themselves. They must, however, remember and never forget, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." "I have planted, Apollos watered, but God gave the increase."

† If this suggestion be approved, it deserves the consideration of the ministers of every denomination, whether it would not further the object, if they were to appoint delegates from their respective bodies, whose business it shall be to visit each of their congregations, where such young men are to be found, and, in conjunction with their pastors, bring this subject before them.

President Edwards, in his treatise on the "Revival of Religion in New England," makes the following remarks: "Great things might be done for the advancement of the kingdom of Christ, at this day, by searching out children of promising abilities, and their hearts full of love to Christ, but of poor families (as doubtless there are such now in the land) and bringing them up for the ministry."

without impoverishing themselves, or even denying themselves a single comfort of life." Without dwelling on any argument to support this assertion, I remark, that if the churches will only raise double the sum, they give to Bible, tract, and Sunday school societies, annually, for three, five, or seven years, (according to circumstances,) they can more than educate the 8,000 young men before mentioned, who cannot educate themselves; or, if we leave out the number who might be sent to the heathen, if all the members of these churches, will resolve to give twenty-five cents in addition to their other charities, they can educate two thirds of the number required for our country.* The rest, we may suppose, will educate themselves, or receive assistance from those who instead of twenty-five cents, would give their dollars by fifties or hundreds, and even by thousands.†

Having pointed out several of the means which may easily be put into operation, I remark, that whatever can be done, ought to be done immediately. As far as our country is concerned, if you delay a little longer, humanly speaking, the time to supply her waste places with preachers of the gospel, will be gone. Our population is increasing at the rate of 400,000 a year. This will soon be increased to eight, sixteen, and thirty-two hundred thousands. All you are now doing, will only supply vacancies occasioned by death, and the present increase of our population. Of course, nothing is doing for the six millions already destitute, for whom, six thousand ministers are needed. If things go on as at present, not only must these be left to be swallowed up by infidels and Roman Catholics; but, all the increase above the 400,000, which will require at the end of 200 years, *hundreds of thousands of ministers.*

By making one grand and immediate effort, not only will you be instrumental in furnishing our destitute settlements with preachers of the gospel, but you will become giants in evangelizing the heathen. When the former have budded and blossomed as the rose, they will come up to your help, and soon it will be sung on earth, and sung in heaven, the kingdoms of this world, are become the kingdoms of our Lord and of his Christ. On the contrary, if such an effort be not made, America, which ought to be foremost, will be the last among Christian nations, to take any distinguished part in having the gospel preached among the gentiles. The millions in our destitute borders, will require ten-fold more than all the resources you can bring to bear upon them, even if they were to remain, nominally, Protestants. How much greater will the difficulties be enhanced, when these fair and beautiful portions of our land shall be shrouded in the darkness of Romanism and infidelity. Those only, who are in lands without moral culture, can realize the labor necessary to clear away the briers and thorns, that the seed may grow. If I may judge of others by my own experience, I can assure you, that those missionaries of the cross, whom you have sent to such places, at times, are almost ready to say, we have been pressed out of measure, above strength. And I believe, that not unfrequently, tears are drawn from the most elevated faith.

Secondly, you will save our country from ruin. No Christian patriot can look upon our thus far favored land, if things are suffered to proceed as at present, but with anxious forebodings of its ruin. Some of us, may outlive the constitution of our republics. As far as popery is concerned, the very name, republic, is abhorred. It is as much opposed to its interests, as liberty of speech is to a total prohibition of inquiry. Already, its votaries begin to feel trammeled in your borders, and publish to the world, that they must be cramped in their operations, "*as long as the republican government shall subsist.*" Should they gain the ascendancy in our western settlements, they will control the whole country,* and ere long, a papal bull will be issued, dissolving its subjects from their oaths of allegiance, and granting permission to establish another Italy, and

*I would inquire whether it would not be well for the ministers in the different counties of each State, to meet without delay, and devise means to assist their education societies, to enter into a resolution, to supply all our destitute settlements with preachers of the gospel, within *ten years*. Such a resolution, with the blessing from on high, may as easily be carried into effect, as the resolution to supply every village in the Valley of the Mississippi, with a Sabbath school, within two years.

† While I say that an enlarged and more systematic effort must be made to obtain funds, to educate our indigent young men, I am not unmindful, that such an effort has been made, by a number of your churches. That in New York, over which Dr. Spring presides, I learn, has agreed to support *thirty*. This is working on a noble scale, and doubtless has called forth the praises of the angelic host to Jehovah, for having put it into their hearts to do it. If these young men are permitted to enter the ministry, and the blessing of God attends their labors and the labors of those who come after them, (even less than *this* church is now blessed,) at the end of 200 years from this time, it will be instrumental in raising up no less than 7,000 ministers, more than enough to preach the gospel to all the destitute now in the United States. According to this estimate, every church which brings but one young man forward, at the end of the time just mentioned, will be instrumental in supplying a population larger than that of the greatest city in our Union.

*It appears that our Republic already begins to feel the influence of the Catholic faith, so much, that the press in some parts is controlled by it. In Baltimore, the daily papers refused, some time ago, to publish the Prospectus of "The Protestant," a work to be edited at New York, either gratuitously or for money. On this point, "The Genius of Universal Emancipation" remarks,—"If it be a fact, that the press is muzzled or overawed by any sect in this city, State, or nation, it is time to look about us, or our liberties are gone forever."

another Spain, with their horrid inquisitions and annual Auto da Fe. Indeed, such a state of things appear to those on the ground, as just at hand. They have declared to the world, that unless unprecedented efforts be made, to stop that torrent of iniquity, which is sweeping all before it, the epitaph of our country's ruin, will soon be written. If we wish to learn what the legitimate results of popery and infidelity are, we must go to the continent of Europe, and when we see their cornfields fattened with the blood of her sons, let us remember, that nothing but an army of the ministers of Jesus Christ, can prevent these scenes being acted over in our own borders. *To you, beloved brethren, it belongs, to determine whether these scenes shall be acted there or not.*

I have previously remarked in regard to ministers of the gospel, that those who are now living, are placed in circumstances of peculiar responsibility. If this be true of ministers in such lands as those of our fathers, what must it be in regard to you, who stand at the head of *one thousand millions of people*, who are to inhabit our continent at the end of the coming century? Alas, how dreadful then will be the consequences of the neglect of even the smallest possible degree of influence, which you are now able to exert. You do not merely touch one, but a thousand strings, which are to vibrate through eternity. Every congregation of Christians may be compared to a great machine calculated to benefit the world to an immense extent, as long as its mainspring is in good order. Ministers are the mainsprings in the gospel machine. In proportion to their activity or inactivity, in general, will be that of their people. May I ask you, my brother in the ministry, now reading these lines, what is the state of the church over which you preside? Are you and they doing all you can, to supply your own country, and the world with preachers of the gospel? If so, go on, and thousands and tens of thousands will thank you in the last day. If however, this is not the case, why do you delay? Soon you must be an inhabitant of the grave; and surely, you cannot be willing to die, without having put your hands to this business. Allow me to present myself before you as a suppliant, and listen, I beseech you to my entreaties. To say nothing of the heathen,* I entreat you by all the cries from our destitute settlements, that you will do all you can, to send them preachers of the gospel. I entreat you, by the blood of that blessed Redeemer, who expired on the cross to save you, and by the love you are bound to bear to your neighbor, that you will do all you can to send them preachers of the gospel. I beseech you, by all the terrors of that day, when you are to meet them at the bar of God, and by all the horrors of the worm that never dieth, and the fire that never is quenched, that you will do all you can to send them preachers of the gospel.

To conclude. As you, beloved brethren, allow, that one of the grand reasons for which the Holy Spirit has made you overseers over the American churches, is, that you may use your utmost exertions to set them in action, to supply your destitute settlements, and as far as possible, the heathen and Mohammedan world, with preachers of the gospel,—suffer me once more to beseech you, that whatsoever your hands find to do, do it with all your might. And may the God of Jacob prosper you.

Your brother in the kingdom and patience of Jesus Christ.

Jan. 5, 1832.

* I will let one, who has, I hope, been plucked as a brand from the burning, address you in behalf of his countrymen: "O ye favored people, who are blessed with the divine Spirit. Ye have existed 1800 years, and what have ye done for this dark world? I am a Hindoo, poor and destitute; but ask of you, neither land, nor elephants, nor horses nor money, nor palanquins, nor doolies; but, I ask what can be done to learn the people to obey the laws of God. O, holy people, this I ask: O, good fathers, good children, good people, hear the cries of the poor, O good people."

LETTER III.

Addressed to lay Christians, belonging to the Methodist, Baptist, Episcopalian, Presbyterian, Congregational, Dutch Reformed, and other evangelical churches in the United States of America, on the subject of their making greater exertions to supply their country and the world with a preached gospel.

Beloved in the Lord,—Just before our Saviour left the world, to return and take possession of the glory, which he had with the Father before the world was, he addressed his disciples as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Though many centuries have rolled away, since this command was given, three fourths of our race know nothing of Jehovah; and this is likely to be the case for many centuries to come, unless much greater exertions are made, to put it into operation. In view of these things, I lately sent an address to the pious young men, belonging to your respective churches, on the subject of their engaging in the momentous work of the Christian ministry. Indulging the hope, that God the Holy Spirit, will so far bless this, with other means which may be used, as to awaken in many a desire to devote themselves to it, it has been suggested to my mind, to address a few words to you, upon whom, humanly speaking, it depends in many instances, whether they engage in it or not.

In the first place, I wish to call your attention to the wants of our country. Such has been the rapid increase of its population, that it has quite surpassed all the efforts made to supply it with preachers of the gospel. This will appear by the following

extracts from a report of one of your education societies:‡ "According to estimates before published, it appears that there are necessary, to furnish an entire supply for the six denominations, 4,000. To supply all other destitute portions of the population, (probably not less than,) 2,000. Total, 6,000. The number of ministers who die in a year, may be estimated at 150. The number of ministers necessary to supply the annual increase of population, at the rate of one minister for a thousand souls, cannot be less than 350. Total, 500. Of course, if all the destitute were now supplied, it would require an annual increase of 500 ministers, to keep the population supplied as well, relatively, as it now is. From tables published in the Quarterly Register, the present year, it appears that the whole number of students in the Theological seminaries in the United States, of all denominations, is 639. About one third of these enter the ministry every year. Add to this, the whole increase of the itinerant ministry of the Methodist church last year, (as reported in the Christian Advocate and Journal, for August, 1830,) 83: and the increase of Baptist ministers, (as reported for the year ending February, 1830,) 190, and we have from all these sources, less than 500 ministers; a number barely sufficient to repair losses by death, and to keep up with the growth of population; to supply whom, 6,000 ministers are probably needed at this very time."

According to this statement, about half of the inhabitants of our country, are yet without preachers of the gospel. And what is peculiarly to be regretted, most of these wants appear in the great Valley of the Mississippi, which embraces a territory larger in extent, than all the remaining territory of the United States, and which, of course, will in a few years be most populous, and exercise a predominant influence in our national councils. Persons may travel hundreds of miles in some parts of it, and in vain look for a single temple dedicated to Jehovah, or a preacher of the gospel to break the bread of life to its perishing inhabitants.* The consequence is, that many of them, in regard to religious information, are approaching a state, but little better than heathenism.† As ignorance is the mother of error, these necessarily must keep pace with each other. That this has been the case to a most alarming extent, appears by the following extract from a letter from a clergyman, west of the Alleghany mountains: "Could your committee, and wealthy friends of your society, see the progress of error and vice at the West, the wide West, which is soon to give character and laws to the nation, they would tremble as they never have trembled for our country. The progress of Romanism, with open and disguised infidelity, in the great Valley of the Mississippi, will require according to present appearances, but a few years to prepare for your presses, a tract, which you may entitle, 'The last hope of the world fallen,—America ruined.'* Be assured, that in all the departments of benevolence, efforts altogether unprecedented, must be made and made soon, or our country is lost, our civil and religious institutions, all the blessings of a free government, will be swallowed up as with a flood, and Wo, wo, will be written in tears and blood all over this once fair and happy land." From this it appears, that if things proceed but a little longer as they have done, the knell of our departed liberties will soon be sounded. What then is to be done, is a question of most momentous import. The first answer, as appears to me, is, you must labor diligently with fasting and prayer, to bring forward the thousands of pious young men belonging to your churches, for the Christian ministry. Are any of you the fathers and mothers of devotedly pious young men? You must not merely be willing to give them up. You must be urgent with them to flee to the help of their perishing brethren, in your destitute settlements: yea, even more so than the Egyptians were with the Israelites, to be gone from their borders. Are there any of you, who have neighbors or acquaintances of this description? Go to their houses, and draw them forth as the angels drew Lot from Sodom, and compel them as it were, to hasten to them. In a word, let every one who has any influence, up and be doing, in exhorting pious young men of proper qualifications, whether physicians or lawyers, or farmers or merchants, whether relations or acquaintances, to go up to the help of the Lord against the mighty.† At this time,

* "We hear of a missionary at Little Rock," says a gentleman in the Arkansas, "our seat of territorial government, and that his labors have been greatly blessed. But that place is more than 100 miles distant from us, and we have but little communication with it."

† The following statement appears in the annual report of the American Tract Society for 1830: "A circuit judge, residing here, told me that in trying a certain case, two individuals were brought in as witnesses, one 15 and the other 11 years of age. On questioning them respecting the nature of an oath, he found that they had never seen a Bible, had never attended any school or religious meeting, had never heard of future punishment, of God, or the great Adversary of souls, or at least, knew no distinction between the two, or any of the attributes of either. The father of the children was confused at the questions asked, and upon inquiry, the judge found him to be a justice of the peace in the county, who could neither read nor write."

* An appalling account of the ravages, which the Roman Catholic faith has made, may be found in one of the Quarterly Journals of the American Education Society, for 1830.

† Heaven, earth and hell, all unite in urging Christians forward, in this great business. The heavenly host are looking with intense interest, to see whether the commands of Christ are held in any estimation

when the calls for ministers of the gospel are daily waxing louder and louder, every professor of religion who does not employ his tongue in this business, is without excuse, and is bound to examine himself, whether he has learned even the first principles of the doctrine of Christ. Happy will it be for him, if the frost of the second death does not light upon it, and palsy it forever.

I have said, that your labors must be accompanied with fasting and prayer. The army which you are called upon to raise and send against the leagued hosts of Roman Catholics, Universalists, deists, and other infidels, must be raised and sent forth; and must fight in the strength of heaven. This strength is to be obtained *in no other way*, than by walking in the steps of that pious ruler of old, of whom we read, he "set himself to seek the Lord, and proclaimed a fast." "If the only means by which Jehoshaphat sought to overcome his superior enemy, had been his troops, horses and arms, the proportion between these means and the end, would have been perfectly assignable, and the probable result of the conflict, a matter of ordinary calculation. But when he said, 'neither know we what to do, but our eyes are up to thee,' he moved (I speak it reverently) a new and infinite force to invade the host of Moab and Ammon; and the consequence displayed in their camp, the difference between an irreligious leader, who could fight only with arms and on the level of the plain, and a pious one who could thus assault from heaven." "Prayer ardent opens heaven." Wield but this weapon aright, and five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight, and your enemies shall fall before you; for the Lord your God, he it is, who fighteth for you, as he has promised you."

Every follower of the Redeemer must necessarily have more or less of the spirit of prayer. But I fear that most of us have very little, compared with what we should have. We want more such assemblies as were convened in "an upper room" in the days of the apostles. Acts, i. 13, 14.* We want more of the Annast of the ancient, and more John Uricks,‡ and Susanna Anthonys of the modern church.* When Christians understand more fully the mighty effects which proceed from an untiring intercourse with heaven, there will be more days of fasting and prayer both public and private: and it is not improbable that many individuals may be found, who will devote a great portion of their lives to prayer.† "There is no way," says a most eminent divine of the last century, "that Christians, in a private capacity, can do so much to promote the work of God, and advance the kingdom of Christ, as by prayer. Let persons be never so weak, and never so mean, and under never so poor advantages to do much for Christ and the souls of men otherwise, yet if they have much of the spirit of grace and supplication, in this way they may have power with him, that is infinite in power. God is, if I may so speak, at the command of the prayer of faith, and in this respect, is, as it were, under the power of his people. As princes, they have power with God and prevail."

2. You must contribute of your substance, to educate them. While I thus speak, beloved in the Lord, you will not suppose I am ignorant, that you have many calls upon your charity, or that you have not done much to promote the kingdom of your Sa-

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by them. Millions in our destitute settlements, stretch out their hands and implore their aid. Even while I am writing, methinks I hear ten thousand of the lost, lifting up their voices and saying, Send, O send them preachers of the gospel, "lest they also come to this place of torment."

* "And when they were come in, they went up into an upper room, where abode both Peter and James, and John and Andrew, and Philip and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren."

† "Who departed not from the temple, but served God with fasting and prayers night and day."

‡ A poor man of great piety, who spent eight hours of his time in prayer, eight in labor, and eight in meals, sleep, and other necessaries. The celebrated Grotius, one of the brightest literary ornaments of his age, was heard to declare, "I would give all my learning and honor for the plain integrity of John Urick."

* The memoirs of this devoted woman are before the public. "She excelled," says her biographer, "in the practice of devotion and pra r——and devoted many whole days to fasting and prayer." From her journal, it appears that she learned the art of wrestling with the angel of the covenant. Her words on one occasion are, "O how has God enlarged my soul, and held me up to wrestle with him on Zion's behalf, until my nerves have been so strained, that the back part of my head and neck have been so swelled and sore, that I could scarce move it, and have been obliged to take to my bed from my knees."

† We will give ourselves, continually, to prayer and to the ministry of the word, said the apostles. Many of God's dear children from bodily afflictions of various kinds and from other causes, are prevented altogether from "laboring with their hands." Such, if any, might with great propriety resolve to give themselves continually to prayer. The following instance of continued prayer, by one who for sometime before his death, was placed in such circumstances, will show what wonderful results might issue from a long life devoted to it. I give it in the words of the person who communicated it to me: "The man lived in B——, Vermont. Being unable to sleep, he spent his nights in prayer. First, he prayed for particular neighborhoods; then took each family and went through the parish in this way. Then, as his life was lengthened out, he prayed for each individual of each family, under the impression that when he had finished, good would be manifest. He therefore, about the time he had gone through the parish, was much excited, and especially one night, thinking perhaps that he was near death, he was so much roused, that he sent off for the minister in the middle of the night, and asked him how he could sleep, when souls were perishing, and exhorted him to arise and call upon his God. A general revival of religion followed."

vious. I know you have many calls, and I know you have done much. For what has been effected through your instrumentality, you have the thanks of thousands. As far as the missionary cause is concerned, I take the liberty to thank you in the name of all my beloved brethren of different denominations, who have been sent to the heathen of our western wilderness, of Burmah, of Ceylon and other islands. I thank you in the name of the ten thousand children, who are instructed in the things belonging to their everlasting peace, in schools supported by you. I thank you in the name of all those who have triumphed over death, and are now singing the song of Moses and the Lamb, as well as in the name of the hundreds of converts on heathen ground, who owe all their hopes of heaven to what you have been made instrumental in doing for them. I thank you for every Bible and tract which you have enabled us to distribute. Yes, I thank you again and again for all these things. What you have done, has caused many a new song to be sung on earth and many a new song in heaven. The fact is, you have contributed so often and so much, that *you encourage us* to call upon you again. And though many of you may have made great sacrifices to do what you have done, and almost think you are able to do no more, yet let me ask you, cannot you make even a little more, in order that you may assist your education societies, to make a grand effort immediately, to supply all the destitute parts of our country, with preachers of the gospel? If each of you would resolve in reliance on divine aid, in addition to the charities you now bestow, to give 25 cents a year, for three, five, or seven years, (according to circumstances,) sufficient sums would be realized to educate more than two thirds of the ministers required. The remainder we may hope, will be educated by their parents and other relations.*

A very superficial view of the wants of our country, together with the means it has to supply them, must convince every one that there never was a time when education societies were so loudly called upon by the Head of the church to come to the determination of adopting the resolution immediately to educate many more young men for the ministry, and consequently there never was a time, when you was so loudly called upon to come up to their help. No other country has been blessed to such a degree with revivals of religion, and as God has in these revivals, in a peculiar manner, remembered the rising generation, we may safely say, in no other country are there half so many pious young men. What then is his language to you? Does he not speak as plainly as if you heard his voice from heaven and say, My people, I have heard the prayers which you have been offering to me for years past to send forth laborers into the harvest, so far as to pour out my Spirit upon your young men, and qualify them for this work; what I require of you is, to contribute of your substance to enable them to go as such laborers? If this be his language and I think none of us will be disposed to say, it is not, have you not reason to believe that if you do not make a grand effort to comply with this requisition, he will be greatly grieved with you, and may there not be some hindrance to the acceptance of those prayers, which you may hereafter offer for the continuance of these revivals of religion? I tremble at the thought that he should withdraw his Spirit. But such a thing is possible and even probable, if you fail to walk in the way he marks out for you.*

*It may perhaps be said, that there are many who cannot give 25 cents in addition to their other charities, and that the expectations of help from parents and other relations will not be realized to the degree anticipated. Allowing this to be the case, still if the subject in its proper bearings, is brought before those beloved men, who are rich in this world's goods, and who esteem it a privilege, to contribute much of their property for the spread of the gospel, the sums obtained will vastly exceed all such deficiencies. We must remember that they will contribute not by cents, but by hundreds and by thousands of dollars. A large number has already taken a noble lead in this business. I lately read of a benevolent individual, who had offered to defray the expenses of the tuition of one hundred young men, in one of your public seminaries of learning, for four years, amounting to more than 3,000 dollars per annum: and of another, who had contributed or was about to contribute to the entire support of six or seven. If one hundred persons could be found to contribute as largely as the first of these individuals, for three, five, or seven years, the sums realized, would enable our education societies to bring forward enough young men, to furnish nearly or quite, a supply for our country.

*If the present opportunity to bring forward young men as laborer's for the Lord's vineyard be lost, it should be impressed upon our minds as with a pen of iron, that so favorable a one may not be afforded again in our day. God has not told us that he will continue to bless our country with such powerful revivals of religion during the coming 30 years as he has during the 30 past. About 100 years ago there were very powerful revivals. These divine lights however, in a great measure went out. A darkness worse than that of Egypt succeeded, and covered our churches for nearly half a century. In the last day, when we shall have a better understanding of things, we may see that one of the reasons of this distressing event was because Christians did not contribute as much of their substance as they should have done to bring forward those young men, whom the Head of the church qualified by his Spirit for the gospel ministry. It has been declared by the pen of inspiration, that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty." This will hold good in spiritual things. When our charity is called for, the bestowment of it, if unaccompanied with a self-righteous spirit, and from motives to glorify God, is always attended with a blessing from on high, and vice versa. Probably no means which can be made use of, will be more likely to bring about a revival of religion in those congregations, whose fleeces are dry, than for their pastors to secure their engagement in building up the kingdom of Christ. Such a spirit of activity will necessarily beget an increased spirit of prayer. The windows of heaven will be opened, and almost ere they are aware, the promise that "he that watereth shall be watered also himself" they will find verified. Of late, Chris-

But, though the calls of our education societies, are so loud to do a vast deal more than they have done, it appears that such is the deficiency of their funds, that they are unable to meet the expenses even of those now under their care. The last account I have seen, states that one of them was *eight thousand dollars* in debt, and they were about to borrow four thousand more. If this state of things continue, our destitute settlements must, to a great extent, be left to be overrun by infidels and Roman Catholics. Millions must be left to drag out a miserable existence, without God and without hope here, and after death, have inflicted upon them forever, the awful curses pronounced upon all who embrace their destructive errors. "He that believeth not shall be damned." "If any man worship the beast and his image, and receive his mark in his forehead or in his hands, the same shall drink of the wine of the wrath of God, which is poured out, without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." And shall these awful curses be inflicted upon them, from any neglect on your part? Forbid it! O, thou suffering Lamb of God, forbid it.

In a letter I wrote last year to the secretary of one of your education societies, I made the following observation: "It appears to me that there is yet one resolution wanting to adorn the pages of your annual report. It is, *Resolved*, in reliance on divine aid, that we will use our utmost exertions to seek out the ardently pious young men belonging to our different churches, and qualify, as far as human means are concerned, as many for the ministry, as may be necessary to supply the destitute parts of our country, within the coming ten years." Such a resolution, our education societies would cheerfully adopt, if you would only hold out the necessary encouragement. And will you not do it? Beloved in the Lord, I hope you would bear with me if I even should say you *must* do it. In order that you may be excited to go forward in such a blessed work, let me beseech you in the first place to reflect how much you owe your Saviour. You are the redeemed people of the Lord, bought not with such corruptible things as silver or gold; but by the precious blood of Christ. Nothing else would suffice to satisfy offended justice. In order to pay this, the price demanded for your redemption, he left the glory he had with the Father before the world was, came into this world, was a man of sorrows and acquainted with grief and so poor, that he had not where to lay his head. Follow him to the garden of Gethsemane, and view his bloody sweat; to the bar of Pilate, and see him crowned with thorns, spit upon and buffeted, and lastly up the hill of Calvary, bearing that cross upon which he was to expire. When there, view the wounds which were made by the nails and the spear, and when you hear his lamentable cry, "My God, my God, why hast thou forsaken me?" and see him bow his head and die, ask yourselves, Are we not willing, though we have to make great sacrifices, to give in addition to our other charities, the sum of 25 cents a year for the coming three, or five, or seven years to promote the cause of him, who sacrificed the joys of heaven, the comforts of earth and even his own life for us?

In the second place, be excited to go forward in view of the soul animating joy you

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tians have contributed largely to distribute Bibles and tracts, to promote the cause of temperance, the observance of the Sabbath, and so forth: and what has been the result? Has not God blessed them with the effusions of his Spirit to a degree before unheard of? Let the whole American church rise up in a body, and resolve in the strength of Heaven that they will furnish our education societies with money enough *immediately* to educate a sufficient number of pious young men to supply all our spiritual waste places, and I will venture to predict that God the Holy Ghost will reward them with the addition of hundreds of thousands to her communion. We read of Cornelius "which gave much alms to the people and prayed to God always." The consequence was, "an angel appeared to him and said to him, thy prayers and thine alms are come up for a memorial before God." The following remarks of President Edwards are much to the point. "If God's people in this land were once brought to abound in such deeds of love (charity) as much as in praying, hearing, singing, and religious meetings and conference, it would be a most blessed omen. There is nothing would have a greater tendency to bring the God of love down from heaven to the earth. So amiable would be the sight, in the eyes of our loving and exalted Redeemer, that it would soon as it were fetch him down from his throne in heaven, to set up his tabernacle with men on the earth and dwell with them. I do not remember to have read of any remarkable outpouring of the Spirit, that continued any long time but what was attended with an abounding in this duty. So we know it was with that great effusion of the Spirit that began at Jerusalem in the apostles' days: and so in the late remarkable revival of religion in Saxony, which began by the labors of the famous Professor Franck, and has now been carried on for above thirty years, and has spread its happy influences into many parts of the world. It was begun and carried on, by a wonderful practice of this duty. And the remarkable blessing that God has given Mr. Whitfield, and the great success with which he has crowned him may well be thought to be very much owing to his laying out himself so abundantly in charitable designs. And it is foretold that God's people shall abound in this duty, in the time of the great outpouring of the Spirit that shall be in the latter days. Isa. xxxii. 5, 8. The vile person shall no more be called liberal, nor the churl said to be bountiful. But the liberal deviseth liberal things, and by liberal things shall he stand." In this day, when there are so many things to remind professors of religion of the spiritual wants of the millions of their perishing fellow men, if any of those who are rich in temporal things, refuse their contributions to carry forward the benevolent operations of the day, it appears to me that they are unworthy members of the church and ought to be excluded from her communion. They give fearful evidence, that the love of the world, and not of the Father is in them. "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

will experience in seeing your destitute settlements supplied with preachers of the gospel. The joy which one person often feels in having been instrumental in relieving a fellow creature from great bodily distress or from death is of a very exalted nature. But what comparison will this bear to the joy of having been made the instruments in rescuing an immortal soul from eternal torment. Though it is said of our Saviour that he was a man of sorrows and acquainted with grief, yet there were seasons when even he rejoiced. "In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and of earth, that thou hast hid these things from the wise and the prudent and hast revealed them unto babes. "To the humble Christian, who feels that he is nothing, it appears to me, there cannot be a more legitimate sense of joy, than that which springs from the circumstance, that his heavenly Father has conferred upon him, the honor of having been the instrument in turning a sinner from the error of his way. I was lately in attendance in the capacity of a physician upon a very dearly beloved young friend, now in heaven, who in her last hours remembered and mentioned with peculiar interest the names of several persons, who had interested themselves in behalf of her salvation. Compared with the joy, which those must feel, who have been instrumental of her having died in peace and gone to join the general assembly and church of the first born, which are written in heaven, how mean do all the joys of this world appear? But if such be the joy here with our imperfect perceptions, how great will it be in the last day, when we shall on the one hand have a full view afar off, of the lake which burneth with fire and brimstone, where the lost are to weep and wail and gnash their teeth forever, and on the other, those glorious mansions prepared for all the followers of the Lamb! Suppose you, by contributing the small sum of twenty-five cents for the coming three, or five, or seven years, should be instrumental in educating enough young men, to supply our destitute settlements, how many millions may you be instrumental in saving, and with what joy, will you lift up your voices in adoration and praise to your Redeemer, when you meet them at his bar, and perceive that they owe all their title to heaven, as far as human means are concerned, to the small sums you gave!

In the third place, let the value you put upon the gospel, excite you to make this effort. Supposing that you could be deprived of it, and of course of all the hopes you have of escaping the damnation of hell, and obtaining the joys of heaven. Supposing also, that you were as sensible as you now are of its worth, what would you not give to obtain it? Would you not willingly part with all your possessions and become beggars, rather than they should not send it to you? When you remember this, surely if the small sum of twenty-five cents a year, for the coming three, or five, or seven years will send your destitute brethren the gospel, no other argument ought to be necessary to induce you to contribute it.

Having directed your attention to the wants of six millions of our own country,* permit me to entreat you in the second place to look over into this eastern world, and see not merely six millions, but six hundred millions, to whom the beloved name JESUS is unknown. When I take a view of these vast regions of spiritual death, my heart sickens within me, at the slow progress of Christianity. I have been here more than twelve years; but I regret to say that the number of missionaries, if at all, is but a very little greater than when I came.† The Christian world does not seem to any great extent awake to the momentous business of missions. "As the work is now carried on, there is but one missionary to nearly two millions of souls." In some instances a single missionary is quite alone, and two, five, ten or fifteen hundred miles from any fellow laborer. In some cases again a number of missionaries are together and have but few thousand souls around them. But more commonly you see one or two at a station in the midst of ten, fifty or a hundred million of souls, with no other laborer to help forward the conversion of the surrounding multitudes.‡ The mode of conducting missions at present in most cases, is in fact like sending one soldier to storm a fort, five to conquer a province, a hundred to subjugate an empire." While such is the case, shall I hold my peace? No. This cannot be. If I forget you, ye perishing heathens, let my right hand forget her cunning. If I do not remember you, let my tongue cleave to the roof of my mouth, if I prefer not you above my chief joy. "O, when will the groans and dying agonies of a famishing world, which has long cried in vain for the bread and water of life, be heard, and the church of God roused to action."

Will it be said that it is impossible for you to send laborers abroad, while the wants of our country are so great? I do not feel the force of the remark. In the United States

* The spiritual welfare of six millions of souls is an object which might with the utmost propriety command the resources of the world. But when we remember that these are to increase within two centuries to nearly or quite as many hundreds of millions as there are of heathens, the importance of sending preachers of the gospel immediately, surpasses all human calculation.

† Though the number of missionaries has not much increased, I rejoice to say, that a great many native assistants have been raised up. God has shown his people, that if they will only go forward as they ought in the work of missions, he will soon raise up laborers commensurate with the wants of the world.

‡ Since this gloomy picture was drawn, a few shades have here and there been taken from it; but for the most part it remains gloomy as ever.

there are 12,000 evangelical churches. If there be but one pious young man of proper qualifications for the ministry belonging to each of these churches, of course you have 12,000, or double the number required for your own wants. Supposing this number reduced one third, still you will have 2,000 to spare for the heathen. And is it too much to spare this number? I believe you will not think so in the day of judgment. In view of that day, let me address you in the words of two individuals, who laid down their lives among the heathen. "O Christians, fly to the work. Do it with your might. The motives to it are infinite. Now is the accepted time. The heathen are before you. Their present miseries* and their impending ruin call upon you to hasten to them, the word of life. Your Redeemer bids you go and pluck them as brands from the burnings. To-day, if you will hear his voice, harden not your hearts. While you delay, the heathen perish, and you rob your Saviour of the joy and praise of receiving the heathen for his inheritance. You now stand solemnly charged to carry the glory of Immanuel into all nations for their salvation. Neglect it a little longer and alas it will be too late. You and they are summoned to judgment. How can you meet them there? They knew nothing of that tremendous day; but you did; and you knew that if they died unwashed in the blood of Christ, that day must seal their eternal perdition; and yet you did not concern yourselves to acquaint them with that Saviour. Now you behold them standing on the left hand of the Judge, with unutterable horrors depicted on their countenances. Now they know that while you and they were upon the earth, though they knew nothing of this awful day, you had it in strict charge from the Judge himself to make it known to them, that they as well as you might be prepared to meet it in peace. But you neglected the charge. And now nothing remains for them, but the dreadful doom 'Depart ye cursed into everlasting fire prepared for the devil and his angels.' As they go in anguish and despair, they cast a parting look at you. O Christians, what will you then think of those little sacrifices, those momentary exertions, which you are now exhorted to make to rescue millions from the tremendous doom?"

May he in whose hands are the hearts of all men, so dispose you, beloved fellow Christians, to act in regard to supplying a perishing world with the knowledge of the only deliverer from the wrath to come, that when you arrive at the borders of eternity, each of you may be enabled with your dying breath to appeal to your heavenly Father and say, "I have glorified thee on earth, I have finished the work, thou hast given me to do."

February 13, 1832.

* That Christians are not alone in the opinion that heathenism must necessarily render its votaries wretched, may be learned by the following extract from a letter sent by one of the most influential Hindoos in Calcutta, to the Editor of the Indian Gazette, dated Sept. 30, 1831. "If there be any thing under heaven, that either I or my friends look upon with the greatest abhorrence, it is Hindooism. If there be any thing which we regard as the greatest instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest of vice, it is Hindooism. And if there be any thing which we consider to be most hurtful to the peace, comfort and happiness of society, it is Hindooism; and neither renunciation nor flattery, neither fear nor persecution can alter our resolution to destroy that monstrous creed. (Signed)
MADOB CHUNDER MULLICK."

REV. MR MATHER'S REPORT.

To the Secretary of the American Education Society.

MY time for the quarter now ending, with the exception of one or two weeks, has been employed in the counties of New Haven and New London. I had visited most of the towns in Litchfield county during the last quarter; and intended, the present quarter, to have visited all the towns in New Haven county, and the remaining ones in Litchfield; but the present was thought the most favorable time for presenting the subject in this county, and accordingly the few towns remaining in those counties were, for the time, passed by. I hope, however, still to visit them before the first of May.

The anniversary of the Litchfield county Auxiliary Education Society, was held on the 12th of February. There were several addresses on the occasion. One feature in the address of the General Agent of the American Board for Foreign Missions, gave it peculiar interest. Mr. Bardwell took this broad ground;—the *inseparable* connection between education and missionary societies. And had the General Agent of the American Home Missionary Society been present, I doubt not he would have taken the same ground. It is the only just view of the subject. These societies are, and must necessarily be inseparable.

In this view, I love to contemplate the education society. It is this view, which, to my mind, gives this society almost its entire importance. Were there no heathen to whom the gospel must be preached, and no missionary ground in our own country, education societies would be little needed. And did these fields of missionary labor exist in all the magnitude and importance which they now possess; and were they already white to the harvest as they now are; if the *reapers* were *ready*, my prayer to the Lord of the harvest should only be, that he would *send* them into the field; and my efforts should be directed, not to increase the number, but to send forth those already prepared. But when I lift up my eyes to the fields, and behold their extent, and the whiteness, the richness, and the abundance of the harvest; and then look at the laborers, I feel the force of the Saviour's

pathetic exclamation, "The harvest truly is plenteous, but the laborers are few!"

If this view of the subject be correct, that the connection between these societies is inseparable, how ought we to regard the idea of *favoritism*, as frequently applied to these societies? Can there be any propriety in speaking of this or that institution as a favorite? For myself, I can see no more propriety in this kind of language when applied to these societies, than when applied to the different members of the same body: as a favorite hand or a favorite foot; or one's favorite self, in distinction from his members. What is the thing to be done by these societies? Have they *various* ends to attain? No; but one only. The object to be accomplished is *one* and the *same*, viz. The evangelizing of the world. The means to be employed, though equally essential to the attainment of the end, must necessarily be as divers, as the variety of circumstances in the work to be accomplished.

The preaching of the gospel is evidently the grand means to be employed. Preachers must therefore be sent out; "For how shall they hear without a preacher; and how shall they preach except they be sent? But if the preachers are wanting, clearly the first step, is to furnish the men.

It is this connection between these institutions, which presents this society in its most important and interesting attitude. Not as an independent society, having its own separate object to accomplish; but as an essential, though distinct part of the same machine; the grand missionary cause, whose object is to carry into effect the command of Christ, "Go ye into all the world, and *preach* the gospel to every creature."

I have been led to dwell a moment on this point, from the fact, that I have sometimes had to encounter this strange idea, even in good men. One may consistently doubt the importance of an object, and withhold aid from it altogether, because he thinks it is accomplishing no good. But to admit the importance of an object to the prosperity of the cause of Christ on earth, and then affix to it the appellation "not favorite," and on this account withhold aid, savors quite as much of selfishness, as of the enlarged benevolence of him, who sought not his own gratification in doing good, but whose meat and drink it was to do the will of his heavenly Father, in whatever form it might appear.

The education society I do believe, is the cause of Christ. The more I contemplate it, and become familiar with the facts pertaining to it, the more I feel it to be an essential branch of that system of means, which is to usher in the latter day glory. Millions of perishing heathen must be pointed to the Lamb of God which taketh away the sin of the world." Millions of our countrymen are living, with none to break unto them the bread of life. The preaching of the gospel is the ordinary means which God employs in bringing men to repentance and salvation. But where are the men to preach the gospel to these dying millions? An equal distribution of all the evangelical ministers on the globe, would furnish but one minister to nearly forty thousand souls. A like distribution in our own country, would leave considerably more than one third of the present population destitute, while its annual increase would require for its supply almost double the actual increase of ministers. From these facts, I am constrained to feel, that our only hope, even for our own country merely, is in the operations of education societies. But if those societies can go forward, and by the aid of the Christian public, maintain the pledge which they have given, to receive every suitable candidate; if the lamentable deficiency can be supplied at all, we may hope that these societies will do it.

During the quarter, I have presented the subject to about thirty-one congregations. —The subscriptions obtained, amount to $1,134 88 of which 1,050 83 have been paid. In six or eight of these places, no collections were made at the time. The collections which have since been made in several of them are not included in the above sums.

My expectation at present, is to remain in this State till about the first of May, and then proceed into Vermont, to enter upon my duties as secretary of the North Western Branch of the American Education Society.

No Report has been received from the Rev. Mr. Boutelle. His agency will be noticed in the next Journal.

Extracts from the Second Annual Report of the Indiana Branch of the Presbyterian Education Society.

Formation of this branch.

The Indiana Branch of the Presbyterian Education Society was formed in 1830; but has not, until the present year, been sufficiently extensive in its operations to require a public report; and for the past year the services of an agent have been obtained only for a few months. This however has been sufficient to show that the churches appreciate the importance of *educating their own young men for their own fields of labor*, and are prepared to co-operate in the designs of the Parent Society, with a liberality that abounds to their account before God.

The number of members obtained for the society, exceeds 400. *The whole amount subscribed* is $908 29. Several young men have also been found who have already engaged, or will soon engage, in preparatory studies for the sacred office, perhaps eleven or twelve.

The number of beneficiaries assisted by this Branch during the last year, is 8.

Receipts and expenditures.

The whole amount of receipts for the two years of the society's operation, is $578 10
Expenditures *for the same time*, 503 50

Leaving a balance in the treasury of $74 60

The Society is not sectarian.

The time has come when Christians are beginning to feel that their great business is to "preach the gospel to every creature;" and that this great work, so long delayed, now demands of the children of the kingdom, to strengthen each other's hands, and to provoke each other to love and good works. Acting on this principle, the parent society has assisted 1,426 young men, belonging to five or six denominations of Christians. Nor is it a system of favoritism towards particular institutions of learning. Six hundred and twenty of its beneficiaries are now studying in 113 different colleges and schools, in every part of the United States. It is only required that those institutions be selected in which a thorough education can be acquired.

A thorough education.

Why is it that Wesley and Clark and Fuller and Foster and Hall and Scott and Henry and Edwards and many others of like character, have rendered such eminent services to the cause of Christ? It was because they were men of sound erudition as well as ardent piety. The same is true of the Missionaries. The work performed by Brainerd and Elliot, was impossible without learning. The characters of Buchanan, Judson and H. Martyn, leave no room for any to expect to be *permanently* useful, without a thorough education.

ANNIVERSARY.

THE seventeenth anniversary of the American Education Society, will this year be celebrated in the city of Boston, on Monday, the 27th of May, 1833. The members of the society are requested to meet for business in the vestry of Park Street Church, at four o'clock, P. M. A public meeting will be held in Park Street Church, at half past seven in the evening, at which extracts from the Annual Report will be read, and addresses delivered. The year about to close, has been highly favored of the Lord, to whom the most grateful acknowledgments are due.

WILLIAM COGSWELL,
Sec'y Am. Ed. Soc'y.

FUNDS.

Receipts into the Treasury of the American Education Society, and of its Branches, from Jan. 9th, to the Quarterly Meeting, April 10th, 1833.

DONATIONS.

Barrington, N. H. fr. the Education Society, to const. Rev. Samuel H. Merrill, a L. M. of the Strafford Co. Ed. Soc. by Rev. J. D. Farnsworth, Agt. 15 00

Cavers, North Britain, fr. James Douglas, Esq. by Joshua Clibborn, Esq. N. Y. £20 at 8 per cent premium, 96 00

Colchester, Ct. fr. ladies and gentlemen, by hands of Doct. Frederic Morgan, Agt. a subscription in part (by Rev. William Cogswell) 50 00

Dunstable, N. H. fr. the Fem. Sewing Circle *Nashua Village*, by Mrs. Lydia G. Nott 30 00

Dover, N. H. fr. individuals, to const. Rev. David Root, a L. M. of A. E. S. and of the Strafford Co. Ed. Soc. by Rev. J. D. Farnsworth, Agent 55 75

Durham, N. H. fr. individuals, to const. Rev. Alvan Tobey, a L. M. of the Strafford Co. Ed. Soc. 15 00
From individ. in part to const. him a L. M. of the N. H. Branch, by Rev. J. D. Farnsworth, Agt. 6 00—21 21

Gilmanton, Centre, N. H. fr. the Ed. Soc. 11 12. Individuals, 7 18 12
From the Fem. Sewing Soc. to const. Rev. David Lancaster a L. M. of N. H. Branch, by Rev. J. D. Farnsworth, Agent 12 00—30 12

Gilmanton, Iron Works, N. H. fr. the Ed. Soc. in part to const. Rev. Charles G. Safford, a L. M. of the Strafford Co. Ed. Soc. by Rev. J. D. Farnsworth, Agt. 10 00

Gilmanton, East, N. H. individuals, by Rev. J. D. Farnsworth, Agt. 2 45

Griswold, Ct. fr. gent. through Wm. Tucker, Esq. Agt. by hands of Dea. Daniel Huntington 69 50
From ladies through Mr. Tucker, by Mrs. Abigail G. Jewett, $40 of which to const. Rev. Spofford D. Jewett a L. M. of the Am. Ed. Soc. by Rev. Wm. Cogswell 82 90

Lyme, N. H. fr. the Cong. Soc. part amo. contributions during the past year by Rev. Erdix Tenny, thro' Mr. Jonathan Conant 50 00

Marlow, N. H. fr. James Downing, by Rev. M. Gerould 1 00

Marlboro' Vt. fr. Rev. E. H. Newton, by N. B. Williston, Esq. Tr. Windham Co. Asst. Ed. Soc. 2 00

Meredith Bridge, N. H. fr. individuals 10 00
Fr. Rev. John K. Young, 1st annual payment towards const. himself a L. M. of N. H. Branch 5 00
" Mrs. Lawrence, Jewelry sold for 5 00
" Mrs. Wilson, do. do. 62—20 62
[By Rev. J. D. Farnsworth, Agt.]

Meredith Village, N. H. fr. the Ed. Soc. Dr. John Sanborn, Tr. by Rev. J. D. Farnsworth, Agent, 4 77

Moultonboro' N. H. fr. individuals in the congregation of the Rev. Joshua Dodge, in part to const. him a L. M. of the Strafford Co. Ed. Soc. by Rev. J. D. Farnsworth, Agt. 8 50

Norfolk, Ct. fr. Mrs. Sarah Battelle, by Crocker & Brewster 5 00

Norwich City, Ct. fr. Ladies' Praying Circle, by Miss Mary H. Cooley, Sec. and Tr. 6 00

New Haven, Ct. fr. Simeon Baldwin, Esq. Executor of the Will of Rebecca A. Sherman, late of N. H. amo. of her bequest, 50 00

Ossipee, N. H. fr. the Ed. Soc. $5. P. Cogswell, Esq. $5, by Rev. J. D. Farnsworth, Agent 10 00

Portsmouth, N. H. fr. a Friend by Rev. Joseph H. Towne 10 00

Putney, Vt. fr. Rev. B. Pitman, collected by him—by N. B. Williston, Esq. 12 00

Rochester, fr. Rev. I. Willey, a donation 5 00

St. Johnsbury Plain, Vt. fr. Edmund Hallet by Mr. Thomas Bishop 1 00

Sandwich, N. H. fr. the Ed. Soc. in part to const. Rev. Giles Leach a L. M. of the Strafford Co. Ed. Soc. 4 62
Fr. Gen. Daniel Hoyt, by Rev. J. D. Farnsworth, Agent 5 00—9 62

Sanbornton, N. H. fr. individuals, to const. Rev. Abraham Bodwell, a L. M. of the Strafford Co. Ed. Soc. by Rev. J. D. Farnsworth, Agent 15 00

Somersworth, N. H. fr. Great Falls Ed. Soc. to const. Rev. James A. Smith a L. M.

of A. E. S. and in part a L. M. of Strafford Co. Ed. Soc.	50 62	
Fr. Mr. Charles Goodwin, to const. himself a L. M. of Strafford Co. Ed. Soc. by Rev. J. D. Farnsworth, Agt.	15 00	
Tamworth, N. H. fr. the Ed. Soc. to const. Rev. Samuel Hidden, a L. M. of Strafford Co. Ed. Soc. by Rev. J. D. Farnsworth, Agent,	30 00	
Windham, N. H. fr. a lady in congregation of Rev. Calvin Cutler, to const. him a L. M. of A. E. S.	41 33	
Wakefield, N. H. fr. the Ed. Society $10, in part to const. Rev. Sam'l. Nichols a L. M. of Strafford Co. Ed. Soc. by Rev. J. D. Farnsworth, Agt.	10 00	
Wolfsboro', N. H. fr. Dr. David T. Livy, $1, and individuals $0 68. By Rev. J. D. Farnsworth, Agent	1 68	
Waynesboro' Ga. fr. W. Urquhart, by Mr. H. Hill	22 75	
Maine, fr. "*Abstinence*," by Rev. A. Rand	1 50	
Strafford Co. N. H. fr. Rev. Mr. Lancaster and Mr. Jarvis, by Rev. J. D. F. Agt.	10 00	
Connecticut Branch, fr. Rev. Wm. L. Mather, Agt. particulars of which will be given in the Journal for August 335 45		
From do. do. 275 00		
" a friend, by Rev. W. Cogswell 1,000 00—		
	1,610 45—	
Whole amount of donations,		2,426 88
INCOME FROM SCHOLARSHIPS		129 00
AMOUNT REFUNDED		557 10
INCOME FROM FUNDS		560 18
		$3,663 84

AUXILIARY SOCIETIES.

Suffolk County.

[Mr. Lorenzo S. Cragin, Boston, Tr.]

Boston, fr. a member of Park St. Association	150 00	
From Park Street Sewing Circle, by Miss Maria Chandler, Tr. $140 of which is to const. Rev. Joel H. Linsley, and Mrs. Linsley, L. M. of A. E. S.	300 00	
From James Kean	1 00	
From Jeremy Drake, South Boston, his subscription	15 00	
From William Worthington, ann. sub. 5. Moses Everett 5. Dr. Geo. C. Shattuck, 5	15 00	
From the Mariner's church and Soc. a collection, by Rev. J. Greenleaf, pastor	7 69	
From a Lady, a teacher of youth	5 00	
From Ebenezer Hayward, South Boston, his subscription, $40 of which, to constitute Rev. Joy H. Fairchild a L. M. of Am. Ed. Soc.	50 00	
From Fem. Soc. of Boston and Vicinity, Aux. to the A. E. S. by Miss Elvira Degen, Tr.	38 00	
From W. by John Tappan, Esq.	2 00	
From a Friend	15 00	
From a "*Friend*," in a note	50 00	
From Green St. Fem. Asso. by Mrs. W. Jenks	18 00	
From Mr. Cragin, Tr. 1,186 50		
Do. do. 919 00		
Do. do. 276 00—2,381 50—		
		3,048 19

Berkshire County.

[James W. Robbins, Esq. Lenox, Tr.]

Pittsfield, fr. the Young Ladies Benev. Soc. 4th payment, for Tappan Temp. Schol. by Miss C. E. Allen, Sec.		75 00

Essex County South.

[Mr. Joseph Adams, Salem, Ms. Tr.]

Beverly, rec'd. on account of Oliphant Temp. Schol.	75 00	
Danvers, fr. Gent. by Mr. Frost, thro' Rev. W. Cogswell, toward Cowle's Temp. Schol.	36 00	
Hamilton, proceeds of two gold rings, by Rev. J. D. Farnsworth, Agt. 88 cts. Rev. Jos. B. Felt and Mrs. Felt $10. Herbert Dodge $1	11 88	
Lynn, fr. Aux. Ed. Soc. 1st parish, by Rev. D. Peabody	14 00	
Newburyport, fr. the Circle of Industry, 7th semi-annual payment for the Newburyport Ladies 1st Temp. Schol. by Miss Mary C. Greenleaf, Sec. and Tr. thro' Mr. Adams	37 50	
Salem, fr. individuals by Mr. Adams 44 50		
From a Fem. Praying Circle in Tabernacle church, by Miss Susan Dennis, Sec. 5 00—49 50		
Wenham, fr. the Fem. Reading Soc. by Mrs. Foster, Tr.	11 50—235 38	

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, fr. the church in Theol. Sem. by S. Farrar, Esq.	53 00	
Haverhill, fr. Fem. Aux. Ed. Soc. 1st parish by Mrs. Sarah R. Gale, Tr.	20 00—73 00	

Franklin County.

[Sylvanus Maxwell, Esq. Charlemont, Tr.]

Received fr. the Tr. by Mr. Samuel Hastings		80 00

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Belchertown, fr. the Ladies Aux. Ed. Soc, by Miss Abby	13 50	
East Hampton, a collection at Monthly concert, by Mr. J. Clapp	12 53	
From the disposable fund of Hampshire Co. Ed. Soc.	183 97—109 00	

Hampden County.

[Thomas Bond, Esq. Springfield, Tr.]

Monson, fr. Mr. Andrew W. Porter, balance of 2d years payment, for a Temporary Scholarship		25 00

Middlesex County.

[Mr. Eliab P. Mackintire, Charlestown, Tr.]

Brighton, fr. the Fem. Aux. Ed. Soc. by Miss S. Worcester	23 75	
Charlestown, fr. Joseph Williston, by Rev. J. Greenleaf	1 00	
Lowell, fr. the Fem. Ed. Soc. by Mrs. C. Davidson, Sec. and Tr. for 1833, paid to her by Mrs. Dummer, Tr. for the year 1832	54 00	
Medford, fr. Ladies Ed. Society, by Miss M. B. Magoun 57 00		
From. Gent. Ed. Soc. by Dea. Charles James, thro' Rev. W. Cogswell 98 00—155 00		
Tewksbury, fr. Gent. by Dea. Oliver Clark, thro' Rev. J. Coggin	18 82	
Fr. Ladies, by Miss Pamela Clark, thro' Mr. Coggin	15 17—33 99—266 74	

Worcester South.

[Hon. Abijah Bigelow, Worcester, Tr.]

North Brookfield, fr. the Young Men's Ed. Soc. for the Snell Temp. Schol. by Tyler Batcheller, Tr.	75 00	
Sutton, fr. Dea. Nath'l. F. Morse, by H. Millis, Tr. of Worcester Co. Charitable Society	2 00	
Uxbridge, fr. a few Females by Miss Sophia Whipple	10 35—87 35	

Rhode Island (State) Aux. Ed. Soc.

[Mr. Albert Peabody, Providence, Tr.]

Providence, fr. the Beneficent Fem. Ed. Soc. by Miss Elizabeth W. Russell, Tr.		75 00

WOODMAN LEGACY.

Rec'd. fr. Daniel Noyes and Wm. G. Lambert, Executors of the Will of the late Aaron Woodman of Boston		750 00
Whole amount rec'd for present use		$8,539 50

MAINE BRANCH.

Winslow, rec'd from Thomas Rice, Esq.	5 00	
Refunded from former beneficiaries	125 00	
Interest on Funds loaned	47 90—177 90	

NEW HAMPSHIRE BRANCH.

Dunbarton, fr. Aux. Ed. Society by D. Alexander, Tr.	5 00	
Henniker, fr. the Fem. Ed. Soc. by Miss Abigail Proctor, Tr.	17 00	
Also 17 1-4 *yards fulled cloth.*		
Lyme, fr. Nathan Dewy, $1 00, and Rev. Mr. Lambert, $1 00	2 00	
Orford, fr. Major Mann, by Rev. Mr. Cook,	75	
Refunded by a former beneficiary,	20 00—44 75	

NORTH WESTERN BRANCH.

Clarendon, collected in Cong. ch. rec'd by S. W. Hodges	3 64	
Orwell, collected by Rev. Ira Ingraham,	10 50	